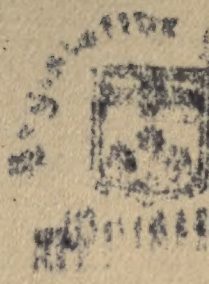


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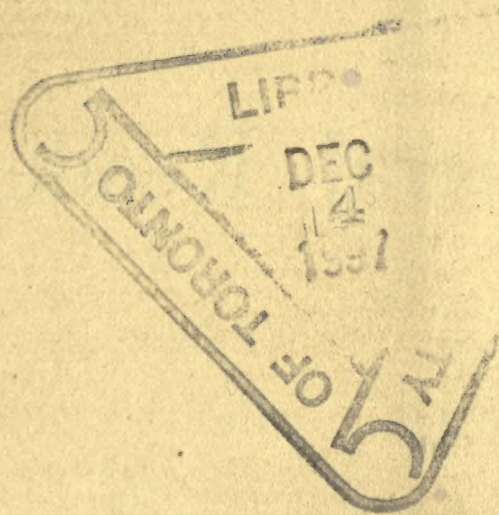
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NOTES.

HOW ENGLAND'S RULERS DIED.

(CONTINUED FROM VOL. VI, P. 303.)

Edward V.—It is hardly worth the while to state how this young king met his death. It has been the subject of so much romance, pity, love and hatred. Still there is some question as to whether or not his uncle, Richard III, was the prime cause. The Croyland Chronicler says: "An insurrection against Richard was about being led, with Henry of Buckingham at its head. A rumor was spread that the sons of King Edward had died violent deaths, but it was uncertain how." Whitlocke says: "Richard being persuaded that he should not be truly honor'd as king, so long as his two nephews were alive, he design'd the murder of them. From Gloucester, he wrote to Sir Thomas

Brakenbury, Lieutenant of the Tower, to kill the Princes, but Sir Thomas would not commit the murder. At which Richard stormed and swore fearfully, and remembered one James Tyrrel, who was likely for Reward and Promotion to kill his own Father. He discoursed to him by Letters his Desire, and finding him Pliant to his Will, he wrote to the Lieutenant to deliver the Keys of the Tower to Tyrrel, which was done. Tyrrel sent James Forest and John Dighton with two others, into the poor Children's Chamber, where they wickedly smother'd them in their beds and buried them at the stair's foot, and afterwards they were removed to another Place." Popular opinion believes in their murder by their uncle.

Richard III was killed at the battle of Bosworth by the Earl of Richmond. "His carcas found stark naked in the field, wounded and besmeared with dirt and blood, was cast on a horseback behind a Pursevant-at-Arms, and carried to Leicester, his head and hands hanging down on one side and his legs on the other like a calf. He was as meanly interred as his nephews at Leicester." The Croyland Chronicler says: "A halter was thrown around his neck, while the new King also proceeded to Leicester. * * * Many insults were also heaped upon the body of the said King Richard, not exactly in accordance with the laws of humanity."

Henry VII.—His death is said to have been caused by gout.

Henry VIII died from the effects of an ulcer on his leg.

Edward VI.—There is some little mystery thrown around the death of this boy-king. Whitlocke says this: "The King by a sharp Defluxion of Rhum upon his lungs, became Hectical and in a consumption. Some attribute the cause of his sickness, to Grief for his Uncle's Death, others to Poyson by a Nosegay."

Mary.—She died from broken heart, or melancholy, said by some to have resulted from her desertion by her husband, Philip of Spain, and the loss of Calais; and that before she died she told her friends that they would find Calais written upon her heart. Her physicians, however, gave the cause of death as dropsy.

Elizabeth.—Old age and the worriment

consequent upon a troublesome reign may be set down as the cause of her death.

James I.—His death was the result of fever and ague and of the medical treatment by quacks brought to him by the Countess of Bucks. The historian Jesse, who wrote the memoirs of the Court of England during the reign of the Stuarts, says: "We have the authority of his physician, Sir Theodore Mayerne, that the king had been some time suffering from stone, gout and gravel." The same author states Bishop Goodman says: "I think King James every autumn did feed a little more than moderately upon fruits. After this eating of fruit in the spring time, his belly fell into great looseness and it did a little weaken his body, and he fell into a quartan ague."

Charles I was beheaded. Jesse locates the exact place of execution thus: "The scaffold unquestionably ran in front of the Banqueting House, from the centre of that building to the end nearest to Charing Cross. In height it was level with the top of the lower windows. Immediately in the centre of the building, between the upper and lower windows, a passage had been broken in the wall, through which the unfortunate king past. At the recent renovation of the Banqueting House, this passage was plainly preceptible, a fact which must be considered as entirely settling the question at rest."

Charles II.—He was taken ill on February 2, 1685, at a levee, "suddenly," so says Roger North, "falling back in his chair, with the exclamation of a dying man." Evelyn and Burnet say that he was taken ill in his bedroom; this view is adopted by Jesse. His physician, Dr. King, being present bled him, but the blood letting did not save him, for he died on the fourth day. Jesse is of the opinion that he was poisoned, as he was about consenting to the demands of Parliament that the Duke of York be excluded from the throne.

James II was taken ill on March 4, 1701, in St. Germain's Chapel with a fainting fit. This was followed in September with several others, and hemorrhages from the stomach, and on the sixth died in convulsions.

William III and Mary II.—The former died from the effects of a fall from his horse at Hampton Court, his collar-bone being

broken thereby. His wife, Mary II, died several years prior to his accident, from smallpox, which at that time (1694) was raging in London.

Anne. — Her excitement about the Protestant succession to the throne brought on an attack of apoplexy which in two days terminated her life.

George I. — He also died from apoplexy while on a visit to Holland.

George II. — He died suddenly, at six o'clock on the morning of October 25, 1760. He had just finished a cup of chocolate, and was left alone in his chamber. There was no one by him at the time; he fell in the room and died alone, the right ventricle of the heart having burst.

George III. — He became insane in 1810 and died a complete mental wreck in 1820.

George IV. — In his later years he was a victim of gout; about a month before his death, he suffered from "embarrassment of breathing," as the bulletins called it. The gout left his legs about the time the trouble commenced in the lungs, which rapidly involved the breathing organs. He had a hemorrhage of the lungs on June 25, 1830, and died the following day.

William IV. — His death was a lung trouble, superinduced from hay fever, a disease he suffered from in his early life, and into which he relapsed shortly before his death.

In concluding this brief account of the causes of death the English rulers from the time of William the Conqueror to her present majesty, Victoria, it might not be inappropriate to say a word about her father and mother. Edward, Duke of Kent, died six days before his father, George III. He was a man of robust constitution, but he got wet and neglected to remove his boots which had become saturated; this brought on pneumonia, from which he died in three days. Her mother, the Duchess of Kent, died in 1861.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

EPITHETS OF NOTED PEOPLE.

As distinguished from the "nicknames" already given in AMERICAN NOTES AND

QUERIES, the following "epithets" or "descriptive agnames" have from time to time come under my notice:

The Father of English Prose—King Alfred, also Wiclif, also "Sir" John Mandeville, although his works were certainly written in French.

The Boy Pope—Benedict IX.

The Peasant Poet of Northamptonshire—John Clare, 1793–1864.

The Bayard of India—Sir James Outram.

The Swedish Alfred—Gustavus Vasa.

The Nero of the North—Christian II.

The American Titian—Washington Allston.

The Scottish Hogarth—David Allan.

The Apostle of the Indies—Francis Xavier.

The Apostle of the North—Bernard Gilpin.

The Great Captain—Gonsalvo de Cordova.

The Guardian of Mankind—Akbar.

The King of Hearts—Charles Talbot, Earl of Shrewsbury.

The Cornish Wonder—John Opie.

The Walking Polyglot—Maria Agnesi.

The Darling of the English—Alfred.

The King-maker of Italy—Ricimer.

The Portuguese Mars—Affonso do Albuquerque.

The King-maker—Richard Nevil, Earl of Warwick.

The Arabian Philosopher—Al-Kindi.

The Divine—Titian.

The Lion—Ali Pasha.

The Wolf-lion—Vakhtany, King of Georgia, fifth century.

The Wolf of Badenoch—Alexander Stuart, Earl of Buchan.

The Lion of the North—Gustavus Adolphus.

The Snow-King—also Gustavus Adolphus.

The Polish Wizard—John Sobieski.

The Prince of Poets—Ronsard, also Johan Runius, 1679–1713.

The Apostle of Germany—St. Boniface.

The Prisoner of Chillon—Bonnivard.

The Chief of Philosophers—Michael Psellus, also Joannes Italus.

The Ecclesiastical Thucydides—Nicephorus Callistus.

The Prince of Greek Hymnists—Cosmas.

The Lancashire Poet—Edwin Waugh.

The Gray-eyed Man of Destiny—W. Walker, 1824-1860.

The Father of American Surgery—J. S. Physick, 1778-1837.

The Father of Swedish Poetry—Göran Lilja, *alias* Göran Stjernhjelm, 1548-1672.

The Princess of all Rhetoricians—Anna Bijns.

The Sappho of Brabant—also Anna Bijns.

The Swedish Sappho—Hedwig Carlotta Nordenflycht, 1718-1763.

The Swedish Scott—G. V. Gumælius, 1789-1868.

The Homer of Brabant—J. B. Houwaert, 1533-1599.

The Dutch Martial—R. Visscher, 1545-1620.

The Magyar Cicero—Francis Faludi.

The Voltaire of the Renaissance — Erasmus.

The Gulf of Learning—Bishop Andrewes.

The Apostle of the Poor—St. Philip Neri.

The King of Verse—Fra Pacifico, a *trouvère* and Franciscan poet, thirteenth century.

The Apostle of Virginia—John Leland.

MARY OSBORN.

CHICAGO, ILL.

THE FRENCH NASAL SOUNDS.

The Chautauquan is a periodical which a studious man cannot open without finding something worth reading. But why, oh why, spoil excellent notes to excellent lessons with such explanations as the following:

“‘*Chansons de geste*’ [shänsōng de zhest].—‘*Romans*’ [rō-mong]. It is hard to indicate the pronunciation of the French *n*; it has a nasal sound but not so full as the English letters *ng* represent. It is sometimes indicated by placing *ng* in smaller type at the right and a little above the word. One can, perhaps, form the best idea of it, if he is unable to hear it, by imagining himself to be interrupted in saying the English word *song*, for instance, just before finishing the last sound” (April number, p. 104).

—The monstrous symbols *ong*, *ang*, etc., were first disseminated by so-called “pronouncing” polyglot guides and dictionaries,

the compilers of which ought to have known better, or have held their tongues and sawed wood. They are absolutely wrong in themselves, for there is nothing like the sound of a *g* hanging on to the tail of a genuine French nasal sound, and their misleading use exposes thousands of Americans and Britishers every summer to the in-felt (if not outwardly expressed) ridicule of French people. Is it not *infra dig.* of *The Chautauquan* to lend a hand in such work?

As to the difficulty of finding an accurate symbol, it surely does not justify the giving of an erroneous indication. “You want to go to Boston, my friend, and you think the road tedious and tiresome; board the Washington-bound express, see!”

Far better would it be, *au pis aller*, to allow students of French to sound *on*, *an*, *ain*, *un* as in English. The American who will ask for *ung bong romong* in the streets of Paris may have to repeat his question an indefinite number of times; he who will call for *unn bonn romann* will “get there” in a canter, although his cacoepy differs only in degree from the other’s; and the reason of it is that, as a matter of fact, he will be no worse than thousands of French people who pronounce *un* “unn,” *on* “onn,” etc., and have done so from father to son for generations. What tourist that has been in their beautiful, though garlick-flavored *midi*, does not know that throughout all the Southern provinces of France, a true nasal sound is as scarce as a cocktail in Maine?

But we need not be reduced to this extreme plan either. Any one who will take the trouble of trying to pronounce (in English fashion more than in American) “I can’t,” “It ain’t,” “I won’t,” and “skunk,” in such a way as to let the *n* be heard as little as possible at first, and not at all ultimately, will acquire a very good rendering of Fr. *an*, *ain*, *on*, and an approximate idea of Fr. *un*, respectively; and should the experiment not prove a so-called “royal” road, the learner will not, at all events, have to unlearn in practice what he will have learned in theory; he may not reach the goal at once, but he will be on the way there all the time.

ALEX.

PHILADELPHIA, PA.

SOME CURIOUS BOOK TITLES.

"What's in a name? that which we call a rose,
By any other name would smell as sweet."

So it is with the titles of some books; it is not the name that makes the book valuable, yet its title has much to do with its entrance and acceptance in the society of literature. Many books are made or unmade by their names.

Two and three hundred years ago the title-page of a book was a condensed epitome of its contents. One need not have to read it through to find out what it was about, as is frequently the case now.

I have selected the titles of a few of the most curious that have from time to time come under my notice through old book catalogues, and clipped them therefrom, on account of their singularity.

Here is one that will not meet with the approval of the Prohibition Party or the Woman's Christian Temperance Union:

"The Praise of Drunkenness, wherein is proven the Necessity of frequently getting Drunk, and that the Practice is most Antient, Primative and Catholic, confirmed by the Example of Heathens, Turks, Infidels, Primative Christians, Saints, Popes, Bishops, Doctors, Philosophers, Poets, Free Masons and other Men of Learning in All Nations." By Boniface Oinophilus, 1723.

Here is a book, from the title of which the reader should get considerable comfort:

"A Salve for Every sore or a collection of Promises out of the Whole Booke of God, and is the Christian Centurion's Infallible Ground of Confidence, for his poore soule's most assured comfortable companion at all times, and in all things, and is for more brevety and better portage a very brief extract out of a much larger and better copy. By Philip Skippon (Sergeant-Major General), 1643."

The book bearing the following title is listed among those which are scarce, and as an evidence of that reputation was sold about a year ago for \$253. Though of religious tenor, it has quite a warlike title, to wit:

"Last Battell of the Sovle in Death, divided into eight Conferences, whereby are showne the diverse skirmishes that are be-

twene the Sovle of Man on his Death bedde, and the Enemies of our Salvation, carefullie digested for the comfort of the Sicke. By Zacharie Boyd, 1629."

The people of "ye olden times" were afflicted as they are to-day with beggars. The following is probably the first book ever written in their interest:

"A supplication for Beggars. By Simon Fish, 1529."

This same class seems to have advanced in importance enough in two hundred years to have a language, as is seen by this book:

"Canting Dictionary, of all the terms used by Gypsies, Beggars, Highwaymen, Footpads and all other Clans of Cheats and Villains, with a complete collection of songs in the Canting Dialect. 1725."

It has generally been supposed that all opposition to dueling had its rise in the nineteenth century, but such does not seem to be the case. Some one, who however does not care to give his name, wrote thus:

"A Discourse of Duels, shewing their sinful Nature and Mischievous Effects, answering the Excuse made for them by Challengers, Accepters and Seconds. By T. C., 1687."

Those irreligious people who took Sunday for a day of amusement did not escape from a book lecture:

"A Divine Tragedie Lately Acted or a Collection of Sundry Memorable Examples of God's Judgements upon Sabbath Breakers and other like Libertines. 1636." No author given.

Here is an old cook book, which contains some curious recipes, that no doubt would puzzle the good housewife of to-day. Its title is:

"The Queen-like Closet, or Rich Cabinet stored with all manner of Rare Receipts for Preserving, Candyng and Cookery, very Pleasant and Beneficial to all Ingenious Persons of the Female Sex, to which is added a Supplement Presented to all Ingenious Ladies and Gentlewomen. By Hannah Woolley, 1681."

If the "Ingenious Person of the Female Sex" had only lived a hundred years prior to the date of the above book's publication, she might be made responsible for this one:

"Of Ghostes and Spirites, walking by

Night, and of Straunge Noyses, Crackes and sundrie forwarnings which commonly happen before the death of men, Great Slaughters and Alterations of Kingdomes. By L. Lavaterus, translated by R. H., 1696."

Here is a book upon astronomy :

"Comets—A Treatise of Blazing Starres in Generall. As well supernaturall as naturall. To what countries soeuer they appeare in the Spacious World. By Bernard Alsop, 1618."

The writer of the following must have been greatly offended at the style of dress in his day, if the title of his book can be taken as a guide :

"England's Vanity, or the Voice of God against the Monstrous Sin of Pride and Dress in Apparel; wherein Naked Breasts and Shoulders, Antick and Fantastick Garbs, Patches and Painting, Long Perriwigs, Towers, Bulls, Shades, Curling and Crisping with a hundred more Fooleries of both sexes, are condemned as notoriously unlawful, with pertinent Addresses to the Court, Nobility, Gentry, City and Country, directed especially to the Professors of London. By John Dunton, 1683."

The above book evidently had its origin in the Act of Parliament of 1670 "that all women of whatever age, rank, profession or degree, whether virgins, maids or widows that shall from and after such act, impose upon, seduce, and betray into matrimony any of His Majesty's male subjects, by the scents, paints, cosmetic washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes, etc., shall incur the penalty of the law now in force against witchcraft and the like misdemeanors, and that the Marriages, upon conviction, shall stand null and void."

(To be continued.)

THOS. LOUIS OGIER.

WEST CHESTER, PA.

QUERIES.

Munro.—I am in immediate need of some points on Rev. H. Munro, a resident of this city somewhere about the beginning of last century (my only informant is weak on

dates). Who was his "dear wife Eve;" any relation of Eve Philipse?

J. B. S.

NEW YORK CITY.

Rev. Harry Munro belonged to the ancient Barons of Fowlis, his father being Robert Munro of Dingwall near Inverness, Scotland. He came to this country as military chaplain at the time of the French troubles in 1757 and remained with the army till 1762. The Eve in question was his third wife, a daughter of Peter Jay and Mary Van Cortlandt, a granddaughter therefore of Eve Philipse (daughter of Frederick Philipse, "the Dutch millionaire," as he was called) and sister of Chief Justice John Jay. By this marriage he had issue Peter Jay Munro, the lawyer.

J. B. S. might find further details in the New York *Genealogical Record*.

Marais des Cygnes.—Is there really any marsh at the point called by the poet Whittier "the Swan's Marsh," and "Marsh of the Swan," in his spirited lyric entitled "Le Marais du Cygne?"

C. M. E.

Our understanding of this matter is as follows. The massacre of unarmed settlers took place in Kansas near the Osage river, and not far from the Missouri line. This river is, or was formerly, sometimes called the Marais des Cygnes. The massacre derived its name from the river, and not (unless we be mistaken) from any local marsh. A handsome monument, some twenty feet high, marks the place of the historic occurrence. It is a few miles west of the town of Amaret, in Missouri.

Opium and America.—Where can I find a few data on the present use of this abominable stuff in this country?

ANXIOUS PATERFAMILIAS.

If our correspondent will refer to *The Illustrated American* for 29th of November last, he will find in the text and the illustrations all the information he wants and possibly more than he dreams of. Nor can we refrain from saying, right here, that the man deserves well of his country who exhibits

such crying evils, as our spirited contemporary does, to the loathing of the community.

REPLIES.

Rhymed History of England (Vol. v, p. 179, etc.). — What would your correspondents say to the following by Miss Hattie Snodgrass in the current issue of *The Chautauquan* :

I.

"Now list, my hearers one and all,
As forth some royal names I call;
And close your eyes and you will see
A stately vision dear to me.

II.

"First, William, 'Conqueror' of all,
A stately figure, grand and tall,
Fit leader of a host so royal,
Whose every subject was made loyal.

III.

"Then 'William Rufus,' King so 'Red,'
Henry I, much better 'read,'
And Stephen usher in a name,
'Plantagenet,' well known to fame.

IV.

"This Henry II nobly wrought
And order from confusion brought,
Then Richard 'Cœur de Lion' came
(How well the English love that name).

V.

"Then follows on the wretched John,
His story 'tis no joy to con,
So quick we pass him with this word,
Also the tyrant Henry III.

VI.

"Then Edward I, our 'Longshanks,' came,
A glorious king in all but name.
Next Edward II, gay and jolly,
Who showed in many ways his folly.

VII.

"Then Edward III with famous sons,
Whose record through our history runs.
Then Richard II, followed close
By Henry IV of Bolingbroke.

VIII.

"Fifth Henry, 'Hal,' the gay young prince
Whom nothing boisterous made wince.
Poor Henry VI, with one long sigh,
And Edward IV we will pass by.

IX.

"Vile Richard III, whom Shakespeare drew,
In colors dark, but not untrue.
Then Henry VII of Tudors first,
A tyrant, too, but not the worst.

X.

"Now 'Bluff King Hal,' Eighth Henry came,
Whose wives alone would give him fame.
Then Edward VI and 'Bloody Mary,'
Of praise for her we will be chary.

XI.

"Elizabeth, the good 'Queen Bess,'
The English still her name do bless.
Then James I, the Scottish king,
And Charles whose praises some did sing.

XII.

"Then Cromwell's stern, grand figure well
The king's place filled, until he fell.
Charles II, witty, gay, and vile
Then ruled the English land awhile.

XIII.

"James II next comes forth in line,
'William and Mary,' 'Anne' so fine,
Then Georges—I, II, and III,
And IV, we'll pass with just a word.

XIV.

"Then William IV, well known to all.
Now hark! a dearer name we call:
Victoria—beloved queen—
Whose many virtues we have seen.

XV.

"Now close your eyes, and memorize,
And as you think may you grow wise.
If you'll remember each king's reign,
This jingle was not writ in vain."

Tobacco Smoking (Vol. vi, p. 307).—Of course they do. In proof whereof I am very happy to supply "Non-Smoker" with the enclosed. I clipped it out of an English paper quite recently, and am thankful to "Non-Smoker" for giving me this opportunity of publishing the facts therein recorded :

"In the Berlin Zoölogical Gardens, Prof. Paul Meyerheim, painter of animal life, has been trying the effects of the fragrant weed on various denizens of the gardens, with results which are as novel as they are undoubtedly amusing. Chief among the subjects of his experiments was the brown bear. He declares that the 'common brown bears' are genuine enthusiasts for tobacco.

" 'When I puff my cigar smoke into their cage,' he remarks, 'they rush to the front, rubbing their noses and backs against the bars through which the smoke has penetrated?'

"The professor, with some temerity, once experimented on the lion. The creature was asleep, and this was the moment selected for

puffing a volume of tobacco smoke in his face. Did he at once wake up with a savage growl, lash his tail, and, springing at the bars, shake the massive iron? Not at all. He awoke and 'stood on his legs,' which seems a natural enough attitude to adopt, and 'sneezed powerfully.'

"Then he quietly lay down on his side and 'elevated his nose, as if asking for a second dose?' It may be news to some naturalists to hear that goats, stags and llamas all devour tobacco and cigars with remarkable satisfaction. It is certainly somewhat of a waste of the material to let a prime Havana be bolted in one gulp by an antelope, but the professor was actuated by a praiseworthy desire to discover scientific facts, and also by a wish to get on good terms with creatures that it was his business to sketch.

" 'I made a personal friend,' he writes, 'of an exceedingly malicious guanaco, or wild llama, by simply feeding him again and again with tobacco.' "

LIFE-LONG SMOKER.

TIOGA.

Blue-nosed (Vol. v, pp. 6, 47).—Is Judge Haliburton's opinion of any weight in this matter?

"Pray, sir," said one of my fellow-passengers, "can you tell me why the Nova Scotians are called Blue Noses?"

"It is the name of a potato," said I, "which they produce in great perfection and boast to be the best in the world. The Americans have, in consequence, given them the nickname 'Blue Noses.' "

SAM SLICK.

Condog (Vol. vi, p. 299).—The late Prof. S. S. Haldeman informed a friend of mine that *condog* had the following origin. When Cockeram was making his dictionary he had a deaf amanuensis, to whom on one occasion he was dictating a list of words which must go into the book. Among them was the word *concur*. The deaf scribe failed to understand the word, and asked his employer, more than once, to repeat it. Cockeram at last grew impatient and cried out, "Condog, condog, concur." The honest man took his master too literally, and

since his time most English dictionaries contain the entry of this spurious word. But your correspondent would seem to have shattered this old tradition, for the example he cites from Lyly is forty years older (I think) than Cockeram's first edition.

N. N.

Devil in Literature (Vol. vi, pp. 298, etc.).—Mr. E. Bradley Sims, at the above entry, refers to the "Infernal Dictionary" of M. Collin de Plancy. Should any of your readers wish to consult that remarkable work, I would recommend them to procure a copy of one of the earlier editions. After the author's conversion to a religious life, he published what the critics called *baptized* editions of his book. These later editions seem to have undergone a process of eviration. From a somewhat superficial acquaintance with the book, in its later form, I should not be inclined to give it a high place as an exact authority on any demonological question.

R. F. S.

CINCINNATI, O.

Hundred-harbored Maine (Vol. v, p. 90).—This is a quotation from Whittier's poem, "The Dead Ship of Harpswell," second stanza.

F.

Two-headed Snakes (Vol. vi, pp. 284, etc.).—From a published letter of the Rev. Christopher Toppan to Cotton Mather we learn of the famous Newbury snake, "yt it had really two heads, one at each end; two mouths, two stings, or tongues."

WYE.

Dogs of War (Vol. vi, p. 14).—I am ashamed of my Puritan ancestry when I recall the fact that in New England the Indians used to be hunted from swamp to swamp by means of hounds which were under the direction of a personage called the hunt sergeant.

OBED.

REFERRED TO CORRESPONDENTS.

Authorship and Context Wanted:

"Millions have meaning; after this
Cyphers forget the integer."

JOHN F. KIRK, JR.

Shirra and Paul Jones.—In an article on faith-cure I read the following allusion: "A wonder-working faith, a faith equal to that of the Scotch elder Shirra on the approach of our Paul Jones." Will any one enable me to see the point?

J. B. S.

Towns With Double Personal Names.—Pray help me make up a list of United States towns the names of which are composed of two different personal names, such as Saybrook, Wilkesbarre, Penn Yan.

Æ.

Coronets.—Two old books have got into my possession, which must have gone through more aristocratic (!) hands than mine at some time or other. On the fly-leaf of one, I find a coronet with four large billiard-ball-looking things which I am told are intended for pearls, and in the other a more modest pattern in the same line of head-gear, surmounted with three more or less accurate Maltese crosses (or they might be three overgrown and very stiff shamrocks). What may these be?

ONLY AN AMERICAN.

Who is Willis?—I have an old scrap attributing to a certain poet Willis the lines:

"By characters to write with such a speed,
As may of all be thought a worthy deed;
In which rare art may well be understood
How Willis' will is to do all men good."

Who was he? What is the "rare art" that he writes about?

Keltic Superlatives.—The ancients Kelts are said to have been very fond of superlative forms of speech, and generally of what would seem to us exaggerated demonstrations of feelings.

A few facts in support of the statement would be acceptable.

GEORGE R. LONG.

BALTIMORE, MD.

Floyd Ireson.—Is the story of Floyd Ireson, as told in the lyric called "Skipper Ireson's Ride," by Whittier, a true one?

C. M. E.

Whistling and Local Census.—Can any local correspondent tell me the name of the influential resident who was positively driven out of Alexandria, Va., by the incessant whistling of the inhabitants, not many years ago? Although I have no recollection of the gentleman's identity beyond a vague suspicion that he was a superior officer in the army, I entertain no doubt as to the fact itself, and I consider this novel factor in our census question not unworthy of a corner in AMERICAN NOTES AND QUERIES.

EX-ALEXANDRIAN.

Mugwump.—The very earliest quotation of our modern "mugwump" mentioned by the *Century* does not go further back than 1840, and is taken from the "Tippecanoe Log-Cabin Songster." Can no one beat this record?

Of course everybody knows that the Algonquin word *mugquomp*, a "big" man, occurs in the 1661 translation of the Bible, but that is not the point.

JAMES L.

Quotation Wanted.—I have just heard three versions of the oft-repeated saying about the man who is convinced against his will; what is the exact wording, and where is it to be found?

IGNORAMUS.

Moltke's Birthday (Vol. vi, p. 302).—Without the remotest intention of depreciating in any way the Moltke Notes at the above reference, may I ask whether it is mathematically possible that, throughout so long a life, Moltke's birthday never fell on a Friday?

PHILADELPHIAN.

De Soto.—What is really the most likely version of the death and burial of the discoverer of our noble river?

MISSISSIPPI.

Cremation.—Was cremation practiced by our immediate forefathers in this country?

T. S.

SOUTH CHESTER, PA.

Fifteen Islands.—Where is the group of this name?

T. V. G.

SACO, ME.

Mackerel Sky.—What is the significance of a mackerel sky? ELY.

OHIO.

AA. M.—What is the meaning of these letters appended to a man's name?

J. M. B.

NEW YORK.

C O M M U N I C A T I O N S .

Maguelone (Vol. vi, pp. 294, etc.).—I have just stumbled upon the following at the Astor Library and send it to you as a mere legend, of course:

“Das Grabmal der schönen Magelone befindet sich noch in der verfallenen Dom Kirche von Magelone; die Geschichte derselben wurde 1453 französisch abgefasst und 1553 ins Deutsche übertragen; sie war eines Königs von Neapel Tochter und wurde von einem Peter Grafensohn aus der Provence entführt. Auf dem Wege nach Frankreich wurden sie durch einen Unfall getrennt, Peter kam in Maurische Gefangenschaft, die Magelone ging in das Kloster von Magelone; kurz vor beider Tode aber fanden und erkannten sie sich wieder.

“Ihrer Frömmigkeit und Mildthätigkeit wegen wurde die schöne Magelone dann unter die Heiligen versetzt.”

BOOKWORM.

NEW YORK CITY.

Death Valley (Vol. vi, p. 143).—“I visited the ‘Valley of Death’ when on the island of Java three months ago,” said Lieutenant Leon Brancroft the other day. The Lieutenant is connected with her Majesty's service in India, and registers from Calcutta.

“The place is called the Valley of Death,” explained the officer, “on account of the deadly fumes there. But the natives cannot account for the poisonous odors, nor has their presence ever been explained. The deadly place is about thirty-five feet below the surrounding ground, looks like a dry bed of a stream and is about one mile in circumference. As I approached the place I noticed a suffocating smell and was attacked with nausea and dizziness. A belt of this fetid atmosphere surrounds the valley. I passed

through it, and in purer air was permitted to view the awful spectacle, for it was awful. Before me I saw scattered all over the barren floor of the valley skeletons of men, wild hogs, deer and all kinds of birds and small animals. The entire bed of the valley is one solid rock, and I could not discover a hole or crevice in any place from which the poisonous fumes came. The hills surrounding this desolate strip are covered with vegetation, and although the neighboring mountains are volcanic they do not emit sulphurous odors or present any indication of a recent eruption.

“There is no apparent cause for the strip of deadly fume surrounding the valley. After I passed through it I became bolder and approached the edge of the deadly place. I was anxious to reach the bottom of the valley if possible, but was afraid to make the attempt, as I had been warned to give the place a wide berth. I determined, however, to see what the fumes smelled like, and started to descend. My pet Irish terrier was with me, and as soon as he saw me step over the side of the bank he rushed down ahead of me. I endeavored to call him back, but was too late. As soon as the little animal reached the rocky bed below he fell over on his side. He continued to breathe for ten minutes. I don't believe I was ever nearer death's door than I was at that time. Four or five times I was tempted to rush down to rescue him, but I subsequently learned that such a move on my part would have been certain death. For ten minutes I suffered the agony of seeing my dog die, and then turned and fled from the spot. While there I saw a bird fall a victim to the deadly fumes. It evidently intended to fly to the bottom of the valley, but before it reached the ground it fell dead. I don't believe it lived half a minute after entering the deadly atmosphere.

“No one has yet been able to explain the cause of the fetid emanations from the earth, the natives say, and so many lives have been sacrificed in attempting to explore the valley that they have determined to keep away from the spot forever” (*Chicago Tribune*).

Eccentric Wills (Vol. v, pp. 283, etc.).—The enclosed I have never seen in

any of the ordinary collections of Eccentric Wills, etc. It appears in a MS. Gloucestershire "Relation" of the year 1701:

"There was a certain worthy gentleman named Childers, who lived not far from the towne of Newnham, in the year of our Lord 1406. Having no issue of his own and being the last of his familie, he made his last will and testament; wherein he ordained that wherever he should happen to be buried, to that church should his landes belong.

"It so fortun'd a while after, that riding to hunt in the forest of Dean, being in hot pursuit of his game, though in a cold and sharp season, he casually lost his way and his company, in a verie bitter cold night. Being thus left in this wilde and desolate place, the poor man exceedingly benumbed with the cold, killed his horse, and having embowelled him, crept into his warm belly for a little heat, which not being able to preserve long, with some of the blood, he thus further confirmed his will:

"He that finds and brings me to my tomb
The land at Newnham shall be his doom.

And soon after the same night he was frozen to death.

"A few days after a poor passenger came to the spot, and finding the body and the paper, but not being able to read he left all there and came on and told the Monks of Flexly, that a man was lying dead. Of these Monks, two were sent by the others, and finding the body, brought it to the Priory. Then did they read the paper, and henceforth lay a claim upon the land, which claim was allowed for a time, but after was judged invalid, and the lands were restored to the poor gentleman's heirs." Æ.

Jem Briggs and Ned Blimber had been parads 'way West for fifteen years. About two years ago they quarreled, "mebbe Ned was right and mebbe Jem was; all the same neither of them would back down; coupl'er fools, you'll say;" and they parted, swearing never to speak to each other again.

Ned shortly after got a good claim up on the Feather and "struck it rich;" Jem, on the other hand, was "clean broke," when suddenly he heard that Ned had been killed by the bank's caving in on him. He had

left \$5000 apiece, the lawyers said, to three distant cousins and the same amount to his former partner, on condition that not one of them should attend the funeral, under penalty of losing the money. "He had lived lonely and he wanted to be buried lonely." The remainder of Ned's estate, about \$200,000, was disposed of in another codicil, which was to be opened the day after the funeral.

"Of course, you stayed away from the funeral?" a San Francisco *Chronicle* reporter inquired of Jem.

"That's just the point. Somehow I felt so miserable and down-hearted—you see, Ned was the onliest partner I ever had—that I determined to go and see him sent down on his last cage anyway, money or no money, and I did. None of the cousins went. Fact is, they were so disgusted with the "divvy" that they cleared out down to 'Frisco to see about breaking the will. So I was the only mourner at the funeral. My friends all thought I was fit for the crazy house to throw away the \$5000 like that—well, I just couldn't help it. It turned out, though, to be the best lead I ever struck. The next day when the main will was opened we found it really gave the balance of the clean-up to whichever of us four disobeyed the conditions for the \$5000 bequests. So you see I came in for the whole lump just like a knife. And do you know, as sure as gun's iron I shall allers believe that Ned put up the whole job a purpose—'cause he know'd I'd be thar!"

B. A.

Maryland in Liberia (Vol. vi, p. 307).—Maryland in Liberia is one of the four counties of the Republic of Liberia. The others are Monferrado, Sinoë and Grand Bassa, which are subdivided into districts, like townships. The civil government of these counties is in the hands of superintendents appointed by the President with the consent of the Senate. The following works may give the desired information: Hutchinson's "Impressions of Western Africa;" Stockwell's "The Republic of Liberia," and Blyden's "The Republic of Liberia: Its Status and its Field," in *Methodist Quarterly Review*, July, 1872.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Singing Sands (Vol. vi, pp. 202, etc.).

—Miss Anna M. Paris wrote an article on the Singing Sands of Kauai in the Hawaiian group in *Harper's Monthly* for July of last year. The writer states that the sand she carried home and kept for several months retained its sounding qualities. There was something wanting, however, and, woman-like, she says:

"I brought him home in his nest at even;
He sings the song, but it cheers not now;
For I did not bring home the river and sky,
He sang to my ear, they sang to my eye."

MADELEINE.

Poetry and Cash.—I was talking a few evenings ago with a young poet whose name is familiar to every magazine reader, and whose work the editors of periodicals receive with more favor than that of any other of the young school of versifiers. In fact, he is accepted by the public and recognized by his brother authors as one of the most successful young poets of to-day. Now, what does this mean in dollars and cents? I will tell you exactly. This young verse builder has sold during 1889 thirty-eight poems in all, and the prices he has received for them I copy here direct from his memorandum book:

5 poems to the <i>Century</i> , at \$10 and \$15 . . .	\$69 00
3 poems to <i>Scribner's</i> at \$10	30 00
7 poems to <i>Puck</i> and <i>Judge</i> , in all	53 25
1 poem to <i>Lippincott's</i>	12 50
5 poems to the Harper's periodicals	45 50
11 poems to <i>Life</i>	63 25
2 poems to <i>St. Nicholas</i>	22 50
4 poems to various other periodicals	19 25
38 poems. Total	\$306 25

—*Boston Journal*.

Rivers Flowing Inland (Vol. vi, p. 309).—Mr. J. W. Redway's very interesting notice of Lake Assal I enjoyed much. But out of half a dozen descriptions of the lake which I have met with, his is the first which alludes to any present inflow from the sea. Would your correspondent kindly point out the best original sources of information regarding this lake and thus oblige many interested readers of AMERICAN NOTES AND QUERIES.

R. J.

Corycian Cave (Vol. vi, pp. 18, etc.).—

Another Corycian Cave, not less famous than the one you have spoken of, was on Mt. Parnassus. The nine Muses were often called the Corycian Muses.

Pausanias says of this cave: "Between Delphi and the heights of Parnassus there is a road to the grotto of Corycium, which has its name from the nymph Corycia, and is by far the most noteworthy of any I have seen. One may walk in it a long way without a torch. It is of good height, and contains a number of springs; but a much more considerable amount of water drips from the roof and covering, pattering continually upon the ground. The people about Parnassus consider this cave as sacred to the nymphs of Corycium and to Pan."

E. BRADLEY SIMS.

NEW YORK CITY.

English vs. French.—The London *Athenæum* reproduces Bryant's advice to a young aspirant to literary fame; it will not be out of place in your columns:

"I observe," wrote he, "that you have used several French expressions in your letter. I think, if you will study the English language, that you will find it capable of expressing all the ideas you may have. I have always found it so, and in all that I have written I do not recall an instance where I was tempted to use a foreign word, but that on searching I have found a better one in my own language. Be simple, unaffected; be honest in your speaking and writing. Never use a long word where a short one will do as well. Call a spade by its name and not a well-known instrument of manual labor; let a home be a home and not a residence; a place, not a locality, and so on of the rest. When a short word will do, you will always lose by a long one."

Corse Family (Vol. vi, p. 307).—In Arthur's "Etymological Dictionary," I find the name Corse, but not DeCourcey. The former is given as "*Corse* (Welsh). A fen or wet meadow;" "*Carse* (Armoric and Gaelic). A level tract of fertile land."

THOS. LOUIS OGIER.

WEST CHESTER, PA.

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NOTES.

LONGFELLOW'S "EXCELSIOR."

Has the following ever been placed on record in your columns? I clipped it out of the Italian paper *La Rassegna Settimanale*, some fifteen years ago.

"L'articolo intitolato *Il 72° anniversario della nascita di Enrico W. Longfellow*, stampato nel n. 75 della *Rassegna*, mi rammentò ch' io sullo scorcio dell' agosto 1873, incoraggiato da un amico del poeta americano, gli diressi un biglietto per interrogarlo del motivo che lo indusse a scrivere *Excelsior* anzichè *Excelsius*, come mi pareva dovess' essere per ragione di lingua. La mia piccola interpellanza ebbe l'onore di questa risposta che offro al pubblico, pensando non essere io stato forse l'unico lettore dell' 'Excelsior' al quale la scelta dell' aggettivo al mascolino, a preferenza della

forma avverbiale al neutro in quel titolo della celebrata lirica, avrà formato argomento di meditazione filologica.

"DEVOT. V. CESATI.

"CAMBRIDGE, February 5, 1874.

"My Dear Sir:—I have had the pleasure of receiving your card with your friendly criticism on the word 'Excelsior.'

"In reply I would say, by way of explanation, that the device on the banner is not to be interpreted 'ascende superius,' but 'scopus meus excelsior est.'

"This will make evident why I say 'Excelsior' and not 'Excelsius.'

"With great regard, yours truly,

"HENRY W. LONGFELLOW.

Signor Cesati's letter might be roughly rendered: "The article headed 'The 72d Birthday of Henry W. Longfellow,' which appeared in No. 75 of the *Rassegna*, reminded me that towards the end of August, 1873, encouraged by a friend of the American poet, I wrote him a note to ask him what motive had induced him to select *Excelsior* instead of *Excelsius*, which, to my mind, would have been the more correct expression. My little query was honored with the reply which I hereby offer to the public, thinking as I do that I may not be the only reader of 'Excelsior' to whom the use of the masculine adjective in preference to the neuter adverb, in the title of that famous poem, has given food for philological meditation."

A. ESTOCLET.

PHILADELPHIA, PA.

FORERUNNERS OF THE MODERN BICYCLE.

The first rudimentary bicycle was mounted by Baron von Drais, a Frenchman living in Germany, who, early in this century, invented a combination of two wheels, a seat, and handles, which he called a "celerifère," to aid him in his work of overseeing large estates.

The old cuts of this odd machine, called after the inventor, the "Draisine," show it to be in its general features the direct forerunner of the hobby-horse. "Draisines" were introduced into England in 1818, and a year later they were seen in America, on the streets of New York.

In both countries they met with great favor, and one historian relates that in New York "people rode them up and down the Bowery, and on the parks, a favorite place for speed being the down

grade from Chatham street to City Hall Park." Clumsy machines they seem to our eyes—two heavy wheels connected by a cross-bar, to which was attached midway the cushioned seat of the rider. In front of the seat was a raised cushion upon which, handles in hand, the rider rested his forearms, guiding the machine. He propelled it by pushing alternately with his feet on the ground until the speed was sufficient to maintain equilibrium, when he would raise his feet and, in the words of a rider to-day, "coast."

The rage for these "Draisines," and "pedestrian curricles," or "dandy-horses" and "hobby-horses," as the later "improved" machines were called, subsided rapidly because of the difficulty of making them practically useful, and because of the ridicule always excited by the riders.

This curious sport of riding two wheels, joined, and running in the same perpendicular plane, therefore languished in obscurity until, after a lapse of more than forty years, it again attracted public attention in a new form. It was in 1865 that a French mechanic, Pierre Lallemant, conceived the notion of attaching foot-cranks to the front wheel of the old-fashioned hobby-horse. He made a machine embodying this idea, learned to ride it, and exhibited it at the Paris Exposition in 1867. The credit for this invention is also claimed in England for Edward Gilman, but be the honor due to Frenchman or Englishman, here, at all events, was the immediate predecessor of the bicycle. It immediately became popular in both England and America. A great many improvements and changes were necessary, of course, before the crude machine of Lallemant—the "velocipede" of thirty years ago—became the finished bicycle of to-day; but energetic business men in England, and later in this country, saw its possibilities and began the manufacture of the machines. Improvement has followed improvement, until now there is little resemblance left to the old velocipede, or "bone-shaker," as it was flippantly called, and it is difficult to imagine in what way a modern bicycle may be improved.—*St. Nicholas for May.*

SCHOOL REGULATIONS IN ENGLAND IN 1512.

It is interesting to read by the light of modern ideas the regulations drawn up by John Colet, Dean of St. Paul's, London, for the "Schole" that he himself "bylded in the Estende of Paulis church, in the yere of our Lorde A. M. fyve hundredth and twelfe :

"The children shall come into the scole in the mornynge at VII. of the clocke bothe winter and somer and tarye there untill a XI., and retorne againe at one of the clocke and depart at V.

"In the scole in no tyme in the yere they shall use talough Candell in no wise, but alonly wax candell at the costes of theyr frendes.

"Also, I will they bring no meate nor drinke nor bottel, nor use in the schole no breakefastes nor drinkings, in the tyme of learnynge in no wise ; yf they nede drinke let them be provided in some other place.

"I wil they use no cockfightinge nor rydinge about of victory, nor disputing at Saint Bartilimewe, which is but foolish babbling and losse of time.

"Yf any childe, after he is receyved and admitted into the schole, go to any other schole to learne there after the maner of the schole, than I wil that suche childe for no man's suite shall be hereafter received into our scole, but go where him lyst where his frendes shall thincke be better learninge. * * *

"As touching in this schole what shall be taught of the maisters and learnt of the scolers it passeth my witte to devyse and determine in particular, but in general to speake to some what to shewe my mynde I would have they were taught always in good literature bothe Latine and Greke, and good autors such as have the verrye Romaine eloquence joyned with wisdom, specially Cristen autors that wrote theire wisdom with clean and chaste Latine, other in verse or in prose, for my intent is by this scole specially to increase knowledge and worshippe of God and our Lord Christ Jesus and good Cristen life and maners in the children. And for this intent I will the children learne first above all the Catechizon in Englishe and after the accidens that I made or some other yf any be better to the

purpose to introduce children more spedely to the Latine speeche. And then *Institutum Christiani Homini* which the lernid Erasmus made at my requeste, and the boke called *Copia* of the same Erasmus. And then other authors Christian, as Lactantius, Prudentius, and Proba and Sedulius, and Juvenius, and Baptista Mantuanus, and such other as shall be thought convenient or most to purpose unto the true Laten speeche. All Barbary, all corruption, all Laten adulterate which ignorant blind foles brought into this world and with the same hath dystained and poysonyd the old Latine speche and the veraye Romaine tongue whiche in the tyme of Tully, and Sallust, and Virgill, and Terence, was usit, which also Sainte Jerome, and Sainte Ambrose, and Sainte Austen, and many holy doctors lernid in theyre times—I saye the fylthines and all suche abusio whiche the later blynde worlde brought in whiche more rather may be called blotterature than litterature, I utterly abannyshe and exclude out of this scole, and charge the maisters that they teache alwaye that is beste, and instruct the children in Greke and redynge Laten, in redynge into such authors that hathe with wisdom joyned the pure, chaste eloquence."

MOOSE HILLOCK.

One of the most beautiful of New Hampshire's mountains was formerly called Moose Hillock, but is now known by its Indian name of Moosilauk, or Moosilauke. For my part I like the Anglicized name best. There is, no doubt, a certain lack of propriety in calling a huge dome of granite a *hillock*, but this kind of diminution of dignity is always a favorite ingredient in the speech of the common people, and in this case it gives the name a racy quality. It is more than a mere *tapinosis*, or belittlement. Its diminutive ending marks a certain fondness which the dwellers near by have for the grand old peak. But I will go further. We read not seldom of the euphony and fine sonorousness of aboriginal place names. I venture the assertion that very few American Indian names are euphonic in an Indian's own pronunciation.

It is not till they are mellowed by the white man's mispronunciation that they become truly melodious. To this rule there may be exceptions, but I think there are not many.

B. S. W.

CAMDEN, N. J.

SHAKESPEARE'S LATIN DERIVATIVES.

In *Shakespeariana* for April, Edward P. Vining has an interesting article in which he explains a number of Shakespeare's Latin derivatives in Hamlet, "which are either rarely enjoyed elsewhere, or else which are used by Shakespeare with a meaning different from that which they ordinarily convey, and which could not have been attributed to them by any one who was not thoroughly informed as to the precise powers of their Latin originals."

We deem it worth while to reproduce here the quotations given in said article, leaving the particular acceptation of each word to the acumen of our readers.

Modesty.—

"An excellent play, well digested in the scenes, set down with as much modesty as cunning."

Rivals.—

"If you do meet Horatio and Marcellus
The rivals of my watch."

Disasters.—

"Disasters in the sun."

Extravagant.—

"The extravagant and erring spirit lies
To his confine."

Probation.—

"This present object makes probation."

Process.—

"The whole ear of Denmark
Is by a forged process of my death
Rankly abused."

"Behind the arras I'll convey myself
To hear the process."

Expostulate.—

"To expostulate
What majesty should be."

Express.—

["In form and moving how express and admirable!"]

Continent.—

"Not tomb enough and continent
To hide the slain."

"You shall find in him the continent of
What part a gentleman would see."

Circumstance.—

"In our circumstance and course of thought
'Tis heavy with him."

"And so without more circumstance at all,
I hold it fit that we shake hands and part."

Discourse.—

"He that made us with such large discourse,
Looking before and after."

"O, God! a beast, that wants discourse of reason,
Would have mourned longer!"

Censure.—

"We will both our judgments join
In censure of his seeming."

Plurisy.—

"Goodness, growing to a plurisy,
Dies in his own too much."

Contraction.—

"Such a deed
As from the body of contraction plucks
The very soul."

Station.—

"A station like the herald Mercury."

Incapable.—

"One incapable of her own distress."

Occurrents.—

"The occurrents, more and less
Which have solicited."

Other passages of the kind might be quoted from this tragedy, and in the originality and boldness with which the words are coined, or employed, all the rest of Shakespeare's dramas bear similar testimony to his familiarity with the Latin language. Even the apparent mistakes are of a nature which it would require quite as much scholarship to commit as to avoid.

SEX OF HARES.

Lyly says ("Mydas," I, i): "Hares we cannot be because they are male one year and female another; we cannot change our sex." (See also Topsell's "History of Four-footed Beasts.") It is commonly believed in the Rocky Mountain region that

the *Lepus Bairdii* (Baird's hare, a variant form of the common prairie hare) is to be distinguished among mammals as the only kind of which both male and female regularly suckle their young. In a dry region, with scanty food supplies, it seems not impossible that the female hare may afford so scanty a secretion of milk as to require a subsidiary supply from the male. G.

QUERIES.

Deer Isle, Me.—I should be glad to have some data regarding the above.

ROVER.

ALBANY, N. Y.

Should our correspondent rove along the coast of Maine he may hear an old-fashioned refrain :

"Long Island for beauty,
Swan's Island for pride;
If it were not for clams,
Deer Island she had died."

And truly enough, Deer Island is "great on clams," the centre, in fact, of the trade of thirty other rocky island-homes in Penobscot Bay. The nucleus of what is now a thriving little town seems to have been a fisherman's church erected there as far back as 1773.

Lord Wolseley, an Irish Home-ruler.—Is there any truth in the rumor that Lord Wolseley has become a convert as above? I am aware that politics are outside the lines of AMERICAN NOTES AND QUERIES and merely ask the question as a matter of history.

AN ENGLISH RESIDENT.

PITTSBURGH.

So as to keep "within" our lines, while at the same time not appearing to fail in courtesy to our alien reader, we would simply refer him to a chapter of what has now become part of contemporaneous history. At a banquet given in his honor in Dublin in 1883, Lord Wolseley is reported to have said: "Many stories have been propagated by them which are wholly and entirely untrue; but of all the unfair stories the foulest ever invented about me, the greatest untruth stated against me, is that which has been

stated by some people recently, that I am anti-Irish in my feelings and that my sympathies are not with the Irish people. That calumny I repudiate with all the strength that is within me. I decline most emphatically to be disassociated in any way with the land of my birth. * * * I was brought up, my lords and gentlemen, to believe that Irishmen were abler, and were in every way better men than any other people in the world. I now speak of my countrymen as I know them, and after long experience of them. After I have seen much of the world and taking a clearer view of all I have seen and gone through—speaking of them now I must say that I have seen nothing and heard nothing to make me waver in that faith."

Whittier Queries.—*Thomas Shipley.*—Who was the Thomas Shipley to whose memory the poet Whittier composed a lyric?
Leggett's Monument.—One of Whittier's poems is entitled "Leggett's Monument." Whom does it commemorate, and where stands the monument which is here spoken of?

Pythoness of Lynn.—Who was the "sole pythoness of ancient Lynn," spoken of in one of Whittier's lyrics?

S. O. Torrey.—One of Whittier's poems is entitled "Lines on the Death of S. O. Torrey." Who was Torrey?

Daniel Neall.—Another of his poems is entitled "Daniel Neall." Who was Daniel Neall?

MERCATOR.

REPLIES.

Weeping Trees (Vol. v, pp. 68, etc.).—The *Casalpinia pluviosa*, a leguminous forest tree of Brazil, is known as the fountain tree. Its twigs are said to afford a copious supply of water. W. H. S.

MADISON, WIS.

Floyd Ireson (Vol. vii, p. 9).—I have been informed by natives of Marblehead, that Floyd Ireson was a real character, and that he was tarred and feathered by women, much in the fashion of the story. But it is also asserted that the skipper was entirely innocent of the cruel crime that was charged

upon him. On the authority of two gentlemen who professed to know the circumstances of the case, Ireson was a worthy and estimable citizen. If this be true, that part of the story which relates to Ireson's remorseful confession must be incorrect.

J. H. M.

MONTGOMERY.

Mackerel Sky (Vol. vii, p. 10).—According to Ganot's "Physics," Atkinson's Eng. translation, p. 899, the so-called mackerel sky, or cirro-cumulus, is an attendant upon warm and dry weather.

J. NOBLE.

KANSAS CITY.

Bore in North American Rivers.—The most remarkable bore, or *heygre*, in any North American river is probably that which occurs in the river Petitcodiac, in New Brunswick.

UDOLPHO.

Two Shall Be Born, etc. (Vol. vi, p. 125).—A homonym of mine (I presume the word "homonym" may be applied to *initiales de plume*) writes in this day's *Critic* that the poem "Fate" was composed by his sister-in-law, Mrs. Susan Marr Spalding, of Bath, Me., "many years ago."

The poem itself reads as under:

"Two shall be born the whole wide world apart,
And speak in different tongues, and have no thought
Each of the other's being, and no heed;
Yet these o'er unknown seas to unknown lands
Shall cross; escaping wreck, defying death,
And all unconsciously shape every act
And bend each wandering step unto this end,
That one day out of darkness they shall meet,
And read life's meaning in each other's eyes.

"And two shall walk some narrow way of life
So closely side by side, that should one turn
Ever so little space to left or right,
They needs must stand acknowledged face to face;
Yet these with groping hands that never clasp,
With wistful eyes that never meet, and lips
Calling in vain on ears that never hear,
Shall wander all their weary days unknown
And die unsatisfied. And this is Fate!"

J. P. B.

Organ Mountains (Vol. vi, pp. 160, 210).—There exists a third remarkable range called the Organ Mountains; it is in the island of Cuba.

AA.M. (Vol. vii, p. 10).—*AA.M.* means "Master of Arts." *AA.* signifies *arts* (plural) just as the *LL.* stands for *laws* (plural) in the abbreviation *LL.D.* *AA.M.* is an honorary degree conferred by some German universities, like that of Rostock. When purely honorary, its possession is not highly prized, since it does not indicate any work actually performed.

De Soto (Vol. vii, p. 9).—Will the following, which I find in the Appendix to Barnard Shipp's "History of Hernando de Soto and Florida" be of any use to "Mississippi?"

"The Elvas Narrative says: 'The 21st of May, 1542, departed out of this life the valorous, virtuous, and valiant Captain Don Fernando de Soto, Governor of Cuba, and Adelantado of Florida. Luis de Mosquito determined to conceal his death from the Indians because Fernando de Soto had made them believe that the Christians were immortal. The adelantado made them believe that he knew some things that passed in secret among themselves, without their knowledge how or in what manner he came by it, and that the figure which appeared in a glass which he showed them, did tell him whatsoever they practiced and went about, and therefore neither in form nor deed durst they attempt anything that might be prejudicial unto him.

" 'As soon as he was dead, Luis de Mosquito commanded to put him secretly in the house, where he remained three days, and removing him from thence, commanded him to be buried in the night at one of the gates of the town, within the wall. The Indians, passing by the place where he was buried, seeing the earth moved, looked and spoke one to another. Luis de Mosquito learning this, commanded him to be taken up by night, and to cast a great deal of sand into the mantles wherein he was wound up, wherein he was carried in a canoe, and thrown into the midst of the river.' "

BOOKWORM.

NEW YORK.

Tree-planting (Vol. vi, p. 307).—The Irishman scores one. He knows a very simple point which many people are ignorant

of, to their cost. If "Urbanus" will look at his pieces of wood, I guess he will find all of them facing the south and thereby protecting the tender bark and the barely sufficient sap of his young trees while they are striking new roots in the fresh ground. I sympathize with "Urbanus;" I have "been there," too.

QUONDAM URBANUS.

I congratulate Urbanus on his purchase of a country lot. The practice of setting up a paling *on the south side* of a newly planted tree is a most excellent one, for it shades the tree from the noonday heat.

In the Canadian province of New Brunswick, what is called "the ten o'clock sun," often blisters the exposed side of the young apple tree, killing a strip of bark all the way down its stem, and finally causing the death of the tree. The usual remedy is to wind a rope of straw round the stem. It is an interesting fact that (in the cold northeastern country in question) that part of the tree's trunk which is thus protected grows much faster than the uncovered portion, and soon acquires a considerably greater girth (see J. F. W. Johnson's "Notes on North America, Vol. i, p. 86).

UDOLPHO.

Itasca (Vol. v, p. 247).—In reply to your correspondent's question, I would say this: that *Itasca* is a lake name occurring in an *Algonkin* region, the name being apparently from the Chippeway tongue, but *hatchee*, *hassee*, and *oosa* are terminations occurring in Indian languages of the Muskoki (Creek) group or stock. They are not related to *Itasca*. Nor is *ooga*, for that belongs to the Cherokee speech, which is allied to the Iroquois tongues. The Algonkin, Iroquois and Muskoki are distinct from each other.

B. W.

When Bishop Berkeley said, etc. (Vol. vi, p. 307).—The author quoted is Byron. The lines are the first two of the eleventh canto of "Don Juan."

A. L. W.

WATERBURY, CONN.

Lord Baltimore (Vol. vi, p. 282).—In the year 1742, the title of Lord, or more correctly Baron, Baltimore was borne by Charles Calvert, the fifth of the title. D.

REFERRED TO CORRESPONDENTS.

Old Spanish Ditty.—I have been familiar with this old thing for a lifetime; can any one in this country tell me if it occurs anywhere in print and if there is anything like it in English:

"El Lunes me enamoro,
Mártes lo digo,
Miércoles me declaro,
Jueves consigo;
Viernes doy zelos,
Y Sabado y Domingo
Busco Amor nuevo."

C. y D.

Canadian Parliament.—Having no books of reference at hand, may I trouble you to tell me how many members there are respectively in the Senate and in the House of Commons of Canada, and in what numbers they are apportioned to the various provinces?

B. DU PONT.

Authorship Wanted.—In Puttenham's "Arte of English Poesie," p. 259 of Arber's reprint, the following lines are quoted from some English poet:

"O mightie Lord of love, dame Venus onely ioy,
Whose Princely povver exceeds each other heavenly
roy."

Who wrote these two lines?

A little later, in the same chapter, Puttenham quotes from a poet who had made translations of "reasonable good facilitie" from Pindar, Anacreon and Ronsard. Among the quotations are the following sentences:

"And of an ingenious inuention, infanted
with pleasant trauaille;" "I vvill freddon
in thine honour;" and

"But if I vvill thus like pindai,
In many discourses egar."

Who first wrote these quoted lines?

FERNANDO POE.

WASHINGTON, D. C.

Opera Dates Wanted.—Can you tell me when the following were first produced: "Naaman," Scribe's "La Nonne Sanglante," "Joshua," "Sänger und Schneider," and Auber's "Masaniello?"

LEARNER.

Narcotics of the World.—Your tobacco-smoking note leads me to send you a query. We have (in common with the whole world, I presume) our tobacco; the Peruvians and the Bolivians have their eternal coca; in the islands of the Pacific they enjoy their daily hava; India, China and the Eastern Archipelago have their betel; New Grenada and the chains of the Himalaya their red thorny apple; Turkey, India and China have their opium; Persia, India, Turkey, the African natives from Morocco to the Cape of Good Hope, and even the Indians of Brazil, have their hemp and hashish; Siberia has its fungus, and last, not least, the English and the Germans have their hops and the French their lettuce. Will any one complete this list, or correct it as the case may be?

ANOTHER SMOKER.

FREEPORT, ILL.

Ganghon.—What plant was or is designated by this name? The word is duly entered in some of the dictionaries, without any identification of the species.

Q. T.

"Cental" Weight.—Any information concerning this will be thankfully received by

O. KÜHNER.

DETROIT, MICH.

Martha's Vineyard.—Who was the Martha from whom Martha's Vineyard was named?

G. F.

SAG HARBOR, N. Y.

Banagher.—What is the origin of the phrase, "That beats Banagher?"

G. B. MILL.

COMMUNICATIONS.

Natural Tunnel (Vol. v, p. 184).—The South Atlantic and Ohio Railway, and the founders of the new industrial town of Big Stone Gap, Va., have each published recent pamphlets giving descriptions and woodcuts illustrating the Natural Tunnel regarding which "Islander" makes inquiry.

G. P.

BIG STONE GAP, VA.

What Did Shakespeare Die Of?—The London *Daily News* raises this question and answers it thus (says *The Critic*):

"There is a tradition of very respectable antiquity that he died of a fever contracted through going on a drinking-bout with Ben Jonson and other boon companions; but as not even teetotalers nowadays would venture to affirm that alcohol is productive of typhus or scarlatina, some other cause must be looked for to account for the death of the great dramatist at the comparatively early age of fifty-two. Mr. J. F. Nisbet, in his new work, 'The Insanity of Genius,' discusses the question from an entirely new point of view—that of pathology. In the author's opinion Shakespeare died of paralysis, or some disease akin to paralysis. The signatures to the will, he holds, afford strong presumption of this, but he has also other facts to adduce in support of his theory."

Dr. Hall, the "practitioner in physick and chirurgery who wrote the medical case book published in 1657, by James Cooke, was Shakespeare's son-in-law, and his book proves beyond doubt that nervous disease existed in Shakespeare's family, a fact which Mr. Nisbet considers accounts for the short average duration of the lives of its members and the speedy extinction of the line of Shakespeare's direct descendants."

On which Dr. W. J. Rolfe comments as follows: "The fever of which Shakespeare died was probably ascribed to the drinking-bout with Jonson and Drayton because it was then a popular notion that fevers were generally due to some excess in eating or drinking; but very likely the real cause was one that would not have occurred even to the medical men of that day—namely, as Halliwell-Phillipps suggests, 'the wretched sanitary conditions surrounding his residence,' which, though it was the best house in Stratford, was situated in the immediate vicinity of 'middens, fetid water-courses, mud-walls, and piggeries.' Mr. Nisbet's theory, so far as one can judge from the abstract quoted above, seems to have little to sustain it. The will, which was written only a short time before the poet died, was probably signed during his last illness, when the interlined bequest of the 'second-best

bed ' to his wife was added ; and the chirography is not more shaky than we might expect from a sick man who was not a paralytic."

Hat and Cap Doffing.—There are many of us who still fail to comprehend how any rational being, how the Almighty Himself, could feel honored by the uncovering of a human creature's cranium ; and I am old-fashioned enough to be reminded by your notes on "Cap-wearing at all Times," of certain historical sayings regarding the doffing of head-coverings.

George Fox used to ask if the very Turks did not mock at the Christians in their proverb which said that "the Christians spend much of their time in pulling off their hats and exhibiting their bare heads to each other."

His contemporary, George Keith, wrote : "The preachers of Germany and especially at Hamburg, which I have seen with my eyes, use such gross partiality in their salutations that commonly they have two caps under their hats ; the poor, except extraordinarily, they pass by without any notice ; to others they doff the hat ; others more rich in the world they salute with doffing the hat and one of the caps ; and to those whom they most honor or rather flatter, they doff the hat and both caps."

And did not our W. Penn say, in a more serious vein : "The first and most pressing motive upon our spirits to decline the practice of these present customs of pulling off the hat, bowing the body or knee, and giving people gaudy titles and epithets, in our salutations and addresses, was that savor, sight and sense that God, by His light and spirit has given us of the Christian world's apostasy from God, and the cause and effects of that great and lamentable defection."

X.

PHILADELPHIA, PA.

Sunken Islands (Vol. vi, p. 95).—The remarkable but almost inaccessible islet of Geirfuglasker near Iceland, formerly interesting as one of the main resorts of the now extinct Garefowl or Great Auk, was destroyed and sunken in a volcanic eruption in the year 1830.

M.

Remarkable Fecundity (Vol. vi, p. 269).—David Wilson, the father of forty-seven children, did not die at Madison, Ind., but at Carrollton, Ky., a small town on the Ohio river, twelve miles above Madison, Ind. It was Rev. David Wilson who died at Madison, Ind., in the fifties. Mr. Fred Harper, who is living at Madison, Ind., wrote and had published in the *Louisville Democrat*, in December, 1855, a sketch of the Carrollton David Wilson, of which the following is a copy :

"Having, during the last ten years, heard the history of Mr. David Wilson, who formerly resided at Carrollton, Ky., repeated frequently, and which seemed to be fabulous, or which, at least, taxed my credulity very much, and happening, a few days ago, to meet with Mr. Alexander Wilson, of North Madison, with whom I've been acquainted for several years, I spoke to him relative to his father, and he said what I had heard was correct. He told me that he (Alexander) was the forty-fifth child of David, and David was the father of forty-seven lawful children. He lived to the age of one hundred and seven years, and during his lifetime had five wives. By his first wife he had eighteen children. A few years before he died he expressed a desire to remove to Indiana, but was opposed by his fifth and last wife. He, however, took a trip to see if he could find a new location to suit him, and when he returned home he found that his wife had packed up some of the goods and chattels and returned to her friends in Kentucky. He went after her and endeavored to persuade her to return to his house ; but she would not go. In a short time, however, she relented, and then wished to return to his house ; but he would have nothing to do with her—and so they remained separated to his death. Very few of their children died in their infancy and youth ; and there are now thirty-five of them living, who are all men and women full grown. David Wilson was a man of pure, good health, and robust physical constitution. At the age of one hundred and five years he could mow an acre a day for a week at a time without evincing much fatigue. He appeared to have not a rib. The whole

region of his breast was shielded by a plate of solid bone, and he could receive the most severe and powerful blows upon it without being hurt. He frequently, for the gratification of others, suffered them to strike him most violently in the breast without being made to feel, in the least, uncomfortable. During our border wars he was taken prisoner by the Indians, and they attempted to stab him in the breast, but found the solid bone impenetrable. His minute history would be interesting if collected and published. He was one of the most remarkable men that ever lived in America. His progeny was very numerous, and he attained a green old age. At the age of one hundred and seven years, when he died, none of his faculties of mind or body were materially impaired."

J. C. B.

RICHMOND, IND.

Singing Sands (Vol. vi, pp. 202; etc.; Vol. vii, p. 12).—To your notes on this subject, let me add the following out of our own *Dispatch*: "There has of late been considerable discussion on the subject of sonorous sand, which is found in numerous places in this country and elsewhere. The old theory that the sounds are produced by the rubbing together of millions of clean sand grains, very uniform in size, appears to explain very feasibly musical sand, but the explanation does not so well apply to squeaking sand, which is known to exist. These two classes of sounds produced by disturbing sand are both undoubtedly due to vibrations. One sound is caused by the attrition of the particles and has a harsh character by no means musical, which in rare cases becomes a loud squeak. The second is caused by oscillations of the particles themselves perfected from actual contact by elastic air-cushions, and this is decidedly musical in tone.

"Musical sand yields notes by friction only when dry; squeaking sand yields a harsh, shrill squeak (reminding one of the cry of a guinea fowl), best when moist. This latter is very rare. Out of 500 specimens of sands from all round the world, while musical sand seemed to be comparatively common, only two samples of squeak-

ing sand were found to have been taken from places in this country; they were both so-called boiling springs. One was in Maine and the other in Kansas. A very small quantity of squeaking sand pressed between the thumb and forefinger produces, when wet, a peculiar shrill squeak—a phenomenon which is well explained by the attrition theory."

W. BOYTON.

PITTSBURGH.

Men of Humble Origin (Vol. vi, p. 34).—Diocletian was the son of a slave, and his colleague, Maximian, was that of a peasant.

Galerius was a herdsman, Maximin was his near kinsman, whilst Severus began life as the servant of a herdsman.

Pope Adrian IV was the son of an English beggar, and for many years was a beggar and a tramp himself.

Agathocles (Vol. v, p. 148) was the son of a potter.

The late Chester Harding, portrait painter, was born of very poor parents; so were the two French chemists and devoted friends, Fourcroy and Vauquelin.

Arne Garborg, the Norwegian novelist, is a peasant by birth.

Cardinal Simor, who died recently, was the child of a wretchedly poor cobbler.

F. G.

No Man's Land (Vol. v, p. 247, etc.).—Besides the numerous "No Man's Lands" that your correspondents have named, there is one which I believe to be the largest of all. In the interior of the colony of South Australia there is a very considerable region without any inhabitants. Popularly (though not officially, I think) this tract is known as "No Man's Land."

B. A. SHIPPEN.

Bock Beer (Vol. v, p. 122).—The town name Eimbeck was formerly spelled Einbock; I believe this fact is well substantiated. This being the case, there is no difficulty whatever in seeing how the abbreviated name *bock bier* came to be given to the beverage. The other objection raised by "Qui Tam" is one which, as he suggests, can be adjusted only by historical study.

RASSELAS.

Whitsunday.—The approaching Whitsuntide reminds me that in his latest work* Prof. Skeat sends one last shaft at "such as prefer their own guess work, made without investigation, to any evidence, however clear," in connection with the etymology of *Whitsunday*.

"Nothing," he says, "can be more hopeless, from an historical point of view, than the too common 'derivation' of *Whitsunday* from the German *Pfingsten*. Those who believe in this wholly impossible transformation seem to hold it as a pure article of faith, a thing not to be inquired into, but to be thankful for. It is in vain to tell them that, even when we have swallowed it, we *still* have to account for the Icelandic forms. And even if we gulp down the derivation from *Pfingsten* of the Icelandic *Hvitasunnudagr* (Whitsunday), we want some still longer form (shall we say the G. *Pfingstenwoche*?) to account for the Icel. *Hvitasunnadags-vika* (Whitsunday week). How are we to get these seven syllables out of four? And what is to be done with other Icel. names, such as *Hvitadagshelgi* (White-day's holiness, White-day-feast)? Etymologically *Whitsunday* is simply *White-Sunday*, the *White* being shortened into *Whit* under the stress of the accent, precisely as in *Whitchurch* and *Whitclif*. That there are some historical difficulties about the precise explanation of the origin of the name, is quite another matter; yet, even so, I think M. Vigfusson's explanation is satisfactory, viz., that, in northern countries, the *Dominica in Albis* was shifted from the First Sunday after Easter to the more genial time of Pentecost.† It is not at all stranger than the use of *noon* to mean 12 o'clock. Certainly *noon* has no other meaning now, and it is equally certain that, being the ninth hour from 6 P.M., it once invariably meant 3 P.M." BOOKWORM.

NEW YORK.

English vs. French (Vol. vii, p. 12).—Bryant's advice, for being as wholesome

as it is sadly needed, has been given many a time and oft before now. How long it is since the cry was raised against "oplondysch men" who ape "gentil-men" and strive to speak "Freynsch" in order to be "more ytold of," may be judged from this clipping. I take it from the translation of Higden's "Polychronicon" by John of Trevisa in 1387:

"By commyxtion and mellyng, furst with Danes and afterward with Normans, in menyng the contray-longage ys apeired, and some useth strange wlaffyng, chyteryng, harryng and garryng, grisbittyng.

"This apeyryng of the burth-tonge ys by-cause of twey thinges:—on ys, for chyltern in scole, ayenes the usage and manere of al other nacions, both compelled for to leve here oune longage, and for to construe here lessons and here thinges a Freynsch, and habbeth, suththe the Normans come furst into Engeland. Also, gentil-men children both ytaugt for to speke Freynsch fram tyme that a both yrokked in here cradel, and conneth speke and play with a child hys brouch; and oplondysch men wol lykne ham-sylf to gentil-men, and fondeth with gret bysyness for to speke Freynsch, for to be more ytold of." CHAS. H. BROWN.

Eccentric Wills (Vol. vii, p. 10).—I culled this from my daily paper, the *Star*, last December:

Often quoted is the remarkable will of Solomon Sanborn, of Medford, Mass., who died about fifteen years ago. Sanborn was a great patriot, and especially gloried in the part Massachusetts took in the Revolutionary struggle. In his will he left his body to Dr. Oliver Wendell Holmes and Professor Agassiz, not, however, without imposing some of the most unheard-of provisions and conditions. His skeleton he desired prepared in the most artistic manner known to the profession, and placed with the many others in the anatomical department of Harvard College. While preliminary preparations were being made in carrying out this extraordinary request, he desired the surgeon to be very careful with the skin, so that it could be tanned in pieces of sufficient size to make a pair of

* "Principles of Etymology," Oxford, 1891.

† Pentecost, as the "birthday of the church," was especially appointed for Christening and ordination. The coldness of the weather at Eastertime in northern latitudes would make the supposed "shifting" very probable.

drumheads. Upon one of these drumheads the "Declaration of Independence" was to be written, and upon the other Pope's "Universal Prayer." Fitted in its proper wooden frame, this ghastly relic was to be presented to a local drummer whom the testator designated a "distinguished friend," upon condition that he would promise to carry it to the foot of Bunker Hill monument on each succeeding anniversary of the battle, at sunrise, and beat upon it the invigorating strains of "Yankee Doodle."

Another countryman of ours, Dr. Wagner, was particularly strong on the dismemberment idea.

During his life his relatives had given him only little thought. When it came time for him to die—he had a little money, about \$1000—his brothers became very kind. After his death, when the will was read, the following remarkable clause was disclosed:

"To my brother, Napoleon Bonaparte, I bequeath my left arm and hand; to George Washington, my second brother, my right arm and hand; to my other relatives my legs, nose and ears. My money, \$1000 cash, now in the bank, I bequeath to the physicians and surgeons who carry out my bequest by dismembering my body, and giving to each of my relatives the portion allotted to him or her."

Horatio G. Onderdonk, a brother of the Bishop of New York, made provisions in his will which would have turned old Draco green with envy. Draco was strict, and well understood the meaning of the expression "ruling with a rod of iron," but had Mr. Onderdonk lived at the time the old man was preparing his famous code, he could have helped to make it more binding. The last paragraph in the Onderdonk will read as follows: "No heir must be an idler, sluggard, profligate, drunkard, gambler; use liquors or tobacco; go hunting or fishing on Sundays; attend races; enter a barroom or porter house; neglect to rise, breakfast and be ready for business by 9 o'clock, or get married before he or she arrives at the age of twenty-five years."

"MADISON AV."

NEW YORK CITY.

A certain Lieutenant Colonel Nash left an annuity to the bell-ringers of Bath to

"toll dolefully" on each anniversary of his wedding day; and contrite Mr. Withipol, of Walthamstow, left the bulk of his property to his wife, "trusting," he says, "yea, I may say as I think, assuring myself, that she will marry no man, for fear to meet with so evil a husband as I have been to her." Mr. Jasper Mayne at least considered himself witty when he bequeathed to his valet a wornout portmanteau, as it contained something, said the will, which would make him drink. The excited valet ripped open the trunk and found a red herring in it. So, doubtless, did the Scotch gentleman who, in 1877, left to his son's care his two worst watches, "because," he said, "I know he is sure to dissect them."—*All the Year Round*. I. McG.

The Empire State (Vol. v, p. 79).—In Bartlett's "Dictionary of Americanisms," I find the following definition: "*Empire State*. The State of New York; so called from the enterprise of its people, its wealth, population, extent of canals, railroads, etc." These assertions may be true, but what a pity to associate them with that word "empire," a word than which no other under the sun is more essentially connected with things un-American. The Yankee ring of the quotation which accompanies the above is worthy of a better theme:

"The *Empire State* is your New York;
I grant it hard to mate her;
Yet still give me the Nutmeg State,
Where shall we find a greater?"

(Allin.)

J. W. J.

Calf (Vol. vi, pp. 20, etc.).—There are two islands bearing the name of Cow and Calf, off the island of Ruatan in the Bay of Honduras, and two more in the Bay of Bengal, latitude 14° 50' N., longitude 93° 25' E., off Cape Negrais. SAILOR.

Death Valley (Another).—A late advertisement of Apollinaris water asserts that the spring which supplies it gives out so much carbonic acid that the place cannot be safely approached unless a good breeze happens to be blowing. S. STRAKER.

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NOTES.

THE LIGHT OF THE FIRE-FLY.

Lady Blake, the wife of the Governor of Jamaica, writes in *Timehri*, the quarterly of British Guiana, a paper on fire-flies which gives a very extraordinary account of the brilliance of the fire-flies in the tropics. She certainly succeeds in leaving the impression of the most unspeakable beauty of the moonless nights in the West Indies, when mountain, forest and plain are throbbing with lights of various sizes and intensities, from the minute fire-fly, of about three-eighths of an inch in length, to the splendid "cucuyo," or fire-beetle, over an inch long, with two large eyelike lights in the thorax and in the abdomen, glowing like a living emerald.

Creole beauties at balls in Cuba wear fire-flies in their hair and dresses instead of diamonds, and the first French settlers who

landed at Montreal caught multitudes of fire-flies and tied them in shining festoons before the altar where the blessed sacrament was being celebrated. She quotes extensively from Peter Martyr's account of the utilization of the cucuyo, or fire-beetle, as an exterminator of mosquitoes. In addition to his services in this respect, he is employed as a lamp in the darkness. He says: "As many eyes as every cucuius openeth, the host enjoyeth the light of so many candles; so that the inhabitants spin, sew, weave and dance by the light of the flying cucuius."

Lady Blake maintains that this story is not so incredible as it appears to us at a distance. She says: "Any one who visits the West Indies can easily verify this statement for themselves, and it is easy to understand that the native Indians, who possess neither candles nor lamps, and who only knew torches made either of some light wood or of the fibrous interior of the Dildo cactus, often availed themselves of the brilliant beetles when busy after night-fall in their very simple domestic avocations. Even with all the complicated comforts of the present day, it was the common practice of members of our family, when entering a room at night, to catch a fire-fly, in order by its light to find the match-box. Gosse, who during his residence in Jamaica made valuable observations on fire-flies, states that he met with about fourteen species during his eighteen months' stay in the Island."

"Lest any one should be disposed," says the *Review of Reviews* (from which I get this information at second hand), "to hasten to the tropics in order to enjoy the charm of existence illuminated by fire-flies, there are three papers in *Timehri* which will moderate the ardor of his desire to go to the West Indies. One describes parasites, another scale and other parasitical insects, and another deals with a similar subject in the occasional notes."

The acknowledged high character of the periodical *Timehri* adds special value to the above clipping. Some of the facts here asserted about the fire-flies of the tropics have been again and again denied, or called in question in recent books of science.

T. S. M.

PLAGIARISM.

The Writer for May publishes an interesting article on "Plagiarism" over the signature of Julia Schayer.

The writer at first discusses the oft-alleged plea of unintentional, nay unconscious, literary theft; "but," she remarks, "even admitting the intent, there are many who contend that in the case of a man of genius this appropriation of the thoughts of lesser minds is no crime, but a virtue."

Whereupon she quotes Scott, Charles Reade, Brander Matthews and others, the doings or opinions of whom she duly stigmatizes.

"As to the plea," she pertinently asks, "that the world gains by the lustre of the precious things thus brought to light, would not the benefit conferred be as great if acknowledgment of the source from which they were derived were made, and, indeed, if honorable example be worth anything, would not the benefit be infinitely greater?"

"Another plea made by the defenders of this sort of filching and pilfering is that an obscure writer should feel honored at having his pocket picked by fingers so illustrious. There is something diverting in this. One is reminded of the old couplet:

"He kicked me down stairs with so gracious a mien
That I thought he was asking me up."

By this time any reader with (to use her own words) "common-place notions of integrity" begins to feel sure that her sentiments are in full sympathy with his own. Great, therefore, is his astonishment when, on approaching the conclusion of the article, he reads: "Some general rules might also be laid down for the control of the would-be plagiarist:

"First, I would say to him, rob only the dead, or those too helpless to resist or seek redress—the writer of talent, who for some inscrutable reason has failed of recognition; or the authorling who comes tremblingly to you for advice and leaves his manuscript in your hands; or the friend who in some unguarded moment imparts to you his plans for some literary work. Many a brilliant success has been scored by observing the last two rules.

"Secondly, having stolen the brain-child,

proceed to disguise it so that its own mother would hardly know it." Which last advice she reinforces by instancing the case of the knave of hearts who was so sorely punished for his theft, *because* the tarts he had stolen were found in his possession "just as they had left the hands of the royal pastry-cook," whereas it is a "moral certainty" that if King Arthur, who stole the peck of barley-meal to be converted into a bag-pudding, had been charged with the theft he "would have drawn himself up to his full height, smote himself upon his royal breast, and proclaimed: 'The barley was mine! If any one doubts it, there is the pudding!' And all the world would have been forced to admit that the goodly king was as clever as he was virtuous."

I candidly confess I will not regret having hereby proclaimed my obtuseness, if any one will show me in the said article any one important point I may have missed, any connecting link that may have escaped me, and which would reconcile the end with the beginning; for, the interest I felt, in common with many, in the subject and in its treatment by the fair writer, was thoroughly genuine.

ALES.

PHILADELPHIA, PA.

DYING WORDS OF NOTED PEOPLE.

The following, taken from a back number of *English Notes and Queries*, will probably be of interest to your readers; if they could enlarge the list I should be thankful.

"Valete et plaudite."—Augustus.

"Clasp my hand, my dear friend, I die."—Alfieri.

"It is small, very small" (clasping her neck).—Anna Boleyn.

"I shall be happy."—Archbishop Sharp.

"Independence forever."—Adams.

"It is the last of earth."—J. Q. Adams.

"I have sent for you to see how a Christian can die."—Addison to Lord Warwick.

"Don't let that awkward squad fire over my grave."—Burns.

"In te speravi, ne confundar in æternum."—Bishop Abbot.

"I must sleep now."—Byron.

"God's will be done."—Bishop Kerr.

"Amen."—Bishop Bull.

"Let the earth be filled with His glory."—Bishop Broughton.

"Come, Lord Jesus."—Burkitt.

"I thank God I was brought up in the Church of England."—Bishop Gunning.

"God will save my soul."—Burghley.

"Give Dayrolles a chair."—Chesterfield.

"What, is there no bribing death?"—Cardinal Beaufort.

"Don't let poor Nellie starve."—Charles II.

"Remember" (the charge to Archbishop Juxon to bid Charles II forgive his father's murderers).—Charles I.

"Lord, receive my spirit."—Cranmer.

"Then I am safe."—Cromwell.

"I have loved God, my Father, and liberty."—De Stael.

"Thy will be done."—Donne.

"God bless you, my dear."—Dr. Johnston to Miss Morris.

"All my possessions for a moment of time."—Elizabeth.

"Lord, take my spirit."—Edward VI.

"Let the earth be filled with His glory."—Earl of Derby.

"A dying man can do nothing easy."—Franklin.

"There is not a drop of blood on my hands."—Frederick V.

"Lord, receive my spirit."—Ferrari.

"What I cannot utter with my mouth, accept, Lord, from my heart and soul."—F. Quarles.

"Let the light enter."—Goethe.

"Be serious."—Grotius.

"We are all going to heaven, and Vandyke is of the company."—Gainsborough.

"Lord, receive my spirit."—G. Herbert.

"And is this death."—George IV.

"God preserve the Emperor."—Haydn.

"The artery ceases to beat."—Haller.

"Monks, monks, monks."—Henry VIII.

"Lord, make haste."—H. Hammond.

"Lord, receive my spirit."—Hooper.

"I wish the true principles of government carried out, I ask no more."—Harrison.

"I resign my soul to God; my daughter to my country."—Jefferson.

"This day let me see the Lord Jesus."—Jewell.

"Don't give up the ship."—Lawrence.

"Cease now."—Locke to Lady Masham, who was reading a psalm.

"Let me die to the sounds of delicious music."—Mirabeau.

"Let me hear those notes so long my solace and delight."—Mozart.

"Head of the army."—Napoleon.

"I thank God I have done my duty."—Nelson.

"Is this your fidelity?"—Nero.

"I have peace."—Parkhurst.

"I go to God and Saviour."—P. Heylyn.

"It matters little how the head lieth."—Raleigh.

"My days are past as a shadow that returns not."—R. Hooker.

"I pray you see me safe up, and for my coming down let me shift for myself."—Sir Thomas More on the scaffold.

"Precious salvation."—Sir J. Stonehouse.

"In me behold the end of the world with all its vanities."—Sir P. Sydney.

"I'm shot if I don't believe I'm dying."—Thurlow.

"In tuas manus, Domine."—Tasso.

"I have endeavored to do my duty."—Taylor.

"O Lord, forgive me specially my sins of omission."—Usher.

"It is well."—Washington.

"I feel as if I were myself again."—Walter Scott.

THOS. CLEPHANE.

CINCINNATI, O.

A NOTEWORTHY COLLOQUIALISM.

On both sides of the Atlantic, as I believe, such verbs as *to ache*, *to itch*, are often used colloquially in a transitive sense. "My finger *itches me*," and "my head *aches me*," are expressions common enough about Philadelphia, and I have often heard them, or their like, from English people. But they have scarcely found any place in literary English. Of course, the word *me* is not needed in either of the above-quoted sentences. It is possible to regard this *me* as a dative. The old Latin grammars used to give a list of verbs, "to favor, please, trust, or their contraries, to threaten, obey * * * heal, hurt, or marry," which are followed by the dative. But this *me* is not a

dative of that kind. He who hurts me administers a hurt *to me*. In almost every case of the "dative of advantage, or disadvantage," the idea of *to or for* is implied. In the case we are considering the *me* comes near to being an ethical dative. Or it may be that we ought to regard the verb *aches*, or *itches*, as replacing the word *pains*, as it occurs in the sentence "my foot *pains me*." This last explanation seems, on the whole, the most satisfactory one. But compare *me thinks*, or *me seems*, in the sense of "it seems to *me*." Udall's "I'll *ache* your heads both," in "Ralph Roister Doister," is "quite another thing entirely" from what we are discussing.

TETARTOS.

THE LAST MAN.

(VOL. III, P. III.)

It is interesting to note the appearance in our own time of a fresh contribution to the literature of the "last man." This time it is a prose sketch entitled "The Last Days of the Earth," by Camille Flammarion, coming three-quarters of a century—lacking one decade—after Tom Hood's poem, "The Last Man." The author's theory of the destruction of all terrestrial life is as follows: The sun, the source of all light and all heat, radiating perpetually without a moment's cessation in the centre of cold, obscure and empty space, slowly lost the calorific power, which caused the earth to live; so the globe finally becomes only a tomb bound in ice and snow.

Later on a sort of *comes*, or dependent theory of the extinction of human life, but less general in its application, is introduced as follows: The achievements of science, art and industry had during several centuries been applied to raising all the joys of life to their maximum of intensity. Electricity, perfumes, music, kept the senses in a state of overexcitement, so that under the brilliant light of enchanting nights, as beneath the veiled shadows of the day, the moon's system could no longer find a moment's rest, and about their twenty-fifth year men and women dropped dead of total exhaustion.

The date of the final extinction of the human race is fixed about A.D. 2,200,000, or

more than one hundred thousand years after the sites of all the great cities of the world have been buried under the ice.

The closing scene of the human drama is enacted among the ruins of the Great Pyramid of Cheops, overlooking a silent and endless plain. Here Omegar and Eva, his wife, the last man and woman, one after the other, fall asleep "while the powdery snow continues to fall on the entire surface of the earth."

The desolation of the picture is momentarily relieved by the appearance of Omegar's faithful dog, who bounds joyfully upon the scene, only to mourn over the motionless, snow-enshrouded forms of his master and mistress.

The perusal of the *close* of the sketch, so full of poetic quality and so suggestive as a word-picture, leaves one almost overcome by a strange lethargic influence, an effect due, perhaps, to its richness in imaginative material.

The reader is referred to the *Contemporary Review* of April, 1891. MENONA.

REPLIES.

Opera Dates (Vol. vii, p. 19).—Two of these "operas" are oratorios: "Naaman" and "Joshua." The former is by Costa (words by W. Bartholomew) and was produced at and composed for the Birmingham (Eng.) festival of September, 1864; the latter is Handel's, and was first produced at Covent Garden Theatre, London (Eng.), in March, 1748.

"La Nonne Sanglante" is an opera, but it is hardly fair to call it Scribe's, it being the joint work of Delavigne and Scribe, from Lewis' "Monk;" it was brought out in Paris in the fall of 1854.

Auber's "Masaniello," or "La Muette de Portici," was first played at Drury Lane, London (Eng.), in May, 1829, and Peter Winter's "Sänger und Schneider," at Munich, in 1820. ALAMIRE.

BROOKLYN.

"Cental" Weight.—In 1878, the millers of Great Britain assembled, to form themselves into an association. But, says the Secre-

tary's report, "no sooner was there a conference held than it was discovered that the members could not make themselves intelligible to each other. Each district appeared to carry on its business in a manner peculiar to the locality; some members spoke of loads, others of quarters, bushels, sacks or bags; some used terms of capacity or measure when they really meant weight, and those weights varied in almost every county. In fact, there were nearly twenty-eight different modes of buying and selling corn, besides a variety of ways of disposing of flour, meal, and other products of manufacture."

No wonder they set about reforming so delightful a state of things, and succeeded in getting the "Cental, or New Hundredweight" (that is, a hundredweight weighing 100 lbs., not 112), approved of by H. M. in council. At the same time they resolved on other reforms; but, with the exception of the Cental, the new weights were to retain their old names; for, said the Secretary, "with our insular dogged obstinacy, we refuse the, to us, seemingly barbarous phraseology of millier, quintal, myriagram, kilogram, hectogram, dekagram, gram, decigram, centigram, and milligram, and prefer our pound, stone, hundredweight and ton." Jos. E.

Mackerel Skies (Vol. vii, p. 10).—The sailor's proverb runs:

"Mackerel skies and mares' tails
Make tall ships carry low sails."

R. G. B.

NEW YORK CITY.

This term refers to the speckled or blotched appearance of the cirro-cumulus formation of clouds, just as the fish itself gets the name through Romance forms from Latin *macula*, spot, blot, on account of its markings. The word was applied in Latin to spots on an animal, as in the "Æneid," Lib. i, l. 323, where Venus describes her fictitious sister as "succinctam pharetrâ et *maculosae* tegmine lyncis." French *maquereau* is applied to reddish spots on the human skin as well as to the fish.

Mackerel sky does not seem at all far fetched when compared with *mares' tails*,

Noah's arks, and other fancied resemblances found in the shapes of clouds.

H. L. B.

MEDIA, PA.

J. Noble says (Vol. vii, No. 2, p. 18), that a mackerel sky is an attendant upon warm and dry weather. That is in direct variance to the old notion entertained by sailors and fishermen along the Atlantic coast, who regarded it as the forerunner of wet weather. There was no more common saying, a generation ago, from Cape May to New Brunswick, than the little rhyme :

"Mackerel sky,
Rain is nigh."

RAWE.

Moltke's Birthday (Vol. vii, pp. 9, etc.).—Another birthday puzzle similar to that of Von Moltke came to my notice this spring. An old lady, now living in Connecticut, was born on Easter Sunday, March 29, 1807, and in all her eighty-four years of life, the anniversary is said never to have fallen upon an Easter until the present year. The range of possibility is so small for this to occur that it seems almost incredible, but it is said to be true.

M. C. L.

NEW YORK CITY.

The chroniclers inform us that this great strategist was born October 26, 1800, consequently his birth occurred on Sunday. It may interest "Philadelphian" to know (if he has not already made the calculation) that Von Moltke's birthday fell upon *Friday*, in the year 1804, 1810, 1821, 1827, 1832, 1838, 1849, 1855, 1860, 1866, 1877, 1883 and 1888, and upon *Sunday* in 1800, 1806, 1817, 1823, 1828, 1834, 1845, 1851, 1856, 1862, 1873, 1879, 1884 and 1890. Either the Count's memory was seriously impaired or he has been erroneously reported on this subject.

CONVERSE CLEAVES.

GERMANTOWN, PA.

Poets Laureate (Vol. vi, pp. 261, etc.).—Henry VII of England would appear to have had two poets laureate: John Skelton, tutor to Prince Henry, and Bernard André,

tutor to Prince Arthur. Skelton's career is well known. André was a blind Provençal friar. He was also historiographer to the king. W. A.

Umailik (Vol. vi, p. 307).—Umalik, as usually spelled, is Alaskan Eskimo for chief, head man. R. G. B.

NEW YORK CITY.

"*Against His Will*," etc. (Vol. vii, p. 9).—

"He that complies against his will,
Is of his own opinion still,"

is probably the quotation for which "Ignoramus" inquires. In "A Dictionary of Quotations from the Poets," by Miss Anna L. Ward, it is credited to Butler: "Hudibras," Pt. iii, Canto iii, line 547.

A. D. R.

Natural Bridges (Vol. vi, pp. 47, 162, etc.). Hell Gill, near the head of the River Eden, in the English county of Westmoreland, and Stenkrith, near Kirkby Stephen, in the same county, are each conspicuous examples of natural arches beneath which flow the streams which eroded them. D.

PHILADELPHIA, PA.

Who is Willis? (Vol. vii, p. 9).—The lines quoted under this query could refer aptly to John Willis, who invented a system of shorthand about 1600, and whose publication was, perhaps, the first on the subject in England.

H. L. B.

MEDIA, PA.

In the year 1588 a book was dedicated to Queen Elizabeth by Timothy Bright, which he called "An Art of Short, Swift, and Secret Writing by Character." This system of shorthand had no alphabet, and consisted of long tables of words which had to be got by heart by the learner. J. Willis, in 1600, says of "Bright's Shorthand:" "It requires so much understanding and memory, that few of the ordinary sort of people could attain to the knowledge of it." Such being Mr. Willis' opinion, he published a system of his own, in which he used a certain mark for each letter of the

alphabet, and arbitrary characters for some of the most common objects, as a circle with a dot in the centre for the sun, a crescent for the moon, two crescents joined by their tips for the world, the most approved of valentine cardial outlines for a heart, etc. This must be the man alluded to.

A. D. E.

NEW YORK CITY.

Floyd Ireson (Vol. vii, p. 9).—A lady of Marblehead, Mass., thus demolishes the Floyd Ireson tradition: "An old lady of Lynn told me one day that there are some facts that very few people know concerning that episode. She said that her mother knew Floyd, and from him had the truth. There had been a storm, and Floyd had had trouble with some drunken sailors; and they, hastening into the town full of revenge, heard of the wreck of the rival fishing boat, and, seeing their opportunity, immediately spread the report of Ireson's seeing, scoffing at and leaving the sinking wreck. The bad tale spread rapidly, and the sweethearts and wives of the drowned sailors were ready for Ireson when he came into town; and mad with grief they tarred and feathered and rode him in a cart. He could never clear his name of the lie, and never looked a man in the face again until his death, which soon followed; for the innocent man could not bear the scorn of his townspeople. That takes the romance from the fine poem, but there really seems a finer pathos in the truth, doesn't there?"

M. C. L.

NEW YORK.

Deer Isle (Vol. vii, p. 17).—The *township* (here called a town) of Deer Isle, Hancock county, Maine, includes, besides the island of the same name (ten miles long), several smaller islands, one of which, Little Deer Island, is three miles long, lying N. W. and S. E., and is generally barren and stony. The lighthouse, on Pumpkin Island, is in lat. $44^{\circ} 18' 32''$ N., long. $68^{\circ} 44' 34''$ W. Another lighthouse on Mark's Island is known as Deer Island light. On the south shore of the main island is Green's Landing, a village celebrated for its granite quarries. The main port of the island is at Southeast Harbor. Another settlement is at North-

west Harbor, on which is the village of Deer Isle, the two harbors, or bays, nearly cutting the island in two. Oceanville is a village on Whitmore's Neck, a peninsula which becomes an island at high tide. Crockett's Cove, Burnt Cove, and Small Cove, are little ports on the main island. At Southwest Harbor is the considerable village of *South Deer Isle*. *Sunset* is another pleasant seaside village. The township supports one weekly newspaper. The fisheries, the granite business, and the exploitation of summer boarders are the leading industries.

ISLANDER.

MAINE.

Authorship of Quotation Wanted (Vol. vi, p. 307).—

When Bishop Berkeley said, "There was no matter,"
And proved it—'twas no matter what he said;
They say his system 'tis in vain to batter,
Too subtle for the airiest human head;
And yet who can believe it? I would shatter
Gladly all matter down to stone or lead,
Or adamant, to find the world a spirit,
And wear my head, denying that I wear it.

(Opening stanza of Canto Eleventh of "Don Juan," Lord Byron.)

The theory referred to is laid down in Bishop Berkeley's "Principles of Human Knowledge."

Perhaps the "pious Cloyne" is better known as the author of two treatises on the use of tar-water, the latter of which, "Farther Thoughts on Tar-water," appeared in 1752, but a few months before his death.

MENONA.

Coronets (Vol. vii, p. 9).—The coronet with the "four large billiard-ball-looking things," is a British Baron's coronet; that with "three more or less accurate Maltese crosses, etc.," is a British Ducal coronet.

R. G. B.

NEW YORK CITY.

[We have been favored with a reply to the same effect by E. P.]

The first of the baubles described by your correspondent is evidently an English Baron's coronet; the second, with only three *visible* Maltese crosses (indeed, if the engraving be done accurately, it is probable that he only sees the whole of one and the

half of two others), is that of a French Vidame. I rather think, though I am not certain, the title is well-nigh extinct; it used to be bestowed by Sovereign Bishops.

In compliance with an editorial hint thrown out in the last issue, and with which I am quite in sympathy, I abstain from any quasi-"political" comment, but I own it requires some self-restraint, right here.

ANOTHER AMERICAN ("ONLY").

REFERRED TO CORRESPONDENTS.

Birds' Feathers in Women's Hats.

—I am a woman. I have asked in a hundred different quarters for any sensible argument in support of the (to me prudish) warfare waged by some people against the ornamenting of hats with the spoils of beautiful birds, and thus far I have asked in vain. May I appeal to the readers of AMERICAN NOTES AND QUERIES?

M. B.

Libonia.—What is the origin of the word Libonia? It is the name of a genus of plants, and also of a post-office in the State of Pennsylvania.

VANDEVEER.

NEBRASKA.

Puget.—Who or what was Puget, from whom, or which, Puget Sound took its name?

F. COLLINS.

FLORIDA, MASS.

Advertisement or Advertisement?

—How am I to pronounce this word? Chauncey M. Depew utters it *advertisement*, Charles A. Dana favors *advertisement*; the dictionaries seem to allow perfect freedom in this matter. Will your correspondents oblige with their views on the point?

"MADISON AV."

NEW YORK.

Trollope's Veracity.—J. W. J.'s note in your last issue led me to re-read the original query, and while doing so I was struck by your correspondent's remark on Anthony Trollope's veracity. Is his insinuation supported by facts? I ask the question in good faith; I have not the book in question at hand.

C. J. D.

Parliamentary English.—"A snail emerging out of the slime of sedition." When and by whom was this expression used? I heard it quoted, but not located, as an example of Parliamentary English.

STUDENT.

Veteran Reserve Corps.—What was the Veteran Reserve Corps which existed during the later part of the war of 1861-1865 in the Federal Army?

NEANISCUS.

TROY, PA.

Blessing the Fields.—The Burnham Farm School, Canaan Four Corners, N. Y., announced a few weeks since, their annual festival of the "Blessing of the Fields" to take place on Friday, the 29th of May.

What is the origin of this festival, and what ceremonies are peculiar to it, or how is it conducted?

A.

Rattlesnake Belt.—What is the northern limit of the zone in which rattlesnakes are found? I know that they occur in Nova Scotia, and I believe they are found in Quebec, Ontario, Manitoba and British Colombia.

COLUMBO.

Molly Pitcher, Anneke Jans.—Who was "Molly Pitcher"? Was she considered a witch? Who was Anneke Jans? *Where* can their real stories be found?

L. E. R.

Authorship Wanted.—Who was the author of this, and where is it found:

"On the shelf lies the Bible,
That daybook so broad,
It embodies the reckoning
Of mortals with God."

T. H. SMITH.

CHICAGO, ILL.

An Old Temperance Pledge.—The following is a pledge taken from an old almanac of the year 1837. Can any one tell me whether it is authentic?

"Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits, as a drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the

health, the virtue and the happiness of the community, we hereby express our conviction, that should the people of the United States, and especially the young men, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

(Signed) "JAMES MADISON,
"ANDREW JACKSON,
"JOHN QUINCY ADAMS."
C. W. A.

Cerbas.—Can your readers give me any information about the fabulous tree called *Cerbas*, formerly supposed to grow in the West Indies, and to attain a vast size? I have a few notes about it, and am desirous of tracing out the origin of the fable?

OXON.

Swedish Customs.—As late as 1836, in a thriving town under municipal government, in Sweden, one of the scenes described by the well-known *genre* novelist Wetterbergh ("Penningar och Arbete," p. 450), but better known through his *nom de plume*, "Onkel Adam," represents a night watchman stationed on the city tower winding a horn at midnight and uttering the following quaint deprecatory call:

"For eld och brand, för fiende-hand,
Beware Gud vaar stad och land."

i. e.:

"Against fire and flame, the enemy's hand,
God keep our town and land."

Can any of the correspondents or readers of AMERICAN NOTES AND QUERIES, or recent travelers in Sweden, inform me whether there is any trace of the above custom, which dictated by necessity is truly of great age?

G. F. FORT.

CAMDEN, N. J.

COMMUNICATIONS.

Curious Remedies (Vol. vi, p. 130).—The Shetlanders use scurvy-grass for cutaneous complaints, buttermilk for dropsy, shells of whelks, calcined and pounded, for dyspepsia, and a variety of steatite for abrasions, wounds and ulcers.

With the Hottentots, says F. Le Vaillant in his "Travels" (1783-1785), the almost universal panacea is the application, around the neck, of napkins soaked in boiling milk. For the resolution of tumors and cancers they consider nothing so good as panther's grease; for bruises the favorite application throughout Africa is rhinoceros blood.

In Madagascar (see De Vosgien's "Geographical Dictionary," 1790) a special sort of honey made by a bee called Sacondro is held as an all-powerful remedy in diseases of the chest and in asthma.

Out of sandal wood (*ditto*) the savages of Ansico or Anzico (equatorial Africa) make an ointment with which they rub themselves "to keep their health."

The Chiquitos (*ditto*) are frequently visited with disastrous epidemics. At such times they are in the habit of killing a woman, persuaded as they are that women are the cause of all our evils.

In Cuba during the yellow fever of 1820, the remedy most relied upon was olive oil in large doses.

Rattlesnake Poison Cure.—"During my travels* in America I particularly turned my attention to the consequence of poison from 'rattlesnake or copperhead,' and found that the Indians applied the root of a wild blue flower termed 'the snake-root,' growing all over the plains, in the way of antidote. I believe that there are two or three plants, an application from the berry or root of which is thought beneficial in snake bites; but the remedy which is said never to fail in regard to rattlesnakes of from three to four feet long is what is called a skinful of neat whisky, and when the poison of the snake and the spirit are in antagonistic action in the human system, it is asserted that a man may drink at a draught a pint or more of whisky without being drunk. If the rattlesnake is old, and has attained to the length of five feet, and arrived at the full force of poisonous secretion, the natives say that not even whisky will save the patient, but that, if fairly bitten, he must die."

Cobweb Pills.—Some thirty years ago, the English practitioner, Dr. Donaldson, used to recommend the web of the common

* "English Sportsmen in the Western Prairies," by Grantley Berkeley.

spider as an unfailing remedy for certain fevers, especially invaluable when quinine and other antiperiodics failed in efficacy or in quantity. The remedy had been employed a century before by the poor people in the fens of Lincolnshire and by Sir James MacGregor in the West Indies, and the doctor boasted that, since he had adopted its use, he had not lost a single patient from fever.

F. C.

CHICAGO.

Underground Rivers (Vol. vi, pp. 69, etc.).—“*Abigum*. Pers. Literally ‘lost water,’ thirty-six miles from the east entrance of the Bolan pass. The stream in the pass sinks into the loose pebbly stratum, but, percolating through, it reappears at Bihi Nani, some miles below” (MacGregor’s “*Beluchistan*”).

B. W.

Hulder (Vol. vi, pp. 125, 227).—In confirmation of M. C. L.’s conjecture that Ascham’s *elder* is our modern *alder*, permit me to refer to a quotation in “Murray’s Dictionary” from Maplet’s “Greene Forest” (1567), in which the *alder* tree is distinctly called the *elder*.

G.

NEW JERSEY.

Chinese Account of the Origin of Cholera.—“In the first year of the reign of the deceased Emperor [Taou-Kwang is the Emperor to whom reference is made here]—that is to say, in the year 1821—a mass of reddish vapor was noticed one day upon the surface of the Yellow Sea. This singular phenomenon was observed by the Chinese of the province of Chan-tong, which forms its coast. The vapor was at first light, but gradually increased, became condensed, rose little by little above the surface of the water, and at last formed an immense red cloud, which remained for several hours floating in the air. The Chinese were seized with terror, as they mostly are in the presence of all great natural phenomena, and sought in certain superstitious practices of the bonzes the means of averting the threatened calamity. They burned vast quantities of magic paper, which they threw all flaming into the sea. They formed long processions, in which they bore the image of

the Great Dragon, for they of course attributed these sinister omens to the anger of that fabulous personage. * * * Whilst the inhabitants of Chan-tong were seeking to conjure away this unknown misfortune, which yet every one foresaw, a violent wind suddenly began to blow, and, dividing the cloud into various columns, drove them on toward the land. These red vapors spread in a winding course along the hills and valleys, and swept over the towns and villages; and wherever they passed, men found themselves suddenly attacked by a frightful disease, which in a moment deranged the entire organization, and changed a living man into a hideous corpse. In vain did the doctors anxiously turn over their books; nowhere could they find any hint of this new, strange and terrible enemy, that struck like a thunderbolt, sometimes on one side, sometimes on the other—on poor and rich, young and old—but always apparently in the most capricious manner, without following any fixed rule in the midst of its fearful ravages. Numberless remedies were tried, numberless experiments made, but entirely without success, and the implacable scourge went raging on with unabated fury, plunging whole populations into terror and mourning. According to all that the Chinese have told us of this terrible malady it was incontestably the cholera. It ravaged first the provinces of Chan-tong, then turned northwards to Peking, striking always in its march the most populous towns. At Peking its victims were proportionally more numerous than elsewhere. Thence the cholera crossed the Great Wall, and the Chinese say that it faded away in the land of grass. It is probable that it followed the route of the caravans as far as the Russian station of Khiaktha, and that afterwards passing through Siberia it invaded Russia and Poland, whence it made a bound to France after the Revolution of 1830, just ten years after it had issued from the bosom of the Yellow Sea” (Huc’s “Chinese Empire”).

How England’s Rulers Died (Vol. vi, p. 302).—*Death of William Rufus*.—It is a curious fact that the charcoal burner who carried the king’s dead body in his cart to Winchester from the spot where

he fell by Tyrrel's arrow, was named Purkiss of Minestead, and his family became extinct only thirty years ago and had held their land from father to son since the days of King Alfred. Lord Palmerston, riding in the New Forest, asked a lime-burner his name and learned that it was Purkiss. He then asked if he was descended from the person of his name who carted away the corpse of William the Red, and Purkiss said, "Yes." Mentioning this, Palmerston said: "I have had the honor of conversing with an honest workingman who is descended from the oldest family and bears the oldest surname in England."

Death of Henry V.—Some historians say he died of consumption inherited from his mother, "Mary Bohun," who died in early life before her husband came to the throne. The doggerel about "Henry of Monmouth" is sometimes rudely put into rhyme as follows:

"Henry born at Monmouth shall short time reign and
much get—
Henry born at Windsor shall long time reign and lose
all of it—
As God will, so be it."

He is said to have been much discomposed when he heard that his infant son had been born at Windsor, against his expressed wish. The Lancasters were a superstitious race and much affected by such popular prophecies. Archbishop Scrope, whom Henry IV executed for treason—the first instance in England of capital punishment being inflicted on a bishop—prophesied that in the "fourth generation the family of Harry of Bolingbroke should be cut off, the sword should never depart from his house and all die in the flower of their age." This was literally fulfilled. Henry IV was struck with leprosy, and the commons would have it that the disease attacked him at that very time. Henry V died in his thirty-third year; each of his brothers died in early or middle life and not one ever had a child—his sisters, Blanche and Philippa died young, and Henry's only son, Henry VI, was cruelly murdered—and his grandson, the gallant young Edward of Lancaster, the last hope of a falling house, was put to death after the battle of Tewkesbury, at the age of eighteen. Scrope was a popular martyr, and the Cathedral officers at

York, where he was buried, were directed to pull down the screen about his tomb and pile wood and stone over it, so that none could approach it; but offerings were made there until the Reformation. Chief Justice Gascoigne firmly refused to pass sentence on him, so the king appointed Sir William Fulthorpe, who sentenced him without indictment, trial or defense. Scrope, the "noble prelate, well-beloved," was tried in his own hall at Bishopsthorpe and beheaded between that place and York. His plain tomb in the Minster at York still exists; it was damaged by fire in 1829, but is now restored.

Stephen is said to have died of the "iliac passion," and Henry II of a rupture of the heart—the result of great rage—at the desertion of his favorite son, John Count of Mortaigne, afterwards King John.

E. PRIOLEAU.

Some Curious Book Titles (Vol. vii, p. 5).—To anticipate any possible misconception, I deem it prudent to emphasize the fact that the following is but one single title:

"AN INCORRUPTIBLE KEY, composed of the CX PSALME, wherewith you may open the Rest of the Holy Scriptures; Turning itself only according to the Composure and Art of that Lock, of the Closure and Secresie of that great Mystery of God manifest in the Flesh, but justified only by the Spirit, which it evidently openeth and revealeth, out of Fall and Resurrection, Sin and Righteousness, Ascension and Descension, Height and Depth, First and Last, Beginning and Ending, Flesh and Spirit, Wisdom and Foolishnesse, Strength and Weakness, Mortality and Immortality, Jew and Gentile, Light and Darknesse, Unity and Multiplication, Fruitfulness and Barrenness, Curse and Blessing, Man and Woman, Kingdom and Priesthood, Heaven and Earth, All-sufficiency and Deficiency, God and Man. And out of every Unity made up of Twaine, it openeth the two-leaved Gate, which is the sole Entrie into the City of God, of New Jerusalem, *into which none but the King of glory can enter*; and as that Porter openeth the Doore of the Sheepfold, *by which whosoever entereth is the Shepheard of the Sheep*; see Isa. 45. 1. Psal. 24. 7, 8, 9, 10. John

10. 1, 2, 3; Or, (according to the Signification of the Word translated Psalme,) it is a Pruning-Knife, to lop off from the Church of Christ all superfluous *Twigs of earthly and carnal Commandments*, Leviticall Services or Ministry, and fading and vanishing Priests, or Ministers, who are taken away and cease, and are not established and confirmed by Death, as holding no Correspondency with the princely Dignity, Office, and Ministry of *Melchisedek*, who is the only Minister and Ministry of the Sanctuary, and of that true Tabernacle which the Lord pitcht and not Man. For it supplants the Old Man, and implants the New; abrogates the Old Testament or Covenant, and confirms the New, unto a thousand Generations, or in Generations forever. By Samuel Gorton, *Gent*, and at the time of penning hereof, in the place of Judicature (upon Aquethneck, alias Road Island) of Providence Plantations in the Nanhyganset Bay, New England. Printed in the Yeere, 1647."

J. CHURCH.

GERMANTOWN, PA.

Johnny Cake (Vol. vi, pp. 190, etc.—) Some twelve years ago (and this reminds me that another old-timer like myself, Dr. S. S. Rathvon, who first replied to this query, Vol. vi, p. 190, is "gone on ahead"), twelve years ago I had read something about "Johnny Cake" in the *Magazine of American History*; your referring to the matter made me take down the old volumes and this is what I found (Vol. iii, p. 451) over the initials J. C.:

"It has been generally supposed that 'Johnny cake' was a corruption of 'Journey cake,' but Colonel Loudermilk, in his 'History of Cumberland,' mentions a much more probable origin of the name. Speaking of the Shawanese he says:

"A favorite article of diet amongst these Indians was a cake made of maize beaten as fine as the means at command would permit. This was mixed with water, and baked upon a flat stone which had been previously heated in the fire. The trappers followed the Indians' example in the baking of "Shawnee cakes," as they called them, and the lapse of a few years was sufficient to corrupt the term into that of "Johnny cake"

so familiar throughout the South, and in common use at this day.' "

In the September number, same volume, somebody suggested that the above was wrong, and that the name, originally "Johnny's cake," was coined by our soldiers at the time of the Revolution in honor of an Indian, known as Shawnee John, who belonged to one of the Pennsylvania regiments and was an adept at making corn-cake.

The name, however, was shown to have been in use prior to the Revolution by an extract from "dispositions in an old land suit" sent to the December *Magazine*, by W. D. Hixson, Maysville, Ky.:

"In March and April, 1775, a party from Pennsylvania, known as Hinksons, under Capt. John Hinkson, consisting of fifteen men, passed down the Ohio, and up Licking river, and landed at the mouth of Willow creek on the east side of the river, about four miles above the present town of Falmouth, and encamped there two nights and a day. While there, one of the party, Samuel Wilson, cut a hackberry tree to make a Johnny-cake board."

AN OLD READER.

Double-named Towns (Vol. vii, p. 9).—Would *Albert Lea*, Minnesota, come into the proposed list? *Brook Neal* is a village of Virginia. *Dosoris*, New York, is a condensed form of *Dos uxoris*, "my wife's dowry" (at least, so one published account states). *Wakeeney*, in Kansas, was named from *Walker* and *Keeney*, its founders. *Lamira*, Ohio, is said to have been named from *Lame Ira*, a nickname of its lame postmaster, who, for all that I know, may be still "to the fore," and giving out its mail-matter to the good people of the vicinity. (See also "State Line Towns, Vol. v, p. 219.)

QUI TAM.

Singing Sands (Vol. vi, p. 202; Vol. vii, p. 22, etc.).—Mr. C. F. Holder, on page 3 of the *Century Magazine* for May, 1891, observes that the white coral sand on the beaches of the Dry Tortugas sends out a metallic ring under the foot.

G.

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NOTES.

BOYCOTT IN OLDEN TIMES.

That "there is nothing new under the sun" has not been supposed to apply to the boycott, an alleged industrial novelty of Irish extraction. But it turns out that those who blacklisted the County Mayo landlord with a military title in the year of our Lord 1880, were consciously or unwittingly only imitators of strikers of the early part of the seventeenth century, whose doings, as summarized by Dr. Gross, with the aid of a chronicler of the works of the old-time guilds, included the following:

"In 1614 the company of Mercers and Iron-mongers, in Chester, ordered T. Aldney to shut his shop. On his refusal two of the company were told off to walk all day before the shop to prevent people from entering it. The Mayor commanded

the pickets to withdraw, but they refused, alleging their oath to the company. 'And so,' writes the old chronicler, 'they walked and remayned and plaied their wilfull parte.' The exactions of the guilds contributed to the widespread decay in the fifteenth and sixteenth centuries of many once powerful boroughs, for they drove commerce and industry to the free-trade towns, such as Birmingham, Manchester and Leeds, where they were not fettered by ancient privileges. Thus the rigid protection of the older chartered boroughs sapped their commercial prosperity, silencing the once busy looms of Norwich and Exeter, and sweeping away the cloth halls of York and Winchester" (*New York Recorder*).

OLD BRITISH CHARITABLE BEQUESTS.

Your notes on eccentric wills have suggested my sending you the following:

Some years ago, when the London School Board saw its field of labor increasing beyond expectation (and to the great detriment of the already overburdened taxpayer), it constituted a standing committee for the purpose of investigating, among other things, the "City Parochial Charities," and to ascertain the facts concerning any endowment which might be made available for public elementary education within the area of its jurisdiction.

The fact of the poor population of the city of London rapidly decreasing by removal beyond the bounds of the city, coupled with the rapid increased rentals of property held under many of the trusts, rendered the application of the income strictly in accordance with the founders' intentions impracticable, *there being no poor residents* in some of the parishes, and a *very limited* number in many (if not most) of them. Thus, to mention but two instances, one whole parish, St. Christopher-le-Stocks (so named from the Church of St. Christopher being contiguous to the old Stock Market, now occupied by the Mansion House), and also parts of two other parishes, St. Margaret's, Lothbury, and St. Bartholomew, Exchange, are almost covered by the Bank of England. The church-yard is still

an open square in the middle of the premises on which the bank authorities are not allowed to build; while in the parish of St. Mildred, Bread street, the various charities, with a joint income of £866.8.8 per year, could not be applied to their original charitable purposes, there being only two inhabited houses.

In the course of this investigation many a curious bequest, and many a no less singular application of charitable gifts were brought to light.

John Wardell, in 1656, gave to the Grocers' Company the tenement known by the name of "White Bear," in Walbrook, out of which they were to pay to the churchwardens of St. Botolph, Billingsgate, £4 yearly to provide a good and sufficient iron and glass lantern, with a candle, for the direction of passengers to go with more security to and from the waterside all night long. The lantern was to be fixed at the northeast corner of the parish church, from the Feast of St. Bartholomew to Lady-day. Out of this sum of £4 the sexton was to have £1 for taking care of the lantern.

Elizabeth Brown bequeathed a messuage in Warwick Lane, charged with the annual payment of £2. 10s. for the poor of the parish of Christchurch, Newgate street, "during such time as the stone which then lay over the body of her husband should, after her burial, continue unmoved, or until such time as any other person should be buried under the said stone without the consent of her executors first had in writing; and in case the said stone should be removed after her burial, or any other person should be buried under it without such consent as aforesaid, then the said annuity to cease."

In 1691, John Hall left to the Weavers' Company a dwelling house, with instructions to pay 10s. per annum to the churchwardens of St. Clement, Eastcheap, to provide, on the Thursday night before Easter, two turkeys for the parishioners, on the occasion of their annual Reconciling or Love Feast (settlements of quarrels or disputes).

Giles de Kelsey, in 1377, left money to keep a lamp burning day and night before the high altar of the parish Church of St. Dionis Backchurch, in Fenchurch street.

The present income is £585 per annum, which is applied to church purposes.

William Sevenoak, in 1426, charged 10 marks on his house called the Maiden-on-the-Hoop, and three tenements in Mincing Lane, to pay for the repairs of St. Dunstan-in-the-East Church, and the maintenance of the light of the great beam there.

Matthew Ernest left 20s. for a like purpose; and 1d. apiece to five poor persons who should come to his grave on Sundays to pray for his soul.

In 1622, Dr. Thomas White gave to the trustees of his bequest, in St. Dunstan's, for the poor and for church purposes, the residue of the rent of a house in Fleet street (after the parson and the poor had received their dues), to provide a dinner for the vicar, the church-wardens, and as many of the ancient parishioners as it would reasonably serve, but the dinner was never to extend to two courses. The sum of £20.2.6 is spent on a dinner.

John Norton gave the residue of his income, after certain provisions had been made in bread and money, to be spent by the Stationers' Company in cakes, wine and ale, before or after a sermon preached every Ash Wednesday, in the parish of St. Faith (underneath St. Paul's Cathedral).

(To be continued.)

ALES.

NATIONALITY OF GREAT MEN.

Reading the Moltke notes (Vol. vi, p. 301) reminded me how frequently it occurs that the leading men of a given country did not originally belong to it (of course I make no reference to our own very special circumstances), and it brought back to my mind a somewhat *piquante* epigram which created a sensation in France when an heir was born to the late Napoleon III:

"Par son grand-père Hollandais,
Par son aïeul Irlandais,
Anglais, dit-on, par alliance,
Espagnol, aussi, de naissance.
Vous voyez quelle étrange chance:
Il ne manque à l'enfant de France
Que d'être tant soit peu Français!"

J. LEROY.

QUERIES.

Book Rhymes.—Who wrote the following, so much in accord with the sentiments of "Yours truly," A. M.

"Of books but few: some fifty score
For daily use, and bound for wear;
The rest upon an upper floor,
Some little luxury there
Of red morocco's gilded gleam,
And vellum, rich as country cream."

[A. M. will find the above in Dr. Holmes's "Contentment."]

Letters used in Music.—Where shall I find a historical account of the use of the letters of the alphabet as note-names?

MUSICIANER.

[We quote in full an interesting reply to this query on p. 48.]

REPLIES.

Sir Rich. F. Burton's "Camoens" (Vol. vi, p. 311).—Bernard Quaritch published "Camoens: His Life and His Lusiads, a Commentary," by R. F. Burton, two volumes, 12mo, in 1881.

"Os Lusiadas" ("The Lusiads") of Camoens, Englished by R. F. Burton, and edited by his wife, Isabel Burton, was published by Quaritch in the preceding year, 1880.

Concerning this uncommon reversal, Burton, in a note prefixed to the first volume of the epic, and written at Trieste, July 10, 1880, says: "Contrary to custom, I begin with my translation of the Poem, and end with what usually comes first, the Commentary."

Thus, as he says, the Introduction is converted into a Postscript. MENÓNA.

Tu quoque Argument.—The words used by Cæsar to Brutus, as he fell beneath the assassins' daggers, are almost invariably given as "Et tu, Brute?" ("And you too, Brutus?") but I have seen them stated as having been "Et tu, mi fili?" ("And thou too, my son?") referring to the scandal that asserted Brutus to be the son of Cæsar by

Servilia. There is another case in modern history which reminds us of the classic story, and that is when the Emperor Paul of Russia was struggling with the assassins who strangled him to death, he saw his own son, the Grandduke Constantine, among the conspirators, and reproachfully called out, "And you, too, my Constantine?" Constantine, on the death of his brother, Alexander, waived his right to the throne in favor of his younger brother, Nicholas, and if it be true that he wished the death of his own father (no matter how unworthy, and it is quite certain that Paul was half mad) he deserved not to reign.

"Cental" Weight (Vol. vii, pp. 20, 29).—I happen to have in my scrap-book of rhymes the epitaph of the old hundred-weight, written at the very time your correspondent speaks of:

"THE DEAD WEIGHT.

"AN EPITAPH.

"Here lies in state the 'Hundredweight'
Whom government did shelve;
They found he had too many pounds,
So mulcted him of twelve.

"They fell upon his family,
Committing cruel slaughter,
Cried they, 'Your day has passed away—
To you we'll give no quarter!'

"The very 'stones' that built him up
They wrecked, these ruthless men;
Stones used to weigh full fourteen pounds,
Henceforth they'll weigh but ten.

"Quoth they, 'You did confuse us all,
And led to "suits" and "actions,"
So now we call for decimal
To end your vulgar fractions.'

"The 'Board of Trade' his coffin made,
And, to his anguish mental,
Upon his breast, like nightmare, rests
His heir-at-law—the 'Cental!'

MILLER.

Shirra and Paul Jones (Vol. vii, p. 9).—This must refer to the story that when John Paul Jones (himself a Scot) approached the shore of the Firth of Forth and made a demonstration towards the town of Leith, the minister of the kirk with his congregation went to the beach, and kneeling down there prayed for a strong wind to blow the

"pirate" off from shore, which petition was answered, and the redoubtable "John Paul" was not able to land. If G. B. S. has access to any library where there is a set of *Harper's Magazine*, he will find, during the 50's, a number containing a full account of Jones' life, and a wood-cut depicting "Shirra" and his people praying with fervor to be freed from the attack of their dreaded countrymen, who probably would be harder on his compatriots than any one else, on the principle of setting an "Irishman to roast an Irishman," as the proverb has it. E. P.

Shirra was an elder of the kirk in the land o' cakes, and his faith was illustrated when, on the approach of our Paul Jones, he knelt on the beach and uttered a prayer which provident historians have luckily preserved for us:

"Now, dear Lord, dinna ye think it a shame for ye to send this vile pirate to rob our folk o' Kirkcaldy? for ye know they're puir enow already and hae naething to spare. The way the wind blaws, he'll be here in a jiffy, and wha kens what he may do? He's nae too good for anything. Mickle's the mischief he has done already. He'll burn their houses, tak their very claes and tirl them to the sark. And wae's me! Wha kens but the bluidy villain might tak' their lives! The puir weemen are maist frightened out o' their wits and the bairns skirling after them. I canna think o't, I canna think o't! I hae been lang a faithful servant to ye, Lord; but gin ye dinna turn the wind about, and blaw the scoundrel out of our gate, I'll nae stir a foot, but will just sit here till the tide comes; sae tak' yer will o't!"

To the utter astonishment of Mr. Shirra's affrighted congregation, a fierce gale instantly began to blow from land, Jones was compelled to stand out to sea, and—we'll "whistle o'er the lave o't." Æ.

Narcotics of the World (Vol. vii, p. 20).—"Another Smoker's" list of narcotics is very far from being complete. Barring alcoholics, tea, coffee and chocolate, we may add to his list the West African kola-nut; the *mate* of South America; the

osceola or black-drink of the Carolina Indians, concerning which I elsewhere submit an inquiry, and others. The Indians of North America are said to have used the *Lobelia inflata* as a narcotic; it is a terrible depressant, *experto crede*. The new-fashioned coal-tar hypnotics, and other chemical sleep producers, such as chloral, sulphonal, phenacetine, hypnone, antikamnia, and the like, also ether, chloroform and a hundred other more or less dangerous anæsthetics, need only to be alluded to here, although several of them are liable to enslave the will and break down the moral nature quite as effectively as morphine can do it, or even cocaine, that most potent soul-destroyer.

T. S. D.

First American Romance (Vol. vi, p. 309).—"The Algerine Captive," a novel, or fictitious memoir, by Ryall Tyler, a Boston jurist, was first published at the village of Walpole, N. H., by Isaiah Thomas, in 1797. A second edition followed in 1799, and the London edition appeared in 1802.

As early as 1793, Thomas came from Boston to Walpole, where, having opened a bookstore and set up a press, he began the publication of a newspaper called *The Farmer's Museum*, to which Tyler was a leading contributor.

MENONA.

Canadian Parliament (Vol. vii, p. 19).—The Senate has 77 members, being 24 for Ontario, 24 for Quebec, 10 for Nova Scotia, 10 for New Brunswick, 4 for Prince Edward Island, 3 for British Columbia and 2 for Manitoba.

The House of Commons has 215 members, being 92 for Ontario, 65 for Quebec, 21 for Nova Scotia, 16 for New Brunswick, 6 for Prince Edward Island, 6 for British Columbia, 5 for Manitoba and 4 for the Northwest Territories. This information is official.

Jos. E.

Whistling and Local Census (Vol. vii, p. 9).—I believe that Gen. Albert Pike was the gentleman who was actually whistled out of Alexandria, Va.

J. RANDALL MURPHY.

NEW YORK CITY.

I find this reply to your query in our *Weekly Journal*:

"It is alleged that for a generation the people of Alexandria, Va., have been afflicted with the whistling distemper. It has often puzzled the good people of Alexandria to know why Gen. Albert Pike changed his place of residence from this place to Washington a few years ago. His residence at the corner of Cameron and St. Asaph streets was one of the nicest in this town. He had his magnificent library there, and when a few years ago he announced that he had determined to remove to Washington many were the conjectures as to the cause of the move, and many were the causes assigned.

"Only a few days before his death the matter was cleared up. In a conversation with a gentleman from this city the General was asked why he had left this city for Washington, and his reply was, "Because the Alexandria people whistle too much" (*Richmond Dispatch*).

J. R. S.

FREEPORT, ILL.

Mugwump (Vol. vii, p. 9).—The enclosed traces back "Mugwump" to 1832, thus antedating the "Tippecanoe Log-cabin Songster" by eight years:

"The history of the modern literary use of the word 'Mugwump' is enlarged by a recent contribution to the *Vermont Standard* from Mr. Henry S. Dana, of Woodstock, Vt. Mr. Dana is deeply versed in neighborhood matters, and has written an elaborate history of Woodstock. He says that the *American Whig* newspaper, published for several years in that town, contained the following, under date of August 24, 1832:

" 'DYING CALL, OR THE CAT LET OUT OF THE BAG.

" ' "Through the politeness of an anti-Masonic friend in a distant town we have been furnished with a copy of the *secret bulletin* of the Clay Masonic party. It has extensively circulated among the Knights of Kadosh and the Most Worshipful Mugwumps of the Cabletow nearly a month ago, and with so much "secrecy and caution" that we have been unable to get sight of a copy until the present moment."

"Mr. Dana says: 'The credit of starting the word *Mugwump* in the public print must be given to our fellow-townsmen, Henry S. Hutchinson, until some person appears who can establish a prior claim.' It may be doubted whether at this distance of time a claim prior to 1832 can well be established by production of a printed record; but ever since the days of the Pilgrim Fathers the word has been familiar in New England communities. Because it was thus familiar, the Vermont editor sixty years ago used it in addressing the plain people of his constituency. He knew that they would understand it. It is to be noticed that the term invariably denotes some excellency or superiority in the persons to whom it is applied" (*The Nation*). E. P.

City of Is (Vol. vi, pp. 83, 258).—The "Mémoires relatifs à la Marine," by Marc Antoine Thévenard, contain an important note on the City of Is. These memoirs were published in 1804, and Thévenard, their author, was Chief Lord of the Admiralty in 1791. "The City of Is," he says emphatically, "really did exist, and was destroyed by the waves of the sea, about A.D. 401, in the time of Grallon, sovereign Count of Brittany, who died in 404.

"Very many similar events have taken place in Europe at remote periods as well as in modern times. Asia and America, too, offer some instances of them.

"Tradition and history prove unanswerably the submersion of the territory which is occupied by the monks of Mont St. Michel, and of the extreme western point of England, near the Scilly islands (*îles Sorlingues*), at the beginning of the ninth century. There was also, in the Bay of St. Malo, a tract of ground one league and a half in extent, lying between the city itself and the island of Sezembre, which was under cultivation, and from which tithes were collected, as is shown by the land grants of the chapter.

"A tremendous earthquake overthrew the City of Nantes, in 1427, and cut off the island of Antros, originally a part of the mainland, and on which the tower of Cordouan is built.

"The word *Is* signifies low; now the

spot where tradition locates this city is in the vicinity of Poul-Davit, near the City of Douarnenez, where the land is low and marshy."

Having referred the overthrow and final disappearance of the City of Is to the unrestrained forces of nature—"a sea lashed into fury by a hurricane"—the fabled grandeur and renown of Ker-Is, *ville basse*, fade away at the suggestion that this *habitation* was, perhaps, only a market town (*bourgade*).

Thévenard also mentions the remains of submerged forests found near Mont St. Michel and St. Malo.

The entire note, "Ville d'Is," is quoted in *Revue des Traditions Populaires*, March, 1891. Compare AMERICAN NOTES AND QUERIES, Vol. i, p. 124. MENONA.

For When All Heads Are Unbonneted, etc. (Vol. vi, p. 307).—I can give W. L. C. no better account than that I found the lines just as quoted, in a book by Miss C. M. Yonge, the English High Church novelist. E. P.

REFERRED TO CORRESPONDENTS.

The Last Judgment for a Sale of Slaves.—The *Globe Democrat*, this city, relates that while the records in the Circuit Clerk's office of Princeton, Ky., were being looked over, a remarkable document was discovered, which appears to be the last of the kind ever issued in the United States. It is a judgment bearing date of December 9, 1865, and rendered in a suit against Gen. John Wadlington, at one time a very wealthy man of this county, ordering the sale of certain slaves belonging to his estate. It will be remembered that on December 18, 1865, just nine days after this judgment was rendered, Secretary of State Seward issued a proclamation saying that three-fourths of the States had adopted the thirteenth amendment, and thereafter slavery was abolished in this country. It is probably the last judgment for a sale of slaves ever ordered by any court in the United States. It was never carried into execution, however, as the commissioner returned the writ to the court, having been

cut off by the proclamation of the Secretary of State.

Can any one tell me of any similar or even later case?

J. K. McL.

ST. LOUIS.

Gloire de Dijon.—It has been asserted that this well-known rose is a hybrid between the *Magnolia glauca* and a "climbing" rose. While it is true that its flowers have something near the tint of the flowers of the magnolia in question, and that its odor is decidedly magnolia-like, I do not believe there is any truth in the story of its origin from two plants botanically so far unlike each other as the rose and the magnolia. Hybridism between plants not botanically related to each other is rare indeed, if not unheard of. Besides, in this case, the plant is clearly a rose, and nothing but a rose. I cannot see any trace of real hybridism in it. I would like those who may take a different view from mine to express themselves fully on the subject, which is one of much scientific importance.

R. S. V. P.

NORTH CAROLINA.

"You Was."—What is the reason (if there be any over and above lack of proper education, etc.) which lies at the bottom of the widespread "you was" instead of "you were"?

CURIOSUS.

Native (North American) Food Plants.—I would like to prepare a little article, to be read in our country *lyceum*, regarding our indigenous food plants, other than mere pot-herbs. I would especially like the names of the seeds, fruits, berries and roots formerly, or at present, used as food by the aboriginal tribes.

OBED.

MASSACHUSETTS.

Marblehead Dialect.—Recent reference in your columns to the Floyd Ireson question leads me to ask whether there has ever been published any good account of the peculiar dialect spoken in the Massachusetts coast towns of Marblehead and Gloucester. And if so, where can I find such an account?

RASSELAS.

Agatha, Mother of Edgar Atheling.

—I desire to ascertain the descent of Agatha, the wife of Edward "the Exile," or the "Outlaw," who was the son of Edmund Ironsides, King of England, 1016, at the age of twenty-one, reigning only seven months. Edmund Ironsides' two sons, Edmund and Edward, were sent to the King of Sweden to be disposed of by Canute, but the King of Sweden sent them to the court of Hungary, where they would be afforded a safe asylum.

It is said by one historian that both sons married the same woman, Agatha, "the Hungarian," Edward the Exile marrying her after his brother's death. The children of Edward the Exile by Agatha were Edgar Atheling, Margaret, who married Malcolm III (Canmore), and Christiana, who became a recluse. The father, Edward the Exile, died a few days after returning to England, having been sent for by Edward the Confessor, to succeed him. Edgar Atheling was crowned in London, but never reigned, being treated with due respect both by Harold and the Conqueror. The widow, Agatha, was given a safe asylum in England, where she died.

I find no English or other history that gives a satisfactory account of the parentage of Agatha, the Hungarian wife. Even the great "National Cyclopædia of Biography" (Leslie Stephen, editor), now being published in London, simply says she was "a kinswoman of Gisla, Queen of Hungary, and of the Emperor Henry II" of Germany, but does not say whether Gisla, queen of Stephen the Saint, is meant, nor how she was connected with either her or Henry II.

Another history says she was "either a daughter or niece of Henry II," but does not say which.

Another account says she was a sister of Solomon, King of Hungary, but does not say which Solomon, but evidently not Solomon or Colomon the "Learned," time of the Crusades, who was nephew of St. Ladislaus, as he would be too late.

Another account says she was daughter of Ladislaus by his wife, Enguerherde, daughter of Olaf, King of Norway. St. Ladislaus was king in 1077.

Still another account connects her in some way with Andrew I of Hungary (1047-106

who married Anastasia, daughter of Jaroslaw, or Jaroslaw, King of Russia, who was a son of "sunny St. Vladimir." This Andrew I was a cousin of Stephen I (997-1038), whose queen was Gisela, but they died without issue.
W. FARRAND FELCH.

HARTFORD, CONN.

Ouija.—I presume that the name of this new game is made up of the French and German adverbs of affirmation; but if it be so, why is the word pronounced *We-ja*, and not *We-ya*?

LOMBARDVILLE.

COMMUNICATIONS.

"Excelsior" in Pidgin English.—I struck this gem a good while ago; has it ever appeared in your columns?

"That nighty time begin chop-chop
One young man walkey, no can stop.
Maskee snow, maskee ice;
He carry flag wid chop so nice—
Topside-galow!

"He too muchey sorry, one piecy eye
Looksee sharp—so, all same my.
Him talkey largey, talkey strong;
Too muchey curio, all same gong—
Topside-galow!

"Inside that house he looksee light,
And every room got fire all right;
He looksee plenty ice more high;
Inside he mouth he plenty cry—
Topside-galow!

"Ole man talkey—no can walk.
By'm-by rain come, welly dark—
Have got water—welly wide
'Maskee' my wantchey go topside—
Topside-galow!

"'Man-man' one girley talkey he,
What for you go topside looksee?
And one time more he plenty cry,
Yet all time walkey plenty high—
Topside-galow!

"Take care that spoilum tree, young man;
Take care that ice—he want manman.
That coolie chin-chin he good night,
He talkey—my can go all right—
Topside-galow!

"Joss pidgin man he soon begin—
Morning time that Joss chin-chin,
He no man see, he plenty fear,
Cos some man talkey he can hear—
Topside-galow!

"That young may die, one large dog see;
Too muchey bobbery findey he.
He hand belong colo all same ice
Have got that flag wid chop so nice—
Topside-galow!

"MORAL.

"You too muchey laugh—what for sing?
I think so you no savey what thing.
Supposey you no belong clever inside,
More better you go walkey topside—
Topside-galow!"

For the benefit of the uninitiated, the following might be explained:

Belong—to be, regardless of moods or tenses.

Bobbery—noise, row.

Chin-chin—to talk.

Chop—a sign, a flag.

Chop-chop—quick, fast.

Colo—cold.

Joss—God.

Joss Pidgin Man—a God business man, a priest.

Manman—take care, beware.

Maskee—never mind.

Pidgin, or Pigeon—business of any sort.

W. B.

PHILADELPHIA, PA.

Parallel Passages (Vol. v, p. 29).—The parallel between the two lines quoted at the above entry from H. K. White with those from one of Sidney's sonnets is certainly very remarkable. But still more remarkable is the fact that one of Wordsworth's sonnets (1806) begins with Sidney's two lines, the same that are quoted at the place above indicated. In my copy of Wordsworth the second of these lines is enclosed in guillemets, but not the first, and in the appended notes there seems to be no indication of the source whence the two lines were borrowed. My copy is of Macmillan's 1890 edition.

V. W. P.

Spontaneous Human Combustion (Vol. vi, p. 310).—Your correspondent's objection to the ordinary theory of the alleged spontaneous combustion of the human body is a purely theoretical one. If the evidence for such combustion becomes sufficient, we shall have to brush aside as trivial all merely theoretical objections.

May it not be true that in besotted drunkards there may be, at times, a pathological change in some or all of the tissues of the body, so great that their chemical equilibrium may become exceedingly unstable? In this case, a mere trifle in the way of excess of bodily temperature might perhaps lead to combustion, or disintegration of the tissues. In other words, a changed constitution might render a spontaneous disintegration (perhaps not a true combustion) possible. We may imagine that the water normally present in the body may become greatly reduced during the chemical change we have premised, and if so, there will be no need of accounting for its evaporation by means of ordinary heat-units.

Let us suppose, for further explanation, that the bodily tissues have lost the character of an endothermic compound, and become exothermic; in other words, that their disintegration is accompanied by a giving out of heat, instead of the absorption of it. This theoretically possible change would render your correspondent's objection an unimportant one.

F. POE.

WASHINGTON, D. C.

How Names Grow (Vol. vi, p. 304).—It is currently related in New Bedford that several generations ago a ship was wrecked near there and only one boy saved. As they did not know his name they called him Johnny Crapaud, and the descendant of this boy was Congressman from Massachusetts, Hon. Mr. Crapo.

W. S.

NEW YORK.

To these may be added the case of Judge Poland, of Vermont, of whom the story is told that his family were Poles, and bore an unpronounceable Polish surname; they were called the "Poles," and the "Polanders," so that the name gradually crystallized into "Poland." There is also the name common in the South, "Dabney," which is supposed by the aristocratic owners to be a corruption of the French "D'Aubigné," and probably first imported by some noble Huguenot exile.

E. P.

All readers of Walter Scott are familiar

with the village of Lasswade, near Edinburgh, the home of his early married life.

"When there was nae brig to cross the Esk river,
On Jenny's braid back they a' gaed thegither;
For Jenny was honest, stout, sober, steady,
She carried the Laird, she carried hir Leddy.
When he was richt seated, the doggie first gaed,
Then waving his stick he cried, 'Jenny, lass, wade!'"

Æ.

Whittier Queries (Vol. vii, p. 17).—Daniel Neall was a resident of Philadelphia, and a prominent member of the Pennsylvania Antislavery Society.

H. W. HARTLEY.

William Leggett (d. 1839, æt. 37) was editor of the *New York Evening Post*, and afterwards of the *Plain Dealer*. So vigorously did he attack slavery as to incur the political enmity of its defenders.

S. Oliver Torrey was Secretary of the Boston Young Men's Antislavery Society.

Thomas Shipley, a native of Philadelphia, and a lifelong advocate of the emancipation of slaves, died, September 17, 1836. Thousands of colored people attended his funeral.

Dr. Daniel Neall was one of the most prominent of the Pennsylvania Abolitionists. He presided at a great antislavery meeting in 1838, when Pennsylvania Hall, where the meeting was held, was surrounded by a mob who threw things through the windows at him and demanded that the meeting should be closed at once. Dr. Neall's answer was: "I am here the president of this meeting, and I will be torn to pieces before I leave my place at your dictation. Go back to those who sent you; I shall do my duty."

J. CHURCH.

Tobacco and Animals (Vol. vi, p. 307; Vol. vii, p. 7).—Please accept my mite on this question: "Cases of poisoning due to meat which seemed thoroughly wholesome have sometimes occurred, and have remained unexplained. In *Revue d'Hygiène*, M. Bourrier, inspector of meat for Paris, described his experiments with meat impregnated with tobacco smoke. Some thin slices of beef were exposed for a considerable time to the fumes of tobacco, and afterwards offered to a dog which had been deprived of food for twelve hours.

"The dog, after smelling the meat, refused to eat it. Some of the meat was then cut into small pieces and concealed within bread. This the dog ate with avidity, but in twenty minutes commenced to display the most distressing symptoms, and soon died in great agony. All sorts of meat, both raw and cooked, some grilled, roasted and boiled, were exposed to tobacco smoke and then given to animals, and in all cases produced symptoms of acute poisoning. Even the process of boiling could not extract from the meat the nicotine poison.

"Grease and similar substances have facilities of absorption in proportion with their fineness and fluidity. Fresh-killed meat is more readily impregnated, and stands in order of susceptibility as follows: Pork, veal, rabbit, poultry, beef, mutton, horse. The effect also varies considerably according to the quality of the tobacco. All these experiments would seem to denote that great care should be taken not to allow smoking where foods, especially moist foods, such as meats, fats and certain fruits, are exposed" (*Sanitarian*). ANOTHER NON-SMOKER.

Figures of Speech.—The following examination paper appeared in our school journal (in my younger days). It may interest your readers, and, among them, one whose name I see not infrequently in your columns and who was the compiler of said questions:

"1. Localize the optic nerve, the lachrymal apparatus and the arteria centralis retinæ in the *eye* of a plant.

"2. What special diseases is the *heart* of winter subject to? Is *morbis cœruleus*, or blue disease, one of them? If so, is there any connection between it and the color so prevalent in cold weather on some people's cheeks and noses?

"3. Explain the phrenological bumps on the *head* of a pin.

"4. What are the acoustic properties that distinguish an *ear* of barley from an *ear* of wheat?

"5. What place does the *shoulder-blade* occupy on the *back* of a bill? or the os calcis in the *heel* of an anchor? or the sternum in a *chest* of drawers?

"6. Enumerate the muscles on the two

sides of a question, and show their connection with the *ribs* of a piece of cloth.

"7. Illustrate by diagrams (*a*) the angular projection of the *jaws* of a precipice, (*b*) the physiognomic expressions produced by bringing into play the motor muscles of the *brow* of a hill and the *mouth* of a river, or by sending electric shocks on the *features* of one's character; (*c*) the arch formed by the tarsus and metatarsus in the *foot* of a page (of a book).

"8. How many feet of a drop would you recommend to dislocate the vertebræ in the *neck* of a bottle and cause instantaneous death?

"9. What would be the effect of mercury on the enamel of the *teeth* of an assertion? or of a red-hot brand on the *horns* of a dilemma?

"10. Find the centre of gravity of an argument that has not a *leg* to stand on.

"11. Describe the effect of ammonia on the olfactory nerve in the *nose* of a pair of bellows.

"12. What is the respective position of the radius and ulna in an *arm* of the sea? Where is the popular 'funny-bone' to be found in the *elbow* of a river?

"13. What external application would you prescribe for stiffness in the *knees* of a ship? or palsy in the *hands* of a clock?"

OSCAR L.

Regio Baccalos (Vol. vi, pp. 186, 196).—While looking for information anent Regio Baccalos I came across a few lines of Mr. J. C. Brevoort, which seem to me interesting:

"The appellations under which the weather-dried Codfish, split and stretched on a short stick, is known throughout the civilized world can all be traced to one common root, based upon the mode of preparation for the market.

"Among the Greeks the large Codfish were called *Baccht*, from Bacchus, a rod. By the Latins the fish was named *Gadus*, from a Sanskrit word, *cad* or *gad*, a rod. We find this root in English in 'goad,' and perhaps in 'cat-o-nine-tail;' in Gaelic *gad* and *godan*, signifying a small rod. By the Iberians the dried Cod were called Bacalaos, from Baculeum, a small stick.* This points

* The rod held by Mercury was called a Baculeum.

also to the root of the French *Baguette*, a rod, *Bilboquet*, the toy known as cup and ball, really a *stick* and ball, and other words. By the Anglo-Saxons it was called the *Cod*, from the word *gad* or *goad*, a rod. By the Germans it was known as the *Stock fisch*, from *stock*, a stick.

The Hollanders varied a little from this, and as far back as the year 1400 called it the *Kabeljaauw*, which seems to be from the Dutch *gabel*, a fork. They also called it the *Bakkelaue*.

"The French *Morue* is not from the above root. It may be from the Celtic *Mor*, the sea. The French, however, never prepared the Cod by drying it on a stick, but salted it as the *Morue verte*, or green Cod. The French *Molue* is merely a change in the liquid consonants.

"When the Cod is dried on the downs it is called Dunfish, from the Gaelic root *Duin*, a hill. If dried on the rocks, it becomes the *Rock Cod*, or the *Klippfisk* of the Norwegians. Among these last the Cod is called the *Dorset* or *Torsk*, in English *Tusk*, from the Gothic *Durren*, to dry. The English 'Aberdeen fish,' or French *Laberdan* is from the Gaelic *abar*, the mouth; *dæn*, a river, or fish caught near the river's mouth."

BOOKWORM.

NEW YORK.

The Route of the Argonauts.—"The Argonauts had several routes among which to select. By those from the New England and the Middle States the Cape Horn route was generally preferred; those from the Southern States chose the Isthmus of Panama or Nicaragua or Mexico; while the hardy pioneers of the West, who had become accustomed to prairie travel, started in their covered wagons and, following buffalo trails, broke the paths which in a few months were plainly outlined by the bleaching bones of their beasts and the mounds of dead companions who had succumbed to the hardships of the desert. Many who could not leave their homes sought to invest their capital in the seductive venture, and a coöperative plan was generally adopted in the New England States by which the services of working members were offset by a fixed amount of money

contributed by others. Hundreds of companies were organized on this plan, each of them with a physician, and in many instances with a chaplain also" (*Century*).

Epithets of Noted People (Vol. vii, p. 3).—With all due respect to your correspondent, her list of epithets is not "in it."

On the slab erected to the memory of Queen Bess at Tavistock (England) the "still admired, adored Elizabeth" is styled:

"Spain's rod, Rome's ruin, Netherland's relief;
Heaven's gem, Earth's joy, World's wonder, Nature's chief,
Britain's blessing, England's splendor,
Religion's nurse, and Faith's defender."

An old Spanish epitaph described her differently:

"Here lies Jezabel,
Here lies the new Athalia,
The Harpy of the Western world,
The cruel firebrand of the sea," etc.

But I prefer keeping to the vernacular. At Nottingham (Eng.), there died, in 1601, the Earl of Essex, whose epitaph still proclaims to this day:

"Here sleeps great Essex, darling of mankind,
Fair Honour's lamp, foul Envy's prey, Art's fame,
Nature's pride, Virtue's bulwark, lure of mind,
Wisdom's flower, Valour's tower, Fortune's shame,
England's sun, Belgia's light, France's star, Spain's thunder,
Lisbon's lightning, Ireland's cloud, the whole world's wonder."

How is this for a *multum in parvo* of epithets?
TOURIST.

"The" in Place Names (Vol. vi, p. 23, etc.).—Goletta, the seaport of Tunis, in North Africa, is often called The Goletta, probably because the word *goletta* (the gullet, or channel) is strictly a common noun.

S. C.

CAMDEN, N. J.

Devil Literature (Vol. vi, pp. 298, 308, etc.).—One of the tales of the Hungarian novelist, Maurus Jókai, has been translated into English under the title, "There is no Devil" (Cassell Publishing Co., 1891).

READER.

Granal-Guano.—One of the most singular mistakes which it has been my fortune to

discover in the "Century Dictionary" occurs under the entry "Granat-Guano" (*sic*). To account for this misshapen word, the etymologist derives it from *granat*, a grenade, and *guano*! But the definition is a correct one; it states that the article is a German guano prepared from shrimps. Any good German dictionary should have told the lexicographer that *Granal* and not *Granat* is the German for a shrimp. The mistake is a double one, for the word is misspelled in the first place, and then an unreasonable etymology is invented to account for the misspelled word. Kluge's "Dictionary" throws some light on the origin of the word *Granal*, which I suspect is East Frisian rather than purely German in its affinities.

QUI TAM.

GERMANTOWN, PA.

Letters used in Music (Vol. vii, p. 39). — "The musical alphabet, which serves as the designation of all musical sounds, consists of the seven letters, A, B, C, D, E, F and G, and in German, H in addition. In the natural scale (*i. e.*, the scale without sharps or flats), the order of these letters is as follows: C, D, E, F, G, A, B (or, in German, H), C; the cause of this apparently arbitrary arrangement will be best understood from a brief glance at the history of the musical scale.

"According to Isidore, Bishop of Seville (*circa* 595), the oldest harps had seven strings, and the shepherd's pandean pipes seven reeds,* from which it appears probable as well as natural that the ancient scale consisted of seven sounds.

"These seven sounds, which served for both voices and instruments, were gradually added to, until in the time of Aristoxenus (340 B.C.), there were fifteen, extending from A, the first space of the bass stave, to A, the second space in the treble. Each of these sounds had its distinctive name, derived from the position and length of the different strings of the phormiux or lyre, and, in order to avoid writing them in full, the ancient Greek authors expressed them

by certain letters of the alphabet.* As, however, the properties of the notes varied continually with the different modes and so-called mutations, which by this time had been introduced into the musical system, these letters were written in an immense variety of forms, large and small, inverted, turned to the right or left, lying horizontally, accented in many ways, etc., so that, according to Alypius, the most intelligible of the Greek writers, who wrote professedly to explain them, the musical signs in use in his day amounted to no fewer than 1240, and it appears probable that even this number was afterwards exceeded. The Romans, who borrowed the Greek scale and gave Latin names to each of its fifteen sounds, did not adopt this complicated system, but employed instead the first fifteen letters of their alphabet, A to P, and later still, Gregory the Great, who was chosen Pope, A.D. 590, discovering that the second half of the scale, H to P, was but a repetition of the first, A to H, abolished the last eight letters and used the first seven over again, expressing the lower octave by capitals, and the upper by small letters.

"So far the original compass of the Greek scale was preserved, and thus A was naturally applied to the first and that time lowest note, but about the beginning of the tenth century a new note was introduced, situated one degree below the lowest A, and called (it is difficult to say why) after the Greek letter *gamma*,† and written *Γ*. To this others were from time to time added, until the lower C was reached, in the early part of the sixteenth century, by Lazarino. Thus the modern scale was established, and A, originally the first, became the sixth degree.

"In Germany the same system was originally adopted, but when accidentals were invented, and it became customary to sing in certain cases B \flat instead of B \natural (the original B), while the rounder form of the flat received the name of B, a distinction which remains in force to the present day" (Grove's "Dictionary of Music").

* Before the time of Terpander (about 670 B.C.), the Greek lyre is supposed to have had but four strings. Boethius attributes its extension to seven strings to Terpander.

* For a full description of the Greek scale, see Sir J. Hawkins' "History of Music," Chap. iv.

† The addition of the *Γ* is by some attributed to Guido d'Arezzo; but he speaks of it in his "Micrologus" (A.D. 1024) as being already in use.

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NOTES.

FORBEARS OR ANCESTORS.

"Why is *forbears*," asked somebody rather deprecatingly, "so often used in current literature rather than *ancestors*, which has the same meaning?"

"Possibly," I replied, "because in some cases, at least, it may be more in harmony with the thought or subject treated of; or because some writers of English prefer purely vernacular words to those of classical origin." "The selection of words," I added, "is much a matter of taste."

With equal reason another might inquire why Dr. Furnivall uses *Foretalk* instead of *Preface* in the "Bibliography of Browning," or why he prefers *Forewords* to *Preface* in his edition of the Percy Folio Manuscript? It may be a nice distinction, but, in the latter case, *forewords* seems very

appropriate as used in relation to the ancient ballad literature of our language. There is a homebred quality in *forbears*, which suits well the dialogue of Miss Austin's "Standish of Standish," as in Mary Chilton's sage response: "You and yours are French, Priscilla, and I am all English like my forbears" (Chap. ii, p. 20).

Again, the word seems equally well chosen in William Bradford's answer to Hopkins: "Well, my forbears were husbandmen." The *Boston Transcript* has recently given a short account of *Phillips Brooks's Forbears*, and their home at North Andover, Mass.

Mr. Stedman makes a more effective use of the word when he says: "We pick up the round-bowed spectacles of our forbears and see things as they saw them." This sentence, it may be observed, has only one word of foreign extraction—*spectacles*.

Forbears is an old Scotch word of Anglo-Saxon origin. It is found in several forms: *forbears*, *forebears*, *forbeers*, *forebearis*, and *forbeiraris*. The last three of these are given in the "Etymological Scotch Dictionary," by Jamieson, who remarks: "The word appears in no other language; it seems borrowed from A.-S. *fore*, before, and *ber-an*, or *bear-an*, to bring forth." Stornmouth gives the same account, but the word does not appear in Johnson—Latham, Richardson, or Worcester—Halliwell or Nares. The "Manley and Corringham Glossary"—words peculiar to northwest corner of Lincolnshire—has: *Foreelders*, *Forebears*, s. pl.—Ancestors. (Original Glossaries, Eng. Dial. Soc.)

MENONA.

THE ETYMOLOGY OF ENGLISH "TOTE."

(VOL. VI, PP. 190, ETC.)

Among my earliest recollections is the use of the word *tote*. It is a word in use everywhere in the South and signifies both "to bring" and "to carry," especially on one's head or shoulders. A Virginian, "F.W.," in a recent number of *The Critic*, has been trying to rescue this and another word, *raised*, "from the ridicule that now surrounds them." The word *tote*, he says, is properly "tolt" from "tollo," a term in common use at the English bar, from 1600 to the middle of the century, for lifting or moving a writ from one court to another,

and thence applied at large to the lifting of any object. As "F.W." observes, Webster has no more to say of this word than "probably of African origin." This conjecture is possibly due to its frequent use by the Negroes. But this use is not confined to them. From AMERICAN NOTES AND QUERIES for February 7, 1891, we find that it is very common not only "in Kentucky and Indiana," but also "all along the Ohio and Mississippi rivers," and in the next issue of the same journal, "C. H. A." states that *tote* is in common use all through the State of Maine, where its meaning is "to carry." To this note I will refer again, as the usage of this word in Maine substantiates, I think, my proposed etymology.

This waif of the South presents an interesting view of the working of the human mind. The first approach to its origin is in the word *tout*, now confined to race courses. In horse-racing, a *tout* is one who clandestinely watches the trials of race-horses at their training quarters, and, for a fee, gives information for betting purposes. Another spelling is *toot*, and English literature affords many examples of this word where it means "to pry or search, peep about." Two of these will suffice:

"For birds in bushes *tooting*" (Spenser's "Shepherds' Kalendar," March, l. 66).

"Marking, spying, looking, *tooting*, watching like subtle, crafty and sleight fellows" (Latimer, "Sermons," fol. 88).

In older authors, contemporary with and before Chaucer, it was spelled *tote*, and Fairfax in his translation of Tasso follows this spelling:

"Nor durst Orcano view the soldans face,
But still upon the ground did pore and *tote*."

In "Pierce the Plowman's Crede" we find several examples of *tote*, where it means "to see clearly, look out, spy round, peep out;" "to *toten* all abouten," l. 168; and "his ton *toteden* out," l. 426.

Langland, in "Piers the Ploughman," uses it in the sense of "to look, view:"

"And bad me *toten* on the tree."

(B. xvi, 22.)

And it is found in several other writings of this period with the same meaning.

This form *toten* is derived from Old English *totian*, "to project, stick out," of which only one example is found:

tha heafdu totodun ut, "the heads project out" (Gregory's "Past. Care," c. xvi, p. 104). From this unique example we get at the etymology of the word; for it is connected with Old Dutch *tuyt*, *tote*, "a teat" = Old High German *tutta*, the same = Icelandic *tuta*, "a peak" (cf. English *Tothill*, "a lookout hill") = Swedish *tut*, "a point" = Danish *tude*, "a spout." "The original sense," as Skeat tells us, "was 'to project,' hence, 'to put out one's head, peep about, look all around,' and finally 'to tout for custom.'" But this is not the end, for here comes in our usage of *tote*. "The tradesmen of Tunbridge Wells," Nares tells us, "were used formerly to hunt out customers on the road, at their arrival, and hence they were called *tooters*." Then as now, as soon as a *tooter* secured a passenger, he doubtless took his baggage and carried it to the inn for him, and hence arose the use of *tote*, "to carry." This conjecture I had made before I saw "C. H. A.'s" note in AMERICAN NOTES AND QUERIES for February 14, 1891, which I think confirms it. He says: "Roads to lumber camps, and over which supplies to the camp were carried, are always called *tote roads*, and the teamsters are called *toters*. To *tote* a thing from one place to another is in familiar use all through the State [Maine], so far as I have traveled." We thus see that *tote* is not "probably of African origin," nor is it "from *tollo*," nor is it a Southernism or even an Americanism. But, like almost all other colloquialisms in the United States, it has a good English and Teutonic ancestry.—W. M. Baskervill of Vanderbilt University, in "Modern Language Notes."

WINCHESTER SCHOOL SLANG.

The boys of Winchester (Eng.) School have a language of their own, called "Notions," and a book on it, with that title, has just been brought out in London by Mr. R. G. K. Wrench. The London *Daily News* gives the following account of this slang dialect: "In part it is ordinary slang, in part it consists of Old English words now obsolete, or almost obsolete, but preserved

by the conservative tradition of school-boys. Other phrases are inscrutable. Why should 'to call out' appear as to 'back up?' 'To sit or lie at ease' is to 'bake.' This is Old English and Old Scotch. Of Bessy Bell and Marian Grey, the ballad says that, in their lonely graves, 'they beik fornenst the sun.' In 1648, Symonds charges the Pope of Rome with 'beaking in the midst of his luxuries.' Barbour, the poet of the Bruce, writes of an Inglis man that lay 'bekand him be a fyr.' Some words are derived from proper names. A half volley, at cricket, is called a 'Barter,' because Warden Barter used to punish that kind of loose ball with especial vigor. 'Bever' is refreshment at five o'clock. Mr. Wrench quotes, from Marlowe's 'Faust,' 'Thirty meals a day, and ten bevers.' A 'biddy' is a bath in college, but the derivation is obvious, and the term not peculiar to Winchester. To blush is to 'blow,' hence, perhaps, 'a blowsy wench.' A 'bull' is a crown piece, as Jo says in 'Bleak House: 'Your half-bulls, wot you may call half-crowns.' A 'brockster' is a bully, from 'brock,' a badger, through 'brock' to 'badger,' we presume. Pretty is 'cud,' perhaps the same as 'couth,' the reverse of uncouth. 'Glope,' and 'gosh,' meaning to spit, are obsolete, and need not be regretted. 'Ferk,' to drive away, is Old English *fercian*. Pistol says: 'I'll fer him, and firk him, and ferret him, discuss the same in French unto him.' But the boy does not 'know the French for fer, and ferret and firk.' A 'lob' is not a slow underhand ball, but a 'yorker.' 'What else could you call it?' as the old player said when asked the origin of 'yorker.' Nobody could guess what 'ponte' is. It means a piece of bread rolled up into a ball. 'Ram-rod' at cricket is a sneak, grub, or grounder. 'Squish' is weak tea. At Oxford 'squish' is, or was, 'jam.' To 'work' is to 'hurt,' and 'yolly' is a yellow postchaise."

W. J. R.

CAMBRIDGE, MASS.

OLD BRITISH CHARITABLE BEQUESTS.

(CONTINUED FROM VOL. VII, P. 38.)

Richard Budd, in 1630, bequeathed £300, to be laid out in lands or houses, the rents

to be applied in the payment of 3d. a piece, every Friday morning (as far as it would extend) to such of the poor as should resort to hear morning prayers at the parish church of St. Giles', Cripplegate.

The sum of £11 15s., arising from the gift of Lawrence Campe, in 1610, towards discharging "fifteenths" to his Majesty, is now distributed among ratepayers of St. John-upon-Walbrook.

The sum of 10s. a year is paid to the rector of St. Margaret Pattens. What service is now rendered is not stated, but there was a period when the Charity Commissioners found that the annual sermon on the seventh of January, for the delivery of which the money was left, had not been preached for several years, for want of an audience.

Anne Wilson gave £600 to the parish of St. Margaret Pattens, to pay for prayers being read in the church at 6 o'clock in the morning during eight months in the year, and at 7 o'clock during the other four months. When the Charity Commissioners made their inquiry, they found that the morning prayers had been discontinued as far back as the latter part of last century, "probably in consequence of the non-attendance of a congregation" to which the commissioners added: "nor has the church bell been rung at the appointed hours for several years past." The income, £20 15s. 6d. is still paid to a minister for reading morning prayers.

It has been customary in the parish of St. Martin Vintry, to mingle the incomes from half-a-dozen charities in a common fund, and to distribute the gross amount in money, bread, etc., at discretion, the discretion in some years taking the direction of spending 5s. in snuff for old women. In the same parish there is a charity of Dr. Hody's (originally £100), the interest to be applied in putting poor children out as apprentices, it being a precaution that at least on entering upon the serious duty of business, the child should have been catechised in the parish church on at least four Sundays in the foregoing Lent, failing which, he should be deemed ineligible.

John Bancks left to the parish of St. Michael, Bassishaw, in 1630, 13s. 4d. a year, to keep the parish pump in repair. The money is now paid towards the poor-rate.

In 1705, Robert Dowe gave £50 to the end that the vicar and churchwardens should forever, previously to every execution at Newgate, cause a bell to be tolled, and certain words to be delivered to the prisoners ordered for execution. An annual sum of £1 6s. 8d. is charged upon the parish estate in West Smithfield. The money is paid to the sexton, and is accounted for as "for tolling prisoners' bell," although the prison authorities decline to allow the specified service to be rendered to the prisoners, the necessary services being provided and performed within the prison.

The application of funds, for purposes not found in any terms of bequests, is peculiar in some cases, such as the employment of police constables for attendance at church-doors during service, at a yearly cost of £9, and in another case, £13 5s.

SOME CURIOUS BOOK TITLES.

(CONTINUED FROM VOL. VII, P. 6.)

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."—*Bacon*.

This old-time saying of the illustrious Lord Bacon is as true to-day as when uttered by him. Some people go along the book-shelf, tasting upon the various titles, until they come to one which strikes their mental appetite, and then they swallow the entire book and know not the flavor; others carefully read and digest to their benefit. The early book writers had a great love for long titles, and, though these may not have been curious in the day in which they were written, they certainly are now.

The author of the following book was a cousin of Edward VI of England:

"Certaine Discourses concerning the formes and effects of divers sorts of Weapons, and other verie important matters Militarie, greatlie mistaken by divers of our men of war in these daies: and chiefly, of the *Mosquet*, the *Caliver* and the Long Bow, as also of the excellencies of Archers. By Sir John Smythe. 1590."

Here is another on Military matters:

"Militarie Discipline, or the young Artilleryman wherein is discoursed and shewn the postures both of Musket and Pike, the exactest way, etc., etc. Whereunto is added

the postures and beneficial use of the half-pike, joyned with the musket, and Instructions for the Exercese of the Cavalry or Horse troop. By Col. Wm. Bariffe. 1661."

As the bayonet was not used as a weapon affixed to the gun until 1671, or ten years later than the date of the above book, and the half-pike was used in connection with the musket, may not the English have had a very similar weapon to that which was first used at Bayonne?

The present Prince of Wales is not the only heir to the English throne that has been severely attacked, as will be seen by the following:

"An account of the Pretended Prince of Wales, and other Grievances that occasioned the Nobilities Inviting and the Prince of Orange's coming into England, with an account of the Murther of the Earl of Essex, clearing his Lordship from the malicious slander of Murthering himself. By the Earl of Essex. 1688."

The Church of England, two centuries ago, seems to have been afflicted with Ritualism, if this title is read aright:

"A coale from the Altar, or an Answer to a Letter to the Vicar of Gr., against the placing of the Communion Table at the East end of the Chancell. 1636."

There is no author given to the work.

The Society of Friends were the butt of many writers, to judge from the following:

"The Quakers' Quaking; or the Foundation of their Deceit Shaken. By Jeremiah Ives. 1656."

"Weakness above Wickedness and Truth above Subtility. Clearly seen in an answer to a Book called Quaker's Quaking. By James Naylor. 1656."

Here is a book that would rival Baron Munchausen's famous exploits:

"The History of the Famous Exploits of Guy, Earl of Warwick, his encountering and overcoming monstrous Giants and Champions, and his Killing the Dun Cow of Dunsmore-Heath, with many other gallant achievements performed by him in his life, and the manner of his death."

This romance has no date, still it is known to have been in circulation in 1680 and was printed for Sarah Bates, at the Sun and Bible in Gilt-spur Street, London. Prob-

bly some of the readers of AMERICAN NOTES AND QUERIES may be able to give some information of the "Dun cow."

This old play still has a place on the stage, though somewhat revised:

"A new way to pay old debts, a comœdie as it hath beene often acted at the Phoenix in Drurie Lane by the Queene's Magestie's Servants. By Philip Massinger. 1633."

Is it to be inferred from the following title that telegraphs, telephones and phonographs were known so far back?

"Mercury, or the secret and swift Messenger, showing how a man may with privacy and speed communicate his thoughts to a friend at any distance. By Dr. John Wilkins, D.D. 1641."

John Heywood, the Court Jester of Henry VIII, was the author of many curious plays, one of the most amusing is that of—

"Mery Play, between Johan, Johan the Husbande, Tyb his wife and Sir Johan the Priest. 1633."

There are but two copies of this work in existence.

Marat, the infamous Jacobin of the French Revolution, for a time prior to his copartnership with Robespierre and Danton, resided in England; while there, he published the following work:

"The Chains of Slavery, a work wherein the clandestine and villainous attempts of Princes to ruin Liberty, are pointed out and the dreadful scenes of Despotism disclosed. By J. P. Marat. 1774."

From the vigorous title of his book it is probable that he drew a picture of his future bloody course in France.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

PUNNING EPITAPHS (AMERICAN).

The current number of *The Critic* publishes the following epitaph composed for himself by "a quaint old man named Hiram Pease," who lately died in Oberlin, O.:

"Beneath this sod and under these trees
Lies all that is left of Hiram Pease.
He is not here; 't is only his pod,
His soul has shelled out and gone to God."

Probably the first punning epitaph ever composed in this country is that which was written by the old New Netherland poet

Selyns (1636-1701) on Peter Stuyvesant, Director General in behalf of Their High Mightinesses the States-General, etc. :

"*Stuyft niet te seer in't sandt
Want daer leyt Stuyvesant,*"

which may be Anglicized :

"*Raise not the dust too deep ;
Dustraiser here doth sleep.*"

A. E.

REPLIES.

Towns With Double Personal Names (Vol. vii, pp. 9, 36).—Cokesbury, in South Carolina, was named in honor of Coke and Asbury, the two first Methodist bishops.

W. ROBINSON.

Cremation Among Our Forefathers (Vol. vii, p. 9).—Henry Laurens, statesman of South Carolina, was, on the authority of F. B. Sanborn, the first American to direct cremation in his own case.

He died at Charleston in 1792, and in his will said : " I solemnly enjoin it on my son as an indispensable duty, that, as soon as he conveniently can after my decease, he cause my body to be wrapped in twelve yards of tow-cloth and burned until it be entirely consumed, and then, collecting my bones, deposit them wherever he may think proper " (Refer. Appleton's " Cycl. Amer. Biog. ").

MENONA.

Birds' Feathers in Women's Hats (Vol. vii, p. 32).—It seems to me that M. B. would find it very difficult to give any *sensible* argument in support of the wanton slaughter of birds in catering to thoughtless women's vanity. One very good reason why birds should not be killed for this purpose is that the incessant warfare waged against them (hundreds of thousands being killed every season) has driven the birds into the depths of the woods, with the result that the insects which destroy vegetation, and which would otherwise be killed by the birds, are permitted to increase and pursue their deadly work without molestation.

D. W. N.

HARRISBURG.

Devil in Place Names.—There is, or was, not many years ago, somewhere in England, " on the great road to Newmarket," a toll-house with this remarkable inscription : " Whoever pays toll here can pass free at the Devil's Ditch. " F.

Anneke Jans (Vol. vii, p. 32).—Anneke Janse came to the New Netherlands in 1630, with Roeloff Jansen, her husband, of Maesterlandt, in the Low Countries ; and with her a servant and others of the family household. Roeloff was sent out by Van Rensselaer, the patroon, to the colony at Albany, as his assistant steward. Thence the family removed to what is now New York ; and there, in 1636, Anneke and her husband obtained conjointly a grant of some sixty-three acres of ground running along the west front of Broadway, from what is now Warren street, to Christopher street. Roeloff having died, Anneke married the Rev. Everardus Bogardus, the minister of New Amsterdam (New York) ; but in 1647 the good man was drowned at sea, leaving Anneke a widow with eight children, of whom four were Janses, and four were Bogarduses. In 1654 the widow took out a patent in her own name for the land already noticed. She died at Albany in 1663. The property is now owned by the Trinity Church corporation ; but from time to time during the last 125 years, her heirs have threatened to bring suit for the recovery of her property, now exceedingly valuable.

POCONO.

Blessing the Fields (Vol. vii, p. 32).—This is one of the pious customs long observed at the season known as Rogation-tide. Of this season, George Wither says, in his " Hymns of the Church " (1623) : " This is called *Rogation Week*, being so termed by antiquity *a rogando*, from the public supplications ; for then the Litany, which is full of humble petitions and intreaties, was with solemn procession usually repeated ; because there be about that season most occasions of public prayer, in regard princes go then forth to battle ; *the fruits and hopes of plenty are in their blossom* ; the air is most subject to contagious infections ; and there is most labouring and travelling both by land and sea also, from that time of the

year forward. Which laudable custom (though it be lately much decayed, and in some countries abused from the right end, and mingled with superstitious ceremonies) is in many places orderly retained, according as the Church of England approveth it; and we yearly make use also of those processions, to keep knowledge of the true bounds of our several parishes, for avoiding of strife. And those perambulations were yearly appointed likewise, that *viewing God's yearly blessing* upon the grass, the corn and other fruits of the earth, we might be the more provoked to praise him." Then follows the Rogation Hymn, the forty-fourth song of Wither's book, and in my simple judgment the very best and sweetest song in his collection.

D. L. P.

PHILADELPHIA.

REFERRED TO CORRESPONDENTS.

Palm-Leaf.—Whence comes the fibre called palm-leaf, of which hats are braided? And from what species of palm is it derived?

CASHEL.

NEW HAMPSHIRE.

Do Way.—In Surrey's "Song written of a lady that refused to dance with him," we are told that the lady repelled him with these words, among others: "Do way! I let thee weet thou shalt not play with me!" (Bell & Daldy's Ed. of Surrey's poems, p. 49). Is there any other instance of the use of "Do way" in the sense of "give way?"

W.

Remember, Boy, etc. (Vol. v, p. 174).—Some months since, I asked AMERICAN NOTES AND QUERIES for the author of a poem commencing, "Remember, boy, who gave you this," lines given with a Bible; but I have had no reply. Recently a little girl showed me the verses in the last page of McGuffey's "Fourth Reader." In the Index they are ascribed to "W. Fergusson." Who is he? When did he write these lines?

Q. UERIE.

WASHINGTON, D. C.

A. K.—Who was the A. K., to whom the poet Whittier addressed one of his poems?

MERCATOR.

Sand-blast Cocoanuts.—Not many years since I heard a fruit dealer praising his cocoanuts, which he said were of a kind called "the sand-blast." I have no doubt whatever that the name he was trying to make use of is that which is usually called San Blas. Is "Sand-blast" current anywhere? Am I right in my guess?

V.

Canute's Rhyme.—What was the "accordant rhyme" (mentioned by Wordsworth in No. 30 of his "Ecclesiastical Sonnets" as still extant, which was made by King Canute in response to the holy chant of the monks of Ely, heard by the king as he was rowing upon the mere?

PETER SCHLEMIHL.

Lodore.—The English cataract of Lodore is familiar to many through Southey's well-known rhyme, and to others through Wordsworth's less familiarly known references to it. But in Keith Johnston's "Geographical Dictionary" there is an account of another cataract of Lodore somewhere in France. Is not the Dictionary in error as to the existence of any French Lodore?

S. S.

PHILADELPHIA, PA.

The Apprentice's Column.—What is this so-called "Apprentice's Column?"

Z. R. Q.

CUBA, N. Y.

COMMUNICATIONS.

Authenticated Etymologies.—By the courtesy of bookseller W. J. Campbell, this city, I have been enabled to extract the following from "Oram's New Jersey and New York Almanac for the year of human redemption 1806, being the second after leap-year and thirty-first of Columbian Independence. Trenton, printed by James Oram. And sold at his book store and printing office, near Mr. Milnor's store. Under date of Ninth Month, September, 1806:"

"*America.*—WHEN the seamen on board the ship of Christopher Columbus, after a series of fatigues, came in sight of St. Salvador, they burst out into exuberant mirth

and jollity. 'The lads are in A MERRY KEY,' cried the commodore. AMERICA is now the name of half the globe.

"*Hannibal*.—The famous HANNIBAL took his name from that of his mother, one HANNAH BELL, a poor Scotch garter-knitter at Carthage.

"*Mediterranean*.—*Dionysius Hallicarnassus* derives the word MEDITERRANEAN from this event: two girls of Syracuse used every evening to pour the tea and other slops from an upper window into the street; whenever, therefore, the neighbors heard the sash of their apartment shove up, they would cry, 'MAID OR TWO, RAIN ON?' The learned very well know how soon a word is combined and becomes general.

"*Massachusetts*.—Antiquarians say that an old negro at Cape Cod, whenever his master required anything of him, would explain, 'Massa Chuse It.' Hence, in time, the name of Massachusetts.

"*Boisterous*.—The girls of Palmyra, when romping with the fellows, often cried out, 'THE BOYS TEAR US.' This gave rise to the word BOISTEROUS.

"*Paltry*.—The frequent exertions of a young woman of the name of Mary, gave birth to the words POLLY TRY, since generally spelled PALTRY.

"*Albany*.—The city of *Albany* was originally settled by Scotch people. When strangers, on their arrival there, asked how the new-comers did, the answer uniformly was, 'ALL BONNY.' The spelling we find a little altered, but not the sound.

"*Ticonderoga*.—When Julius Cæsar's army lay encamped at *Ticonderoga*, near two thousand years ago, the deserters were commonly tied upon a battering-ram and flogged; when any culprit was brought out, the commanding centurion would exclaim 'TIE ON THE ROGUE.' The name we see has worn well.

"*Furies*.—The glare of a buffalo's eyes, through the wool of his forehead, gave occasion to the ancients to denominate three ancient ladies, FURR-EYES. But we have softened down the epithet to FURIES.

"*Mississippi*.—A fat landlady who, about the time of the flight of Mahomet from Mecca, lived between New Orleans and the Chickasaw Cliffs, was scarcely ever unfur-

nished with pigeon sea-pye, and thence got the name of MRS. SEA-PYE. The enormous river Mississippi owes its name to this fat landlady.

"*Patriot*.—In the reign of Dermot McMullough, in the Kingdom of Connaught, about the beginning of the second century, a noisy fellow of the name of PAT RIOT made himself very conspicuous. The word PATRIOT has come down to us perfect and unimpaired.

"*China*.—When Nebuchadnezzar took the tour of Asia, coming to the eastern part of it, he was one day asked by the cook, 'if his imperial majesty could relish a chine of pork?' With a brow frowning dark as Erebus, and in a voice of thunder, the monarch cried, 'CHINE! HA!' The terrified cook fled, and the exclamation became the name of the first kingdom upon the face of the earth.

"*Hurricane; Antigua*.—The term HURRICANE is supposed to take its rise from one HARRY KANE, a turbulent Irishman who lived in Antigua. Indeed the very name ANTIGUA is now well known to be derived from an avaricious old female planter who once lived on the island, and was called by the sailors AUNT EAGER.

"*Canada*.—When the French first settled on the banks of the river St. Lawrence, they were stinted by the intendant, Monsieur Picard, to a can of spruce beer a day. That people thought this measure very scant, and every moment articulated, 'CAN A DAY!' It would be ungenerous in any reader to require a more rational derivation of the word CANADA.

"*Molasses*.—A jolly West Indian, whenever the neighboring girls came to his plantation, insisted on their sipping his choicest syrups, and reiterated the term 'MY LASSES;' thence the name of that syrup. Few words have aberrated from their primaries less than this.

"*Politics*.—A tippling hussey of Grand Cairo, in the reign of Ptolomeus Philadelphus, was forever frequenting public houses, and sipping gin and brandy without paying a single farthing, and by this prudent management obtained the name of POLLY TICK. The elder Scaliger, Duns Scotus and Erasmus, all declare that the well-known word

POLITIC or POLITICS is derived from the word *trollop*."

R.

PHILADELPHIA, PA.

Moon Myths.—In Hindu mythology, the moon—Chandra or Soma—is a male deity, represented in one myth as the son of the patriarch, Atri, and in another as arising from the milk sea, where it was churned by the gods so as to obtain the water of life. The moon is generally represented as wearing white garments, holding a mace in one hand and riding in a chariot drawn by ten horses and antelopes. The hare is sacred to him and the Hindus fancy they see the outlines of a hare on the face of the moon.

In Africa the man in the moon is supposed to have incurred the wrath of the sun, and in punishment is carved by the knife (that is, the rays, of the latter. This continues until the whole of the moon is cut away and only a little piece is left. The moon implores the sun to have pity on him and leave this morsel for his children. The sun grants his request, and the moon grows from this little piece until at last it is a full moon. Then the sun begins carving again.

In China the old man of the moon is known as Yue-lao, and holds the reigns of marriages among mortals in his hands. The future husband and wife are tied together by an invisible silken cord which is only severed at death. This must be the man of the honeymoon.

A Slavonic legend says that the moon, king of the night and husband of the sun, fell in love with the morning star, wherefore he was cloven in half in punishment, as we see him in the sky to this day.

A Russian myth is told about a man who sought for the isle in which there was no death. He took up his abode in the moon, but after a hundred years or so had elapsed, death came after him. A furious struggle ensued, and the moon proving victorious the man was taken up to the sky and now shines "as a star near the moon."

Some say that the man in the moon is Isaac, bearing a burden of wood for the sacrifice of himself on Mount Moriah. Others, that he is Cain, carrying a bundle of thorns on his shoulders, in punishment for offering

God the poorest gift from his field. Dante refers to this in the "Inferno," Canto, xx, line 120, where he speaks of "Cain with fork of thorns," and again in Canto ii of the "Paradise," he mentions "the gloomy spots upon his body, which below on earth give rise to talk of Cain."

The Jews have a story that Jacob's face is visible in the moon. Another religious superstition is handed down by Berthold, that the moon is Mary Magdalen and the spots are her tears of repentance, while according to a French superstition the moon is Judas Iscariot, who was translated there for his treason.

In Greenland, sun and moon were said to be brother and sister. Malina was teased by her brother, Anninga, and she ran away from him. He followed her, but she flew up in the air and became the sun, and her brother, who could not fly so high, became the moon. He is still pursuing his sister, hoping some day to surprise and capture her. When he is tired and hungry in his last quarter, he leaves his house on a sledge harnessed to four dogs and hunts for several days. On his return he eats so much that he grows into a full moon.

An Eskimo myth relates that, when a girl was at a party, some one told his love for her by shaking her shoulder, after the manner of the country. She could not see who it was in the dark hut; she smeared her hand with soot, and when he came back she blackened his cheek with her hand. When a light was brought she saw that it was her brother, and fled. He ran after and followed her, but as she came to the end of the earth she sprang out into the sky. Then she became the sun, and he the moon, and this is why the moon is always chasing the sun through the heavens, and why the moon is sometimes dark as he turns his blackened cheek towards the earth.

The Australians believed the moon to be a mischievous being who went about the world doing evil. One day he swallowed the eagle god. The wives of the eagle came up to see him, and the moon, not recognizing them, asked them where he could find a well. They showed him one, and as he stooped over to drink they hit him on the head (an idea evidently utilized by Miss

Braddon in "Lady Audley's Secret") with a tomahawk, and out flew the eagle.

Another Australian legend says that Mit-yau, the moon, was a native cat, who fell in love with some one else's wife, and was driven away, to wander ever since.

But the moon was not always supposed to be inhabited by a man. Thus a Chinese story represents the moon, Jutho, as a beautiful lady with a double sphere behind her head and a rabbit at her feet:

On a gold throne whose radiating brightness
Dazzles the eye, enhaloing the scene,
Sits a fair form, arrayed in snowy whiteness:
She is Ahango, the beauteous fairy queen.
Rainbow-winged angels softly hover o'er her,
Forming a canopy above the throne;
A host of fairy beings stand before her,
Each robed in light and girt with meteor zone.

In Mangaia, the southernmost island of the Hervey cluster, the woman in the moon is Ina, the pattern wife who eternally weaves beautiful cloth, *i. e.*, the white clouds.

Among the South Slavonians the moon is represented in a Servian song as a beautiful maiden, with "arms of silver up to the elbows," sitting on a silver throne which floats on the water. A suitor comes to woo her and she avoids him, shedding tears of anger and wailing with sorrow.

In Polynesia a story is told how the moon came down and picked up a woman and her child during a time of famine. She was working in the evening twilight, beating out some bark with which to make some native cloth. The moon was just rising and reminded her of a great bread-fruit. Looking up to it, she said: "Why cannot you come down and let my child have a bit of you?"

The moon, indignant at the idea of being eaten, came down forthwith and took her up—child, board, mallet and all. The people of Samoa still speak of the woman in the moon. "Yonder is Sina," they say, "and her child, and her mallet and board." The same belief exists in the Friendly Islands and the Tonga group.

The Aleutians apparently have the idea that the moon should be treated with great respect, otherwise she will punish them by throwing down stones. A story is told about a man who stole a piece of cheese. While he was eating it, he happened to notice the

moon shining brightly overhead. He stuck a piece on the end of his knife and offered it to the moon, at which the moon must have been gratified, for we hear of no punishment following the offense.

Another time a sheep-stealer, who was feasting on a leg of mutton he had stolen, observed the moon shining brightly in the sky. He also invited the moon to take part in the feast in the following words:

O moon, wilt thou
On thy mouth now
This dainty bit of mutton eat?

A voice from heaven replied:

Wouldst thou, thief, like
Thy cheek to strike
This fair key, scorching red with heat?

At that moment a red-hot key fell from the sky, burning on the thief's cheek a mark which remained forever afterward. This was supposed to have originated the custom of branding thieves, though why a key should have been chosen in this case it is difficult to imagine.

In Scotland, Devonshire and Cornwall, pointing at the moon is an insult to be carefully avoided, as the most dire results may follow. In many places it is customary for people to appeal to the moon so as to learn their future prospects. On this occasion the following lines are repeated:

New moon, new moon, I hail thee;
New moon, new moon, be kind to me!
If I marry man or man marry me,
Show me how many moons it will be.

At Whitby, when the moon is surrounded by a halo of watery clouds, the seamen say there will be a change of weather, for the moon-dogs are about.

An amusing story is told about a fisherman in Torquay. A gale having taken place during the night, he said he had foreseen it, as he had noticed a star ahead of the moon towing her and another astern chasing her.

"I know'd 'twas coming then, safe enough," he told them all.

Among the Hindus and Egyptians the mouse was sacred to the moon. De Guber-

natis says: "The pagan sun-god crushes under his foot the mouse of night. When the cat's away the mice will play. The shadows of the night dance when the moon is absent."—*St. Louis Republic*.

Banks: Their Origin.—The enclosed seems interesting to me; *honi soit qui mal y pense* in Philadelphia or elsewhere.

"The origin of banks is not accurately known, but they are of great antiquity. They existed in China, Babylon, Greece, Rome, and in the cities of many other ancient nations long before the opening of the Christian era.

"The oldest banknote of which we have any record, the one of which 'Notes for the Curious' has already given a description, was issued in China so far back as 2697 years B.C. The first of this early Chinese paper money was issued by the Treasury, just as notes of to-day are issued, but it was not long until the entire business was turned over to the banking institutions, which were even then under government inspection and control. The popular name for this first of known banknotes was 'flying' or 'convenient money.' The form of this note was similar to those of the present time. They bore the name of the bank, number of the note, value, place of issue, date and signatures of the proper bank officials. A specimen of this note, issued in the year 1399 B.C., is now in the Asiatic Museum at St. Petersburg, Russia. It is printed in blue ink on paper made from fibre of the leaves of the mulberry tree.

"In the Metropolitan Museum of Art, New York, there are Babylonish tablets of banking transactions dating back to the reign of Nebuchadnezzar. The earliest of these tablets belongs to the year B.C. 601. On it are the memoranda of loans made in silver by a certain banker, Kudurru, as follows: 'One mina to Beluepus, 5 shekels to Nabu-basa-Napsati, 5 shekels to Nurguldann. Total, 3 minas, 5 shekels of silver.' Assuming that the value of the Babylonish talent was equal to \$2031.25, the 'mina' was worth about \$31.25.

"The earliest known banking house of Babylon was that of Egbi & Co., a house that seems to have acted as a sort of im-

perial banking institution from the time of Sennacherib (about 700 B.C.) down to the reign of Darius, who became king in 521 B.C., the life of the concern having been traced through five generations of the Egbis. Many of the records of this house, on clay tablets, found in an earthen jar at Hillah, near Babylon, may be seen in the British Museum.

"The earliest records of European banks now in existence are those of the Bank of Venice, founded A.D. 1171. The Bank of Barcelona was founded in 1401; Bank of Geneva in 1407; Bank of Amsterdam in 1609, and the great Bank of England in 1694" (*St. Louis Republic*).

W. W. P.

Wells (Vol. vi, p. 207).—The memorial well at Cawnpore commemorates the 210 ladies and children who were murdered by order of Nena Sahib, and then thrown into the well.

There is a place, also in India, in the Dehra district, called Suhusra Dhara, "the place of the thousand drippings."

The "nine lacs' well" at Baroda was so called because it cost nine lacs of rupees (400,000) to sink it. It rivals the well at Ahmedabad in its underground galleries and grottoes.

It is not strange that in a dry country like Palestine, the village or town well should become in many cases historic. The well plays a prominent part in the stories of Abraham and his early descendants. No wonder that the three children, when they first sang their *Benedicite omnia opera* used the words, "O ye wells, bless ye the Lord."

CYPH.

ERIE, PA.

Devil Plants (Vol. vi, pp. 101, etc.).—The Arabians call the Mandrake the Devil's Candle, because, as they assert, it shines by night. The catkins of the White Poplar are in England locally named the Devil's Fingers, and it is considered unlucky to pick them up. There is a Naughty-man's Cherry, a Naughty-man's Plaything, a Naughty-man's Oatmeal, and an Old-man's Mustard, with other like euphemistic names.

C. W.

Rules of the Road at Sea.—The following *Aids to Memory*, by Thomas Gray,* may be acceptable to intending holiday-makers on the ocean wave :

“ 1. Two Steamships Meeting :

When *both* side lights you see ahead,
Port your helm and show your RED.

“ 2. Two Vessels Passing :

GREEN TO GREEN OR RED TO RED,
Perfect safety—go ahead.

“ 3. Two Steamships Crossing :

(NOTE.—This is the position of greatest danger, requiring caution and judgment.)

If to your starboard RED appear,
It is your duty to keep clear ;
To act as judgment says is proper ;
To port, or starboard, back, or stop her !

But when upon your port is seen
A steamer's starboard light of GREEN,
There's not so much for you to do,
For GREEN to port keeps clear of you.

“ 4. All Ships Must Keep a Good Look-out, and Steam-vessels Stop, etc. :

Both in danger and in doubt,
Always keep a good lookout,
In danger with no room to turn,
Ease her ! Stop her ! Go astern !

“ And the following may be added as a General Rule for Sailing Vessels :

If close-hauled on the *starboard tack*,
No other ship can cross your track ;
If on the *port tack* you appear,
Ships going free must all keep clear ;
While you must yield when going free,
To sail close-hauled, or on your lee.
Both free, with wind on different sides,
Rule xiv, c, your case decides,
And if you have the wind right aft,
Keep clear of every sailing craft.”

There's Many a Slip, 'Twixt Cup and Lip (Vol. i, p. 125).—The *United States Gazette* of September 12, 1844, in commenting on a picture of the fall fashions of that year, remarked : “ Prominent in front stands Henry Clay wearing the same coat Mr. Francis Mehan sent up to him. Polk is at Clay's *left* hand, for, of course, Mr. Polk will be *left*. He seems to be too well dressed, and we think he will stay well dressed.”

The result of that campaign has passed

* From United States Commodore Luce's “Text-book of Seamanship.”

into history, and who was *left*, notwithstanding the sanguine hopes of Mr. Clay's ardent admirers and supporters, is now a matter of permanent record.

One of Mr. Clay's most zealous friends subsequently declared, that “ he would vote for him as long as he lived, and when he died, he would vote for his executors.”

LANCASTER, PA.

S. S. R.

[The above, sent to us by our regretted correspondent a considerable time before his demise, had been hitherto accidentally mislaid.]

On the Score (Vol. v, pp. 227, etc.).—Christophero Sly, in “The Taming of the Shrew,” says, “Ask Marian Hacket, the fat ale-wife of Wincot, if she knew me not ; if she say I am not fourteen pence *on the score* for sheer ale, score me up for the lyingest knave in Christendom.”

L. M. N.

Calvary Clover.—“The *Medicago echinus*, or thorny clover, has received the nickname *Calvary clover* on account of several peculiarities. In the first place, it must be sown in the spring, and those who have a fondness for the plant allege that it should be on Good Friday. The leaves, as they appear above ground, have a deep red spot, like fresh-spilt blood on each of their three divisions, which will remain for some time, eventually dying away. The three leaflets stand erect during the day with arms extended, but with the setting sun the arms are brought together and the upper leaflet is bowed over them, as if in the act of prayer.

“In due time a small yellow flower appears, and after that, a little spiral pod, covered with sharp thorns. As it proceeds to ripen, these thorns interlace with one another, and form a globular head, which, when quite ripe, may be removed from its spiral coils, and the striking resemblance to a crown of thorns is at once evident.

“Thus by its blood-stained leaves, its extended arms and bowed head, and by the day when the seed is placed in the ground to await its resurrection, it has gained for itself the name of *Calvary Clover*” (*Church Times*).

This plant is said to be a native of Palestine (?).
MENONA.

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NOTES.

TENNYSON'S QUOTABLENESS.

With such apt quotations as the following does Mr. Eugene Parsons illustrate the subject he so ably treats, in the current number of *The Chautauquan*:

"The present is the vassal of the past."

("The Lover's Tale.")

"Nothing in nature is unbeautiful."

(*Ibid.*)

"They never learned to love who never knew to weep."

("Love and Sorrow.")

"Kings have no such couch as thine
As the green that folds thy grave."

("A Dirge.")

"The night comes on that knows not morn."

("Mariana in the South.")

"There's somewhat in this world amiss
Shall be unriddled by and by."
(*"The Miller's Daughter."*)

"Love is hurt with jar and fret."
(*Ibid.*)

"Self-reverence, self-knowledge, self-control;
These three alone lead life to sovereign power."
(*"Ænone."*)

"Howe'er it be, it seems to me,
'Tis only noble to be good."
(*"Lady Clara Vere de Vere."*)

"The spacious times of great Elizabeth."
(*"A Dream of Fair Women."*)

"Earn well the thrifty months, nor wed
Raw Haste, half-sister to Delay."
(*"To J. S."*)

"A truth
Looks freshest in the fashion of the day."
(*"The Epic."*)

"The meed of saints, the white robe and the palm."
(*"St. Simeon Stylites."*)

"The slow sweet hours that bring us all things good,
The slow sad hours that bring us all things ill,
And all good things from evil."
(*"Love and Duty."*)

"I am a part of all that I have met."
(*"Ulysses."*)

"Beyond the sunset, and the baths
Of all the western stars."
(*Ibid.*)

"In the Spring a young man's fancy lightly turns to
thoughts of love."
(*"Locksley Hall."*)

"Love took up the harp of Life, and smote on all the
chords with might;
Smote the chord of Self, that, trembling, pass'd in
music out of sight."
(*Ibid.*)

"Woman is the lesser man."
(*Ibid.*)

"Better fifty years of Europe than a cycle of Cathay."
(*Ibid.*)

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly long'd for death."
(*"The Two Voices."*)

"And others' follies teach us not,
Nor much their wisdom teaches;
And most, of sterling worth, is what
Our own experience preaches."
(*"Will Waterproof."*)

"Till mellow Death, like some late guest."
(*"Will Waterproof."*)

"Name and fame! to fly sublime
Thro' the courts, the camps, the schools,
Is to be the ball of Time,
Banded by the hands of fools."
(*"The Vision of Sin."*)

"But O for the touch of a vanish'd hand,
And the sound of a voice that is still!"
(*"Break, Break, Break."*)

"This laurel greener from the brows
Of him that utter'd nothing base."
(*"To the Queen."*)

"That man's the best cosmopolite
Who loves his native country best."
(*"Hands All Round."*)

"Not once or twice in our fair island story,
The path of duty was the way to glory."
(*"Death of the Duke of Wellington."*)

"For men may come and men may go,
But I go on forever."
(*"The Brook."*)

"Poets, whose thoughts enrich the blood of the world."
(*"The Princess," ii.*)

"O hard, when love and duty clash!"
(*Ibid., ii.*)

"What every woman counts her due,
Love, children, happiness."
(*Ibid., iii.*)

"Great deeds cannot die;
They with the sun and moon renew their light
Forever, blessing those that look on them."
(*Ibid., iii.*)

"Dear as remember'd kisses after death."
(*Ibid., iv.*)

"Then reign the world's great bridals, chaste and calm."
(*Ibid., vii.*)

"Our little systems have their day;
They have their day and cease to be."
(*"In Memoriam."*)

"Men may rise on stepping-stones
Of their dead selves to higher things."
(*Ibid., i.*)

"For words, like Nature, half reveal,
And half conceal the Soul within."
(*Ibid., v.*)

"'Tis better to have loved and lost
Than never to have loved at all."
(*Ibid., xxvii.*)

"Her eyes are homes of silent prayer."
(*Ibid., xxxii.*)

"And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought."
(*"In Memoriam,"* xxxvi.)

"To lull with song an aching heart."
(*Ibid.,* xxxvii.)

"Hold thou the good; define it well;
For fear divine Philosophy
Should push beyond her mark, and be
Procuress to the Lords of Hell."
(*Ibid.,* liii.)

"The great world's altar-stairs,
That slope thro' darkness up to God."
(*Ibid.,* lv.)

"O life as futile, then, as frail!
O for thy voice to soothe and bless!
What hope of answer, or redress?
Behind the veil, behind the veil."
(*Ibid.,* lvi.)

"And grasps the skirts of happy chance,
And breasts the blows of circumstance."
(*Ibid.,* lxiv.)

"What fame is left for human deeds
In endless age? It rests with God."
(*Ibid.,* lxxiii.)

"Nor blame I Death, because he bare
The use of virtue out of earth:
I know transplanted human worth
Will bloom to profit, elsewhere."
(*Ibid.,* lxxxii.)

"God's finger touch'd him, and he slept."
(*Ibid.,* lxxxv.)

"The mighty hopes that make us men."
(*Ibid.,* lxxxv.)

"I cannot understand: I love."
(*Ibid.,* xcvi.)

"Let cares that petty shadows cast,
By which our lives are chiefly proved."
(*Ibid.,* cv.)

"For who would keep an ancient form
Thro' which the spirit breathes no more?"
(*Ibid.,* cv.)

"Ring out the old, ring in the new, * * *
Ring out the false, ring in the true."
(*Ibid.,* cvi.)

"Ring out the feud of rich and poor.
Ring in redress to all mankind."
(*Ibid.,* cvi.)

"Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws."
(*Ibid.,* cvi.)

"Best seem'd the thing he was, and join'd
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind."
(*"In Memoriam,"* cxi.)

"And thus he bore without abuse
The grand old name of gentleman."
(*Ibid.,* cxi.)

"Move upward, working out the beast."
(*Ibid.,* cxviii.)

"Not only cunning casts in clay;
Let Science prove we are, and then
What matters Science unto men?"
(*Ibid.,* cxx.)

"Love is and was my Lord and King."
(*Ibid.,* cxxvi.)

"Faultily faultless, icily regular, splendidly null."
(*"Maud."*)

CAPITAL PUNISHMENT AMONG THE JEWS.

In a work on the "Criminal Code of the Jews," Mr. Benny gives an interesting account of the various modes of punishment of those convicted under the Hebrew Law of capital offenses. In accordance with the Mosaic code four kinds of death were inflicted, each appropriate to a distinct series of crimes. These were stoning, strangling, burning, and decapitation. Nothing can be more absurd, says the author, than the notions generally current respecting the manner in which these punishments were carried out among the Jews. The stoning of the Bible and of the Talmud was not, as commonly supposed, a pell-mell casting of stones at a criminal; the burning had nothing whatever in common with the process of consuming by fire a living person as practiced by the Churchmen of the Middle Ages; nor did the strangling bear any resemblance to the English method of putting criminals to death.

The stoning to death of the Talmud was as follows: The criminal was conducted to an elevated place, divested of his attire if a man, and then hurled to the ground below. The height of the eminence from which he was thrown was always more than fifteen feet; the higher, within certain limits, the better. The violence of the concussion caused death by dislocating the spinal cord. The elevation was not, however, to be so high as to greatly disfigure the body. This was a tender point

with the Jews; man was created in God's image, and it was not permitted to desecrate the temple shaped by Heaven's own hand. The first of the witnesses who had testified against the condemned man acted as executioner, in accordance with Deut. xvii. 7. If the convict fell face downward, he was turned on his back. If he was not quite dead, a stone, so heavy as to require two persons to carry it, was taken to the top of the eminence whence he had been thrown; the second of the witnesses then hurled the stone so as to fall upon the culprit below. This process, however, was seldom necessary; the semi-stupefied condition of the condemned, and the height from which he was cast insuring, in the generality of cases, instant death.

It may be well to mention, in this connection, that previous to the carrying into effect a sentence of death, a death-draught, as it was called, was administered to the unfortunate victim. This beverage was composed of myrrh and frankincense (*lebana*) in a cup of vinegar or light wine. It produced a kind of stupefaction, a semi-conscious condition of mind and body, rendering the convict indifferent to his fate and scarcely sensible to pain. As soon as the culprit had partaken of the stupefying draught the execution took place.

A criminal sentenced to death by burning was executed in the following manner. A shallow pit some two feet deep was dug in the ground. In this the culprit was placed, standing upright. Around his legs earth was shoveled and battered firmly down until he was fixed up to his knees in the soil. Movement on the part of the condemned person was of course impossible; but care was taken that the limbs should not be painfully constrained. A strong cord was now brought, and a very soft cloth wrapped around it. This was passed once around the offender's neck. Two men then came forward; each grasped an end of the rope and pulled hard. Suffocation was immediate. As the condemned man felt the strain of the cord, and insensibility supervened, the lower jaw dropped. Into the mouth thus opened a lighted wick was quickly thrown. This constituted the burning.

Decapitation was performed by the Jews

after the fashion of the surrounding nations. It was considered the most humiliating, the most ignominious and degrading death that any man could suffer. It was the penalty in cases of assassination and deliberate murder. It was incurred by those who willfully and wantonly slew a fellow-man with a stone or with an implement of stone or iron. It was likewise the punishment meted out to all persons who resided in a town the inhabitants of which had allowed themselves to be seduced to idolatry and paganism.

Strangulation was a form of death by suffocation. It was effected as in burning. The culprit stood up to his knees in loose earth. A soft cloth containing a cord was wound once round his neck. The ends being pulled in opposite directions, life was soon extinct. This mode of death was the punishment of one who struck his father or his mother; of any one stealing a fellow Israelite; of a false prophet; of an elder or provincial judge who taught or acted contrary to the decision of the Great Synhedrin of Jerusalem; and of some other crimes against public morals.

These four deaths, as above described, were the only modes of execution in accordance with Hebrew Law.—*The Green Bag*.

"FIN DE SIÈCLE" EVENTS.

Commenting upon that particular condition of a certain portion of European "Society," described as *fin de siècle*, the current number of *The Atlantic Monthly* takes occasion to remark that, in point of fact, the tenth decade in bygone centuries has had its full share of notable events.

"The Exodus is commonly dated B.C. 1491 (of course the B.C. centuries are reckoned backward, and the people living in them did not foresee how we should date them; consequently, they were unconscious of what to us were their tenth decades), the siege of Troy 1193, and the birth of Homer 900, but let us pass to more certain chronologies. The death of great men leaves the world poorer, so that we must consider deplorable, though memorable, the death of Socrates in B.C. 399, of Roger Bacon in A.D. 1292, of Chaucer in 1400, of Montaigne in 1592, of Giordano Bruno, a martyr like Socrates, in 1600, and

of Washington in 1799; but B.C. 100 boasts of the birth of Cæsar, A.D. 1692 that of Analogy Butler, 1694 that of Voltaire, 1795 that of Carlyle. Solon legislated B.C. 594; Clovis was baptized A.D. 496; Charlemagne was crowned at Rome in 800; Paris became the capital of France in 996—that was a grand Paris Fin de Siècle; Godfrey became King of Jerusalem in 1099; Dante commenced his *Divina Commedia* in 1300; America, as we have good reason to remember, was discovered in 1492; English trade with India commenced in 1591; the Edict of Nantes gave France religious peace in 1598. Let us hope that within the next nine years there will be some great achievement."

BOOKWORM.

NEW YORK.

THE OLDEST CAST-IRON BRIDGE IN THE WORLD.

Scientific American assigns this venerable title to the Coalbrookdale Bridge (England), the work of Mr. Darby, the quondam owner of the Coalbrookdale Iron Works. Owing to its novelty, it was for years considered a great curiosity, but it now owes its fame to its antiquity and to the fact that it belongs, as Mr. Andrew Carnegie said at the late meeting of the Iron and Steel Institute, to the genus of "firsts."

It was a bold experiment in a new line, and its beauty and durability still testify to the ability of its founder. It was erected in 1779. It consists of five curved ribs nearly semicircular in shape and each formed of three concentric arcs connected by radial pieces. It reaches across the Severn with a span of 100 feet, while it has a total rise of forty feet.

It is very light and graceful in design, and has given a name to the neighboring town, which has sprung up within recent years, and is known as Ironbridge.

ELECTRIC INNOVATIONS: KINETOGRAPH; ELECTRIC PINNACE.

Please chronicle in AMERICAN NOTES AND QUERIES, *pro bono nepotum*, the introduction of a new word, "Kinetograph," into our language, and pray do not forget returning thanks to Edison for coining a new word that no scholar need be ashamed of, a bright con-

trast to the misshapen, ill-gotten monsters with which our scientific (!) nomenclature is being flooded.

The Kinetograph is, as its name implies a "recorder of movements," a kind of phonograph and photographic camera combined, which, even now in its imperfect state, takes 2760 pictures per minute.

Another innovation with a different purpose is the substitution of electricity to steam as a means of propelling the crafts used by the British government for the conveyance of soldiers. The electric pinnace, now on hands, will be, of course, the first of its kind.

VOLTA.

THE LIGHT OF THE FIRE-FLY.

(VOL. VII, P. 25.)

The allusion to the cucuyo (Vol. vii, p. 25) recalled to me the quaint description of it in "Colgrave's Dictionary," 1632, as follows:

"*Cucuye*: An admirable bird in Hispaniola (no bigger than a thombe) having two eyes in her head, and two under her wings (which are double, a greater and smaller paire) so shining in the night (wherein only she flies) that five or six of them tied together give as much light as a torch."

HORACE HOWARD FURNESS.

QUERIES.

Swinburne; What Next?—Some twenty-five years ago, at one of our legislative elections in Sidney (New South Wales), a very worthy man, who had earned a good name for himself as a veterinary surgeon, was ill-advised enough to seek Parliamentary honors. Many were the squibs fired at him for his presumption, one of which said in substance: "What! *You* stand for Sidney! Whoever would have thought a good horse doctor could be such an ass?"

Now I am forcibly reminded of this by the following piece of French poetry (!) which *The Critic* quotes from *The Athenæum* (London, Eng.):

"THEODORE DE BANVILLE.

"La plus douce des voix qui vibraient sous le ciel
Se tait: les rossignols ailés pleurent le frère
Qui s'envole au-dessus de l'âpre et sombre terre,
Ne lui laissant plus voir que l'être essentiel.

"Esprit qui chante et rit, fleur d'une âme sans fiel.
L'ombre élyséenne, où la nuit n'est que lumière,
Revoit, tout revêtu de splendeur douce et fière,
Mélécerte, poète à la bouche de miel.

"Dieux exilés, passants célestes de ce monde
Dont on entend parfois dans notre nuit profonde
Vibrer la voix, frémir les ailes, vous savez
S'il vous aima, s'il vous pleura, lui dont la vie
Et le chant rappelaient les vôtres. Recevez
L'âme de Mélécerte affranchie et ravie.

"A. C. SWINBURNE."

Can you tell me if this association of ideas in my mind is due to any prejudice of mine? I am familiar with Victor Hugo and his school, perhaps that's why.

AUSTRALIAN.

[Not a doubt of it, that *is* why! A. C. S. quite eclipses the poet of whom *Puck* said last week:

"Oh he was a poet bold and free,
But he got to the end of his line
When he wrote a beautiful verse for me
And tried to rhyme SIX with IX."

In this piece of "French poetry," the *cæsura* is conspicuous by its absence in six lines out of fourteen; with this princely disregard of plebeian rules, the rhyming of the monosyllabic *ciel* with the quadrisyllabic *essentiel* is quite in keeping; the third and the fourth lines of the second stanza are painfully belabored padding; and the last four lines of the concluding verse are the veriest *bouts-rimés*, the prosiness and unparalleled *enjambements* of which would make Victor Hugo turn round in his grave.

Pity the abortion, if it had reached the office of *The Athenæum* over the signature of "John Smith," or "Tom Snooks!"]

REPLIES.

Veteran Reserve Corps (Vol. vii, p. 32).—The Veteran Reserve Corps was composed of men who from wounds or other disabilities were considered unfit for active duty in the field, but were able to do camp and fatigue duty of various kinds. The men were assigned to regiments or battalions after the manner of the other troops, and were officered by those who, like themselves, were partially disabled. The uniform of most of the Veteran Reserve Corps was of a

peculiar shade of light blue or blue gray. The troops in the field did not, as a rule, entertain a very high regard for the Veteran Reserves. During a short term of service in Kentucky, in 1864, I saw a considerable number of *colored* Veteran Reserves. They wore a black uniform. It was said by scandal mongers that the colored Veteran Reserves were recruited chiefly from old and disabled men who had never before seen a day's military service, the object of their enlistment being to make room for the appointment of commissioned officers. Concerning the truth or falsity of this charge I have nothing to say, except that I believe that the accusation was substantially correct. No blame whatever could attach to the poor negroes, who were, as I believe, innocent of any wrong-doing in the matter. My information was derived solely from the common report then current among the troops at Camp Nelson, in Kentucky. So far as I am informed, the above is a piece of history never before written. If any correspondent should desire to make further inquiry into this curious subject, I could put him in communication with parties who probably know more about the matter than I do; but the number of persons now living cognizant of the facts is rapidly becoming smaller year by year. Even if true, the charge admits of this palliation: that the employment of these men for camp and fatigue duty enabled a large number of able-bodied troops to be sent to the field; while it freed the camps of refugee-negroes from the presence of a host of idlers who were earning nothing, and were learning only evil.

QUI TAM.

P. S.—I remember seeing one very old black man who belonged to this corps. His forearm had been broken, and the bones had reunited in such a way that there was between the wrist and the elbow a very strongly marked angle, the worst deformity of the kind I ever witnessed. Now I feel sure that if the arm had been broken in the service, the old man would have been sent to a hospital, where, no matter how badly the fracture was treated, no such deformity would have resulted as that which I witnessed. I am certain the case had never received any surgi-

cal attention. This circumstance is one among others which confirmed the then current report that the Colored Veteran Reserve Corps had been recruited from the camps of refuge for freedmen. Q. T.

Fifteen Islands (Vol. vii, p. 9).—The (two) cocos, (four) Cendaman, and (nine) Nicobar Islands, counted together, form a long chain of fifteen principal islands, whence the name. The chain is 700 miles long; not a group in any sense. The Cocos Islands in this chain are not identical with the Cocos or Keeling group, with which Smith's Students' Geography confuses them. M. O.

Dalburg Family (Vol. vi, p. 282). There are several German dictionaries devoted entirely to the so-called *noble* families of Germany. One of "Meyer's Encyclopædias" (I think) is mainly filled with material of this kind. Your correspondent could undoubtedly find a pretty full account of the Dalberg (not now Dalburg) family in some one of the volumes I have alluded to. CH. W.

Marblehead Dialect (Vol. vii, p. 42) The late Henry Colman, in his "European Life and Manners" (Boston, 1849), observes that the common speech of the uneducated Cornish people, in England, struck him as singularly like that in Marblehead, Massachusetts. He spent some little time in Cornwall; and I believe he was familiar from his childhood up, with the speech of the Marbleheaders. S. M. P.

ESSEX, MASS.

Macramé (Vol. iv, p. 53).—According to the "Century Dictionary" this word is Italian, and is said to be of Arabic origin. But I feel almost certain that it is an irregularly formed English trade-name from the Greek *μακρός*, large, and *ἄρμα*, cord. This explanation exactly accords with the definition of the word. I think it was given a *quasi* French form because so many ornamental goods are of French manufacture and name. ILDERIM.

NEW JERSEY.

Culch (Vol. vi, p. 279).—Menóna will find some points about this word in the "Century Dictionary," under *Culch* and *Cultch*. It is a very common vulgarism in Maine for trash or rubbish. W. M.

EASTPORT, ME.

Buhach (Vol. v, pp. 303, etc.).—The conjecture of my good friend and *alter ego*, Mr. Ryland Jones, seemed to me so probable that I wrote to Mr. W. R. Morfill, reader of Slavic in the University of Oxford, asking him to consult for me the dictionaries of the South Slavic languages, with a view of ascertaining the origin of the word *buhach*. From him I have since obtained the following facts: The word *buhach* (a name for our "fleabane," and for Dalmatian and Californian insect powder) is found in the Serbo-Croatian language, and is clearly a derivative of the Serbian *buha*, a flea. G.

MERCHANTVILLE, N. J.

REFERRED TO CORRESPONDENTS.

Plant Queries.—*Osceola*.—The Indians of Georgia and the Carolinas had a potent black drink, or *osceola*, which according to many authorities was prepared from the bark of the Yaupon, or *Ilex Cassine*. But other plants are claimed to have furnished the active ingredient of this celebrated drink. Is there any thing positively known regarding the preparation of the beverage in question?

Indigenous Tea-substitutes.—Will your readers kindly supplement my short list of native (North American) substitutes for tea? It includes (1) the New Jersey tea (leaves of *Ceanothus americana*) which is said to be used in adulterating genuine tea; (2) Labrador tea, or *Ledum latifolium*, and (3) Sassafras bark or leaves, largely used in the Southern States by poor people, who prepare from it what is called *sass tea*. I have tried it and did not like it. OBED.

Balbi's Geography.—When and where was "Balbi's Geography" published, and what is known of its author? He is not mentioned in "Allibone's Dictionary of Authors," although his work appears to have been written in English. L.

Growth of the Hair after Death.

—"The body of E. M. Haskell, who has been dead for over twenty years, was recently removed from his grave at Northfield, Minn., it being proposed to put the body in another lot. When his body was exposed it was found that he had a beard over twenty-three inches long. His wife said that before he died he had been shaven, and all his hair must have grown after burial."

This paragraph has been going the round of the papers. Can any medical correspondent tell me whether the thing is possible, and if so, how?

J. T.

ALBANY.

Kinglake and the East.—I see it stated that Kinglake, the author of "Esther," had never visited the East. That is, I believe, a mistake, but it reminded me of a statement of several books of travel and descriptions written by persons who had never themselves visited the countries so described and yet their books had been found so accurate in detail as practically to serve for guide-books.

Perhaps some of your readers can give me the reference desired.

HENRY W. CLOSSON.

ATLANTA, GA.

Harpocrates (Vol. ii, p. 282).—Was Harpocrates, or Har-pkhrut, really the god of silence? Many writers say that he was simply Horus the Younger, or Horus as a child, and some assert that he put his finger upon his lips not as a sign of silence, but just as merely human infants do (unless they are trained to do better), he puts his finger to his lips and sucks it, hence some of the ancients wrongly conceived him to be the god of silence.

J. H.

How Names Grow (Vol. vii, pp. 45, etc).—Your article headed "How Names Grow," leads me to ask how the Virginia name Darby was evolved. The story is told in two ways, one of which I give:

A case was on trial in a Virginia court, and when the time came to call the witnesses the crier called "John Enroughty." No answer. "John Enroughty;" still there was no answer. Again the name was called unsucces-

fully. At last one of the jurors rose and said, "If you will let me I'll get that man to answer." "By all means," the Court answered. "John Darby," the juror called. "Here," was answered promptly by a tall man at the back of the court-room. "What's your name, sir," asked the judge. "John Darby, your Honor." "How do you spell it." "E-n-r-o-u-g-h-t-y."

J. CHURCH.

Precious Stones.—I am acquainted with and possessed of not a few old books relating more or less directly to precious gems, etc.

My oldest bears the date of 1620; can any one tell me the names and places of publication of earlier ones?

JAHALOM.

Sinews of War.—What is the origin of the expression, "Gold is the Sinews of War!" The earliest example I find of it is in Lyly's "Mydas," Act i, Scene 1: "I would wish that everything I touched might turne to gold: this is the sinewes of war, and the sweetnesse of peace."

G.

Whitsuntide "Dancing Procession."—I have been puzzled over this newspaper paragraph. What is it all about?

"In spite of the very unfavorable weather, the ancient 'Dancing Procession' of Echtermach, in the Grand Duchy of Luxembourg, one of the quaintest and most touching mediæval survivals in Europe, came off on Whit-Tuesday, and lasted from 9 A.M. to 1 P.M. About 8000 pilgrims took part in it. The route is from the Echtermach bridge, which joins Prussia with Luxembourg, up to the parish church and around the great English missionary bishop, St. Willibrord, which, counting the two steps forward and one step backward, in which the 'springing' or 'dancing' consists, takes no less than 1225 steps, a most fatiguing performance."

D. W.

NASHVILLE, TENN.

Honey Drinks.—Many are the names of drinks prepared from honey. Such are *mead*, *metheglin*, *hydromel*, *melicratory*, and know not how many more. I should be glad to have some correspondent describe

these various drinks, giving the times and places in which they were (or are) prepared, and the different methods of preparing them, and also stating something about the literature or bibliography of the subject.

M. T. B.

HYDE PARK, MASS.

Tooth-blackening Among Japanese Women.—My sensitiveness has been wounded by that article on Japanese women in the current number of *The Cosmopolitan*.

Says the author: "To-day this detestable custom (of tooth-blackening) is practically obsolete, at least, in the cities, although one still sees an occasional black-toothed, conservative old dame who doubtless bewails these degenerate times when women neglect their first duties. How it originated is a question which the Japanologists have never answered, even plausibly, so that the globe-trotters are still at liberty to tell the old tale of masculine jealousy which is supposed to be responsible for this disfigurement of their women after marriage in order to make them less attractive to other men."

Will any scientific man suggest some other equally powerful, and at the same time less improbable motive for the above?

A MASCULINE SUBSCRIBER.

COMMUNICATIONS.

Curious Remedies (Vol. vii, p. 33).—It were a pity to translate the following, it being an extract from an authentic letter written on April 12, 1714, by *Madame, Duchesse d'Orléans*:

"* * * Ma sciaticque a disparu, mais mes pauvres genoux sont faibles encore et me font toujours mal. * * * On m'a purgée une fois, les douleurs n'ont pas cessé; peu après le maréchal de Tessé m'a donné une bague dans laquelle est enchâssé un ongle de lièvre, de telle façon que le doigt est en contact avec l'ongle. Depuis que je porte cette bague je n'ai rien senti; je ne l'ôte que quand je me lave les mains. * * *"

The *Revue Scientifique* for November 30, 1889, announced the discovery of a fossil elephant's tusk in the pliocene sands of Camar-

tina, Italy, and added: "Unfortunately the peasants smashed it to pieces and eagerly possessed themselves of the fragments which they look upon as excellent remedies for toothache in man and colic in domestic cattle."

MEDICUS.

Names of Cities (Vol. v, pp. 82, etc.).

—City of Rowers—Eretria, Greece.

City of Bronze—Chalcis, Greece.

City of Wealth—Olbia, Scythia.

City of Fountains and Fair Women—Viterbo.

Queen City of the East—Constantinople.

City of Jujubes—Bona, Algeria.

Key of Palestine—Acre.

The Gibraltar of Italy—Gaeta.

The Everfaithful City—Neustadt, Austria.

The Athens of Virginia—Lexington, Va.

The Manchester of Italy—San Pier di Arena.

The Nail City—Wheeling, W. Va.

The Victorious City—Shumla, Bulgaria.

The Pearl of Spain—Seville.

The Mother of Diets—Worms, Germany.

The Pearl of Denbighshire—Wrexham.

The City of the Gods—Amarapura, Burma.

Little Venice—Amiens, France.

C. McQ.

The Mysterious Smoke (Vol. iii, pp. 105, etc.).—Messrs. Castleman and Barbour, who, with Mr. Staley as guide, went down into the Pinbrook swamp to ferret out Florida's mysterious volcano, have returned, like thousands of others, without the volcano. They took observations from the east bank of the Waucissa river, near the Gulf, and saw the vast column of smoke ascending skyward. Having no boats to cross the stream, they could not make a direct shoot for the location of the smoke, but had to move further up to start into the swamp.

They were supplied with a good compass and an experienced engineer, but the swamp was such a dense jungle of canes, vines, briars and undergrowth generally, that they had to literally hew out a passage. After much hard work they found that they were progressing only one and a half miles per day. Castleman and Barbour have not entirely given up the exploration, but will

equip themselves better for the work and try it again at a later day.

For more than half a century this mysterious column of smoke by day and a flame by night, rising in the midst of an impenetrable swamp on the Gulf coast, has not only puzzled the rustic fishermen and hunters who watch it from the outer edges of the swamp, but scientists and thousands of others who have viewed it from elevated points about Tallahassee, thirty miles away.

By day it presents the appearance of a vast volume of jet black smoke rising up as though issuing from a huge smokestack ascending high above the tree tops and floating off on the breezes. At night it presents a bright light as though a large house was burning and the flames were not quite visible. It appears and disappears at irregular intervals, but always in the same place. From Tallahassee it is south-southeast, and when burning can be plainly seen from any elevated position. For more than twelve months, a few years ago, it was continuously visible from the east windows of the *Tallahassee* office.

Numerous expeditions have started out with sanguine expectations, but come back worn out and disgusted. They can get all around the mystery, and see it from any elevated standpoint, but when they start into the swamp, which is from fifteen to thirty miles across in any direction, they are met by insurmountable barriers, besides snakes, alligators, mosquitoes, and sandflies.

It is hard to believe that a decent, respectable volcano would hide itself away in such an ungainly place as this; but, there is the smoke and flame; and if it is not a volcano, what is it?

During the late war the Federal gunboats lying out in the Gulf off St. Mark's mistook this smoke for a Confederate blockade runner hidden behind the swamps by some private channel, and wasted lots of valuable ammunition shelling that dismal swamp.—*The Tallahassee Floridian*.

Royal Writers.—"The MSS. left by the Archduke Rudolph will be published in a few months. His notes of natural history and travel collected in Bosnia will form a volume.

"Emperor William II is preparing to write the record of his European tour.

"The Empress of Austria—a Diana with literary proclivities—adores Heine, and writes songs which she does not publish, but prints with her own hands, on a pretty little press made for her use. A diversion, by the way, imitated from La Pompadour.

"The young Archduchess Valeria sends every year at least one poem to the literary committee of the Dioscuri, which prints a volume for the benefit of pensioned functionaries.

"The House of Hohenzollern has two writers—the first, since Frederick the Great, who have broken the traditional silence of the house of Prussia: Frederic, the great and noble prince, who has left the diary about which so many discussions have arisen; and the Empress Augusta, who for sixty years has been writing and correcting a diary which * * * will not be published.

"The crown of the Queen of Roumania has done no wrong to the stories and poems of Carmen Sylva. To be just, even as an untitled literary woman, the Princess of Wied would have been noteworthy among German writers. She has written in German and in Roumanian. She has had printed at Leipzig symbolic poems, little humorous verses, stories; some signed, others anonymous. In one of these stories, illustrated on the margin with Egyptian bas reliefs and monkeys that leap among palm trees, she has set forth, in a tone of kindly satire, the pleasure that one would experience to be a monkey, instead of a courtier.

"Portugal and England exchange works and translations. The King, Don Luis of Portugal, has been occupied for twenty-five years with his translation of Shakespeare, which is, I believe, a source of more pride to him than the beautiful kingdom of the house of Braganza.

"The Queen of England has published two volumes of memoirs, in which her walks and the list of her dinners are exactly registered, as well as her devout reflections *apropos* of all events, great and small. This journal has been bought at a large price by a publisher.

"The Empress Frederic is a Coburg from head to foot; a resolute spirit, impatient to

touch everything, a lover of liberalism. She, too, will leave diaries and journals; but, unlike her mother-in-law, she will not have them burned.

"The princely family most inclined to writing, most ardent behind the scenes of politics, is the family of Coburg.

"Prince Albert, who wrote memorials for the ministers of Queen Victoria; King Leopold I of Belgium, who sent counsels to all the sovereigns of Europe; the Duke Ernest of Saxe-Coburg-Gotha, who has not been able to console himself for being left outside of the great events of this century, except by writing two volumes—these are three brothers of the same spirit and the same blood.

"The Prince of Bulgaria, too young to write his political memoirs, has given as yet only some articles upon ornithology to special reviews.

"The Duke of Saxony-Meiningen is an archæologist and passionately devoted to the theatre. He places on the stage the great spectacular dramas of Shakespeare, Schiller and Goethe. He is sole designer, manager, stage director.

"King Oscar II of Sweden and Norway is a poet, and—they say—a political writer. A large volume upon the Mission of Sovereigns is attributed to him; and he has confessed himself the author of a volume of verses full of pious inspiration. Disdaining prizes in compliment of his rank, he preferred to present, really incognito, to the Academy of Stockholm a literary memoir which took a second premium.

"Every one is acquainted with the historic works of the Duke d'Aumale, the economic writings of the Comte de Paris, the book of Prince Napoleon upon Napoleon I.

"Finally, Prince Louis Lucien Bonaparte is a student of popular philology, and occupies himself chiefly with the Basque language and folk-songs; and the Prince of Monaco has published some notes of travel in the *Revue des deux Mondes*" (translated by E. Cavazza from the Peiche of Palermo for the *Portland Transcript*).

Physical Resemblance Due to Co-habitation.—"It is by no means a new theory that a man and woman who have

been married a great many years grow to resemble each other, not only in manner and voice, but actually as to features and expression. A recent number of the *Illustrirte Welt* has an article on this subject, which states that the Photographic Association of Geneva has quite lately been investigating the truth of this theory by the aid of the camera. The photographs of seventy-eight elderly or very old married couples were taken, and an equal number of family groups. The result proved quite satisfactory to holders of this theory, inasmuch as in twenty-four cases the resemblance between husband and wife was much greater than that between brother and sister, and in thirty cases more it was fully as great. The failure of the other twenty-four old couples to realize the expectations of those interested in the matter is supposably due to 'incompatibility of disposition,' which time was apparently unable to combat in its effects" (*The Argonaut*).

Underground Canal.—Your "Underground Rivers" (Vol. vii, p. 69, etc.) attracted my attention to the following in the *Catholic Standard*, this city:

"The most remarkable canal in the world is the one between Worsley and St. Helen's, in the north of England; it is sixteen miles long, and underground from end to end. In Lancashire the coal mines are very extensive, half the country being undermined. Many years ago the managers of the Duke of Bridgewater's estates thought they could save money by transporting the coal underground instead of doing so on the surface; therefore the canal was constructed and the mines connected and drained at the same time. Ordinary canal boats are used, the power being furnished by men. The tunnel arch, over the canal, is provided with cross-pieces, and the men who do the work of propulsion lie on their backs on the loads of coal, and push with their feet against the cross-bars of the roof." J. CLARKE.

PHILADELPHIA, PA.

Illusions of Great Men (Vol. vi, p. 8). Socrates believed that he was constantly attended by a beneficent demon.

Bodinus (1530-1596) was also, according

to his own testimony, guarded by a good demon who was wont to touch his right ear whenever any act he intended performing was wrong, or his left ear if such intention was right.

WARREN.

The Editor's Bric-a-Brac.

SOME JUNE MONTHLIES.

The *Century* opens with "Colonel William Byrd, of Westover, Va.," an article closely followed by "General Sherman's Last Speech," by a short poem, "Sherman," by R. W. Gilder, and a truly fine portrait of the old hero from the bust taken by A. St. Gaudens in 1888-1889. Nor are these the only American tales for American readers in this number; quite a treat, we think; we are deluged with such a flood of the other kind of thing, "don't yer know?"

—Three poems greet the reader's eye under the respective titles, "Ad Astra," "Ab Astris," and "The Starry Host." From such giddy heights many will turn with a sense of relief to "Love and the Witches." Despite our imminent etherealization (as foreshadowed by Julian Hawthorn in *The Arena*) we are still so distressingly earthly, and

"du heller Stern,
Du bist uns nah und doch so fern!"

—The article on "Women at an English University," in other words "at Newnham College, Cambridge," describes a marking epoch in the higher education of woman.

The supporters of the movement, as well as those who still cling to the belief that woman's domain is home, will be interested in a few of the questions discussed before the Newnham College Debating Society during the past year and in the majorities by which the proposals were carried in each case:

"1. That the influence of fashion is morally, intellectually, æsthetically and socially wrong. Carried by four.

"2. That it is well for most people to cultivate a good opinion of themselves. Carried by thirty-nine.

"3. That people with one-sided views only are necessary to the accomplishment of any great reform. Lost by forty-six.

"4. That in order to think more we should read less. Lost by fifty-four."

* * *

The Cosmopolitan keeps up to its own standard, which means not a little.

—Mr. H. T. Finck concludes a most interesting chapter on "Japanese Women" with the remark: "Perhaps the accompanying photographs will cause some of my readers to wonder, as I have often wondered, why the pictures of Japanese women we see in books are almost always ugly." Before the evidence of those thirty photographs, echo answers, "Why?"

—In a subsequent article, Mr. Th. B. Connery quotes the opinion of a French journalist (Emile Durer) on Edison: "One notices in his bearing something of the heroic; his glance is magnetic; his fine head, so full of expression, reminds me of Napoleon I, as old prints

represent him." So much for judging of people's expression on "old prints!" Madame de Stael, who saw the said Napoleon in the flesh, expressed herself in very different terms about his "magnetic glance;" and as to the general "expression" of his face, she used to say that every time she looked at him, the painful impression forced itself upon her that he was "either more or less than a man." Verily, verily, comparisons are odious.

—Things were not quite what they seemed in "Lalla Rookh" with regard to Noor Mahâl; in proof whereof, read her "true story," by S. G. W. Benjamin.

* * *

Lovers of old German literature will be delighted with the poetical tidbits collected by Kuno Francke in *Modern Language Notes*, under the title of "The Growth of Subjectivism in German Literature During the Later Middle Ages." We cheerfully own to what some would call the "unmanly" kind of sensation we experienced on reading the sad little poem:

"Kind, wo bist du hin gewesen?
Kind, sage dus mir!
'Nach meiner mutter schwester
Wie we ist mir!'"

—Of Prof. J. E. Matzke's study of "Hernani" and Prof. Alcée Fortier's "French Literature of Louisiana" we intended giving some extracts; but in such close proximity to A. C. Swinburne's elucubration (*ante* p. 65), *ils auraient par trop juré*, the extracts we mean, of course.

* * *

The Writer presents its readers with a beautiful reprint of the "Copyright Laws of the United States of America, including the Act of 1891." The gift is timely and its execution is worthy of it.

* * *

Scientific American (Architects' and Builders' edition for June) is recommended to the attention of the fortunate ones who are in a position to indulge their rural tastes at this season; colored plates of residences here, engravings and diagrams of enticing cottages there. —Shades of Tantalus, let's compare notes!

* * *

From the all-round excellent *Chautauquan* we beg to reproduce (p. 61) a considerable portion of Eugene Parsons' article on "Tennyson's Quotableness," and a paragraph (from Prof. Minto's "Practical Talks on Writing English") which bears on some of our late communications will appear in our next.

Mixed up among this valuable reading, one stumbles across a production called "The Irishman at Home," than which it would be hard to concoct a more empty would-be-Irish tale, a more barren *réchauffé* of the trite commonplaces usually reserved to the stage Irishman. This "Irishman at Home" covers six columns of print, one of which speaks of Irishmen in *New York*, or on their way across the Atlantic; two others are devoted to the description of the *American* tourist setting his foot on Irish soil and the stating of his opinions concerning the *British* railway system; one more is taken up with a retrospective view of *Mediæval* life (*à propos* of the Blarney stone!); the remaining two columns are filled up as we mentioned at the beginning.

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NOTES.

GHOSTLY WARNINGS.

A mysterious knocking, never heard at any other time, tells the Lords of Bampton that one of their race is bound for the other world.

A stamping by unseen feet on the palace floor predicts a death in the ducal family of Este, sovereigns of Modena. Sometimes the story is told in a little different form, and runs that St. Beatrice, the patron saint of the house of Modena, knocks at the palace gate and thus warns them of an approaching death.

A sturgeon forcing its way up the Trent towards Clifton Hall is a sign that the Cliftons of Nottinghamshire will have to put on mourning. For some days before the death of the heir to the Breretons the trunk of a tree is seen floating on the lake near the family mansion.

Two giant owls perch upon the battlements of Wardour Castle when the last hour of an Arundel of Wardour has come. If a Devonshire Oxenham is about to die, a white-breasted bird flutters over the doomed one's head. A local ballad relates how on the bridal eve of Margaret, heiress of the brave and generous Sir James Oxenham, a silver-breasted bird flew over the wedding guests just as Sir James rose to acknowledge their congratulations. The next day, the bride fell dead at the altar, stabbed by a discarded lover. Howell, the letter writer, saw a tombstone in a stone-cutter's shop in Fleet street, in 1628, inscribed with the names of the sundry persons who thereby attested the fact that John Oxenham, Mary, his sister, James, his son, and Elizabeth, his mother, had each died with a white-breasted bird fluttering above their beds.

A family of Loch Ranza, Arran, know one of their kin is about to join the majority by an invisible piper, playing a lament on the hillside. When death proposes visiting a McLean of Tochbury, the unwelcome call is heralded by the spirit of an ancestor, slain in battle, ringing the bells of his fairy bridle as he gallops twice around the old homestead.

As a rule, phantoms which announce death are female in form. No Lady Holland expects death until she has seen a shadowy counterfeit presentment of herself. Then there is the famous "White Lady" of the house of Hohenzollern—a lady dressed in pure white with black gloves, who appears before the death of one of the royal house of Prussia. She went shrieking through the Schloss at Berlin before the demise of the skeptic and materialist, Frederick the Great, and is said to have appeared so lately as before the death of the little Prince Waldemar, the eleven-year-old son of the late Emperor Frederick, who died in 1879. The royal house of Bavaria, the Wittelbachs, have their "Black Lady," who performs a similar function. The Middletons of Yorkshire, as becomes an ancient Roman Catholic house, have a Benedictine nun to warn them of an approaching death. A weeping, mourning spirit warns the Stanleys of a reduction in their number. A hairy-armed girl, called May Mullach, brings the like sad news to the Grants of Grant. The Bodach am-dun

or Ghost of the Hill performs the office for the Grants of Rothie-murcus, and most old Highland families boast their own banshee, who, by weeping, wailing and screaming, tells them that the head of his house must make room for his heir. Lady Fanshawe tells us of a banshee she saw in Ireland during the civil wars of the seventeenth century. She was awakened at midnight by an awful, unearthly scream, and saw by the light of the moon a female form at the window of her room, which was too high from the ground for any mortal to reach. The creature had a beautiful pale face and long, red disheveled hair—it shrieked twice and vanished. Next day she told her hostess, and found that she was not at all surprised—there had been a death in the house, the night before, of a relation whose illness had been concealed from the guests, lest they should feel discommoded; and before the demise of one of the family, this female spectre always made her appearance. She was believed to be the spirit of a woman of humble rank, whom an ancestor had married, grown weary of, and at last drowned in the moat—and ever since her restless spirit warns the family of her cruel husband of an approaching death.

The death of an Earl of Airlie is foretold by the beating of an invisible drum. So respectable a man as Dr. Norman McLeod, editor of "Good Words," lent the weight of his testimony to it. In 1849, Lord Airlie died in London, and the household at Cortachy Castle, his seat in Forfarshire, were thus prepared for the news, and when his son died in Colorado, the ghostly drummer boy was heard just before his death. Lady Airlie heard it in her room and was greatly prostrated, but one of the servants first heard it in a corridor. The approaching death of a Bruce is announced by the spectre of a woman in white, who appears to the doomed scion of that ancient and once royal house. The late Earl of Elgin, a man of eminently robust and sensible mind, believed himself to have been warned this way; as was also his brother, Gen. Robert Bruce, who came to this country with the Prince of Wales in 1860.

The late President Lincoln, just before his assassination, was greatly perturbed by a double reflection of his face in a

mirror—one natural and lifelike, the other with the features pinched and drawn like those of a corpse. The royal family of Hawaii have a curious herald—a shoal of red-fish or *alulua* in the harbor of Honolulu. When this shoal comes into the bay, the natives know one of the royal house is about to die. The fatal fish appeared in vast numbers in January last—the nets were full to breaking, and the Hawaiians said, "Our king is doomed," and so it came to be. Twenty days later, King Kalakaua joined the majority.

There are three places in England where a death is foretold by the arrival of a ghostly carriage. The wheels are heard grating harshly on the gravel, the carriage stops, but when the house-door is opened there is nothing there. Littlecote Hall in Wiltshire is one of these places—the scene of the terrible tragedy of "Wild Darrell." Chief Justice Popham obtained it as a price for sparing the owner's neck and it is now worth £40,000 a year, but it is averred that the *direct* heir never succeeds to this estate. Donington is another place visited by the Phantom Coach.

Readers of Waverly must remember the Bodach Glas or Gray Spectre which appeared to Fergus McIvor and convinced him of the certainty of his death or captivity on the morrow. The Bodach Glas forewarned the coming of misfortune, and the French soldiery were quite convinced that the Homme Rouge appeared to their great emperor on the eve of each great battle and arranged with him the maneuvers of each succeeding day. Napoleon spent hours alone, and on these occasions, it was said, the Red Man was with him. Sentinels used to declare that they heard angry words between the emperor and his strange guest and threats interchanged, the Homme Rouge declaring that if his advice were neglected, the battle should be lost and the Old Guard capitulate. Many thought the Homme Rouge was Napoleon's evil genius, perpetually employed in thwarting his views and opposing his plans. Each triumphed alternately, and for a long time nothing would be seen of the ill-omened spectre, but when misfortunes threatened he reappeared. The apparition of the empress Elizabeth of Russia was one evening seen

by an attendant, clad in her royal robes and seated in her chair of state in the immense, empty, but brilliantly lighted, throne room. On inquiry it was found that the empress was at her night toilette, but when told of the singular "double" she went to confront the spectre in person. They stood confronted for a moment, when the empress ordered an attendant to fire on it. The phantom clapped its hands and the room was dark in an instant. When lights were brought, the apartment was empty of every being but the terror-struck sovereign and her servants. In six weeks Elizabeth was dead.

The Marquis of Argyle, who was afterwards beheaded, was once playing with some of his class at bowls, when one of the players, as Argyle stooped to lift the bowl, fell, pale, and said to those around him, "Bless me! what do I see? My Lord, with his head off and all his shoulders full of blood!" The Duc de Berri dreamed one night that he was looking out of a window at the Tuileries and saw a funeral passing by. He asked whose it was and was told it was that of Mr. Gref-fulhe. In a short time a cavalcade much more magnificent appeared—all the liveries, guards, etc., being those of the royal family. He asked whose funeral was that and heard it was his own. In a few nights after, the duke went to a grand ball given by M. Gref-fulhe. It was very cold and the host attended his royal highness to his carriage, bare-headed, caught cold, had a fever and died. In a week the duke was assassinated by Louvell. His ancestor, Henri IV, the greatest of the Bourbons, was murdered by a fanatic, which had been predicted by many prophets and astrologers. It was prophesied that he should die in his fifty-eighth year. He himself was melancholy and said he felt death near. Thomassin, an astrologer, bade him beware of May, 1610, and the queen dreamed that a house fell on him in the Rue de la Ferronnerie (where he was actually killed). She also dreamed that he was stabbed on a staircase. Henry frequently said that he had nothing to do with her public entry; that he would not see it. At the queen's coronation, the painter, instead of enameling her coat-of-arms argent, which color is borne by the house of Medici, through ignorance painted it chestnut, the color of widows,

and instead of palms he encircled it with twisted cords, another emblem of widowhood. A few nights before his assassination, the queen dreamed that all the jewels in her crown were changed to pearls and was told they *were significant of tears.* E. P.

MEMPHIS, TENN.

DOGMATISM AND PROGRESS.

The Arena, for June, publishes a remarkable article by Camille Flammarion on "The Unknown," in the introduction of which the distinguished astronomer quotes the following remarks from a paper written by him in 1865:

"It is foolish to suppose that all things are known to us.

"True wisdom involves continual study.

"In the month of June, 1776, a young man, the Marquis de Jouffroy, was experimenting upon the Doubs,* with a steamboat forty feet long by six feet wide. For two years he had been inviting scientific attention to his invention; for two years he had insisted that steam was a powerful force, heretofore unappreciated. All ears remained deaf to his voice. Complete isolation was his sole recompense. When he walked through the streets of Beaume-les-Dames, a thousand jests greeted his appearance. They nicknamed him Jouffroy the Pump. Ten years later, having constructed a *pyroscaphe* (steamboat) which voyaged along the Saone, from Lyons to Isle Barbe, Jouffroy presented a petition to Cabinet Minister Calonne and to the Academy of Sciences. They refused even to look at his invention.

"On August 9, 1803, Robert Fulton, the American, ascended the Seine in a novel steamboat, at a speed of six kilometers per hour. The Academy of Sciences and the government officials witnessed the experiment; on the tenth day they had forgotten him, and Fulton departed to try his fortunes with his own countrymen.

"In 1791, an Italian named Galvani, suspended from the bars of his window at Bologna some flayed frogs, which he that morning had seen in motion on a table, although they had been killed the night before. This

incident seemed incredible, and was unanimously rejected by those to whom he related it. Learned men would have considered it below their dignity to take any pains to verify his story, so sure were they of its impossibility. Galvani, however, had noticed that the maximum effect was produced when a metallic arc of tin and copper, was brought into contact with the lumbar nerves and pedal extremities of a frog. Then the animal would be violently convulsed. The observer believed this came from a nervous fluid, and so he lost the advantage of his observations. It was reserved for Volta to really discover electricity.

"Yet already Europe is furrowed by wagons drawn by flame-mouthed dragons. Distances have vanished before the patience of the humble workers of the world, which is reduced to pettiness by the genius of man. The longest journeys have become well-trodden promenades; the most gigantic tasks are accomplished under the potential and tireless hand of this unseen force; a telegraphic despatch flies in the twinkling of an eye, from one continent to the other; without leaving our armchairs we converse with the inhabitants of London and St. Petersburg; yet these miracles pass unnoticed. We do not dream to what struggles, to what mortifications, to what persecutions, these wonders are due; and we do not reflect that the impossible of yesterday has become the actual of to-day.

"There are men who call to us: 'Halt, ye small scientists! We do not understand you! Consequently you cannot yourselves comprehend what you are talking about!' We may reply: 'However narrow your judgment, your myopia does not afflict all mankind. It must be declared to you, gentlemen, that in spite of yourselves, despite your ravings, the chariot of human knowledge advances further than ever before, and will continue its triumphal march towards the conquest of new powers.'

These comments of Flammarion call to mind the wonderful oracle delivered by the English *Quarterly Review* in 1826, anent the future of steam traveling:

"As to those persons who speculate on making railways generally throughout the kingdom, and superseding all the canals, all

*The Doubs is a stream after which one of the Eastern Departments of France is named. Its principal city is Besancon, the birthplace of Victor Hugo.

the waggon, mails, and stage coaches, post chaises, and in short, every mode of conveyance by land and by water, we deem them and their visionary schemes unworthy of notice. What, for instance, can be more palpably absurd and ridiculous than the scheme in which a prospect is held out of locomotives travelling twice as fast as stage-coaches? We should as soon expect the people of Woolwich to suffer themselves to be fired off upon one of Congreve's rockets as to trust themselves to the mercy of such a machine going at such a rate. We will back old father Thames against the Woolwich railway for any sum. We trust that Parliament will, in all railways it may sanction, limit the speed to eight or nine miles an hour, which, we entirely agree with Mr. Silvester, is as great as can be ventured upon with safety."

Comment is needless.

A. ESTOCLET.

PHILADELPHIA.

HOW POETS RHYME.

The old darky who was asked what was the difference between poetry and blank verse was not so very far out of the way when he made answer:

" 'De frog
Set on a log,'

dat po'try;

" 'De frog
Set on a stick,'

dat blank vuss."

Many a poet has realized as in a sudden inspiration the force of some such comparison and has set himself to justify it. The result has been some curious rhyming, rhyming which has perhaps been lost sight of in the general mass of smooth poetry which the modern newspaper has produced. Let me give some specimens of rhyming freaks.

Robert Browning has tried his hand at out-of-the-way rhymes with a wonderful success. For instance, in "A Likeness" we have:

"And the cards where pistol-balls mark ace
And a satin shoe used for cigar-case."

And, again:

"Where a friend, with both hands in his pockets
May saunter up close to examine it,
And remark a good deal of Jane Lamb in it,
But the eyes are half out of their sockets;
That hair's not so bad, where the gloss is,
But they've made the girl's nose a proboscis;
Jane Lamb, that we danced with at Vichy!
What, is she not Jane? Then, who is she?"

And a little further along we find:

"After we've turned over twenty
And the debt of wonder my crony owes
Is paid to my Marc Antonios,
He stops me—'Festina lente!'"

And in "Old Pictures in Florence" we read:

"Thyself shalt afford the example, Giotto!
Thy one work, not to decrease or diminish,
Done at a stroke, was just (was it not) 'O!
Thy great Campanile is still to finish."

And this:

"Nor ever was man of them all indeed,
From these to Ghiberti and Ghirlandajo,
Could say that he missed my critic-meed,
So now to my special grievance—heigh ho!"

And again:

"Not that I expect the great Bigordi,
Nor Sandro to hear me, chivalric, bellicose;
Nor the wronged Lippino, and not a word I
Say of a scrap of Fra Angelico's;
But are you too fine, Taddeo Gaddi,
To grant me a taste of your intonaco,
Some Jerome that seeks the heaven with a sad eye?
Not a churlish saint, Lorenzo Monaco?"

In "Pippa Passes" Bluphocks says:
"What was the purport of this miraculous
posy? Some cherished legend of the past,
you'll say—'How Moses hocus-pocussed
Egypt's land with fly and locust,' or, 'How
to Jonah sounded harshish, Get thee up and
go to Tarshish.'"

Or these gems from "Pacchiarotto":

"Not pedantry picked up at college
From doctors, professors et cætera—
(They say: 'Kai ta loipa'—like better a
Long Greek string of *kappas*, *taus*, *lambdas*,
Tacked on to the tail of each damned ass.)"

Or:

"(Whoever to this is ill able
Forgets the town's name's a dissyllable.)"

Or:

"Had not fear sent Pacchiarotto
Off tramping, as fast as could trot toe,
Away from the scene of discomfiture—
Had he stood stock-still in a dumb fit—sure
Am I he had paid in his person
Till his mother might fail to know her son."

Or, again :

" He diversified too his Hades
Of all forms, pinched labour and paid ease,
With as mixed an assemblage of ladies."

And so *ad infinitum*.

But Mr. Browning is not entitled to all the honors. Lowell's "Fable for Critics" furnishes us with some specimens, as :

" So whenever he wished to be quite irresistible,
Like a man with eight trumps in his hand at a whist-table
(I feared me at first that the rhyme was untwistable,
Though I might have lugged in an allusion to Christabel.)"

This, too, is very fine :

(" Or if 'tis a water-mill alter the metaphor,
And say it won't stir, save the wheel be well wet
afore,
Or lug in some stuff about water 'so dreamily'—
It is not a metaphor, though, 'tis a simile.")

Or this :

" He never was known to unbend or to revel once
In base, marbles, hockey, or kick up the devil once ;
He was just one of those who excite the benevolence
Of your old prigs who sound the soul's depths with a
ledger,
And are on the lookout for some young man to
'edger-
Cate,' as they call, who won't be too costly."

Or, once more :

" Though he sometimes acknowledged their verse had
a quieting
Effect after dinner, and seemed to suggest a
Retreat to the shrine of a tranquil siesta."

Or how will this from Calverley do?

" Years since I climbed St. Michael
His mount ; you'll all go there
Of course, and those who like'll
Sit in St. Michael's chair."

These are but a few specimens. No doubt many more will occur to other readers.

J. CHURCH.

SHAKESPEARE IN MODERN GREEK.

How is this for a translation of Othello i, 3? This little tidbit is by D. Bikelas, to whom it is no small credit, methinks.

ΘΘΕΛΛΟΣ.

'Μεγάλοι, παντοδύναμοι καὶ σεβαστοὶ αὐθένται,
Σεῖς ὅλοι, εὐγενέστατοι καὶ φίλοι ἄρχοντές μου,
Τὴν ἔκλεψα τοῦ γέροντος αὐτοῦ τὴν θυγατέρα
Καὶ τὴν ἐστεφανώθηκα· αὐτὸ εἶν' ἡ ἀλήθεια·

Τὸ ἔγκλημά μου εἶν' αὐτό· αὐτὸ καὶ ὄχι ἄλλο.
Χονδρὰ τὰ λέγω· εὐμορφα νὰ ὁμιλῶ δὲν 'ξεύρω.
'ς εἰρήνης γλυχομίλημα δὲν εἶμαι γυμνασμένος.
'Απ' τὸν καιρὸν ποῦ ἔχαμαν αὐτὰ ἐδῶ τὰ χέρια,
Μόνον ἑπτὰ ἔτων μυαλόν, ὡς πρὸ μηνῶν ἐννέα,
Δουλεύουν εἰς τὸν πόλεμον καὶ παίζουν μὲ τὰ ὄπλα,
Κι' ἀπὸ τὸν κόσμον ἄλλο τι δὲν 'ξεύρω τὸν μεγάλον
Παρὰ πολέμων πράγματα καὶ τῶν μαχῶν συμβάντα·
'Ωστε κακὰ θὰ στολισθῇ ἡ ὑπεράσπισίς μου
'Εὰν τὴν κάμω μόνος μου. 'Αλλά, μὲ τ' ἄδειάν σας,
Μ' ὀλίγα λόγια στρογγυλὰ κι' ἀστόλιστα σᾶς λέγω
Πῶς ἦλθε ἡ ἀγάπη μας· τί βότανα, τί μάγια,
('Αφοῦ ὡς μάγος σήμερα ἐδῶ κατηγοροῦμαι)
'Επλάνεσαν τὴν κόρην του.

A TRANSLATOR.

REPLIES.

Agatha, Mother of Edgar Atheling (Vol. vii, p. 43).—I do not quote Mrs. Oliphant's pleasant book, "Royal Edinburgh," as unquestionable authority, but as a contribution to the various assertions made about the Athelings' Hungarian relatives. In the chapter upon Margaret of Scotland, Mrs. Oliphant says :

"She was the daughter of Edward, called 'The Outlaw,' and of his wife, a princess of Hungary, of the race which afterwards produced St. Elizabeth, and the sister of Edgar Atheling, the feeble but rightful heir of the Saxon line, and consequently of the English throne. The family, however, was more foreign than English, having been brought up at the court of their grandfather, the King of Hungary, one of the most pious and one of the richest courts of Christendom ;" etc. (p. 3).

Further on, she says :

"The Athelings," just before Malcolm's visit to the ship lying in St. Margaret's Hope, "were carrying back with them to Hungary all the gifts with which the Emperor Henry III had loaded their father when he went to England, and had jewels and vessels of gold and many fine things unknown to the Scots."

The author gives no authorities in place, but from references made through the chapter she evidently relies upon the "Scoti-

chronicon," and the accounts in Wyntoun, Boece and Theodoric's "Life."

As to the absolute knowledge on the point, it is suspicious that Burton, who scrutinizes his authorities very closely, makes, in the pages of his "History of Scotland," devoted to Malcolm and Margaret, and incidentally to Edgar the Atheling (Vol. i, pp. 373-385), no mention at all of the Hungarian relationship, but says merely:

"Edgar the Atheling, the heir of the Saxon line of kings, came over, bringing with him his mother, and his two sisters," etc.

Afterwards (p. 387), speaking of Margaret's daughter, Matilda, who was married to Henry I, Burton says she "had been brought up by her aunt Clementina, sister of the Aetheling, who was Abbess of a great religious house, seemingly that of Wilton." Green, however, in his "Shorter History," (p. 119), calls this Abbess, Christina, of the Nunnery of Romsey.

Bryce's "Holy Roman Empire" naturally makes no reference to the English exiles, but says (p. 151), that the Emperor, Henry II gained feudal authority over Hungary "by conferring the title of king with the hand of his sister Gisela."

I put separately a query concerning Margaret, Edgar's sister.

M. C. L.

NEW YORK CITY.

Puget (Vol. vii, p. 32).—I have not much doubt (though I cannot prove it) that Puget Sound was named from that Captain Puget who was, as I remember to have read somewhere, the second in command in the voyage of discovery conducted by Vancouver to the northwest coast of America, 1791-1795.

D. P. STOW.

ALBANY, N. Y.

The Apprentice's Column (Vol. vii, p. 55).—It is said that the architect who designed Roslin Chapel, in Scotland, drew a sketch for a column of such intricately twisted outline that no stone-cutter in the realm could shape it. The architect then went to Italy to get instruction in this kind of work; but on his return he found his design finished in the most admirable manner by an apprentice boy, whose success so irritated his mas-

ter that he slew the boy on the spot. The poor apprentice's head has been carved and placed in a niche in the wall, as well as that of his mother, in whose eyes the stony tears set forth her grief at the loss of her son.

D. B.

BELFAST, ME.

Munkittrick.—I would like to inquire whether the name of R. K. Munkittrick (which I have often seen appended to 'cute little skits in *Puck*) is a genuine name? A friend insists that Munkittrick is a pseudonym, meant to be a disguise for "monkey-trick." Is this correct?

S. M. SMITH.

ILLINOIS.

Devil in Literature.—Since sending in my query on the above subject, Vol. vi, p. 223, I have added the "Twin Hells" to my collection. It is by J. N. Reynolds.

J. W. W.

KNOXVILLE, IA.

Cremation (Vol. vii, p. 9).—In reply to "T. S.," I would say that the first white person cremated in the United States was Col. Henry Laurens, whose body was burned in 1796, in the State of South Carolina. The first furnace erected in the United States for general crematory purposes, was that of Dr. Le Moyne, at Washington, Pa., which was put up in 1876. The first person cremated in it was Baron de Palm, December 6, 1876.

P. C.

DES MOINES, IA.

Mount Tom.—I am informed that in the earlier editions of "Webster's Dictionary" the meaning of *mount* was illustrated by the words, "as *Mount Sinai, Mount Tom*." In later editions "Mount Holyoke" was substituted for "Mount Tom" as being a more dignified name. I wish to inquire as to which Mount Tom was meant. There is a hill of this name 1214 feet high in Massachusetts, another nearly as high in Connecticut, and a third in New York; and I should not be surprised to learn of five or six more. But why Tom? Why not Jack, or Bill, or Harry, or Sam, or Dick? Why not Sue, Nell, Poll, or Jenny?

FORDYCE B. BRAGG.

ORLEANS, MASS.

You Was (Vol. vii, p. 43).—May I beg to submit that the reading of such poetry as this in our daily press may exercise a secret influence (oh, "thou silent powers!" *vide infra*) on the "you was" horror, as well as on the growing ability to digest any thumb-measured rhythm, rhyme, reason, or the reverse, that does not look like prose when written or printed?

How the following found its way into our own *Ledger*, it is no business of mine to inquire:

"IN A LIBRARY.

"Thou living tomes, thou silent powers,
That steal my lonely hours,
What magic witchery of grace
Upon thy leaves I trace!
I bend my head and bow my heart.
What truth thou dost impart!
How ignorant and blind I feel,
So much thou canst reveal!
Here heroes live (who never die)
Before my wandering eye;
And as I gaze I lift the veil
And read the oft-told tale:
This author catalogued his woes,
The critics were his foes—
And through and through the volume speaks
Of fate's uncertain freaks—
And then and then his sky was fair,
And then—the cloud despair!
Another tells of halcyon days,
And love's delightful ways;
For him the hand of time stood still,
Or pampered to his will,
And then (I turn another page)
Grim death demands his age.
And here, a volume runs to seed—
And where one bled a dozen bleed!
Then fantasy's bespangled dress,
With fiction's loveliness,
And chivalry's obscure romance,
With quivering bow and lance—
Till dimmer thro' the vista vast,
The past obscures the past.
I pause—the geni of my tome
Commands me to begone;
And science, with his musty lore,
Conducts me to the door.
Farewell, ye subtle silent powers,
That steal my lonely hours."

T. B.

PHILADELPHIA, PA.

Pets of Famous People (Vol. vi, p. 216).—*Browning's Pets*.—"As a boy, he kept owls and monkeys, magpies and hedgehogs, an eagle, and even a couple of large snakes, constantly bringing home the more portable creatures in his pockets, and transferring them to his mother for immediate care. I

have heard him speak admiringly of the skillful tenderness with which she took into her lap a lacerated cat, washed and sewed up its ghastly wounds, and nursed it back to health. At his second early home he kept a pet toad (referred to in 'Asolando'), which became so much attached to him that it would follow him as he walked. He visited it daily, where it burrowed under a white rose tree, announcing himself by a pinch of gravel dropped into its hole; and the creature would crawl forth, and allow its head to be gently tickled" (Mrs. Sutherland Orr's "Life of Browning").

Swimming Pig (Vol. vi, p. 305).—The writer well remembers that, on a daylight trip between Louisville, Ky., and Cincinnati, O., the boat stopped to load up some pigs; the guard on the river side gave way and several were precipitated into the water. To the surprise of others beside myself, for a number of passengers were on the upper deck watching the process of loading, they struck out for themselves and made a good swim round the stern of the boat and finally ashore. I do not now remember if any of them failed in this, but I do remember distinctly that most (if not all) succeeded.

T. H. SMITH.

CHICAGO.

Delia in Literature (Vol. vi, pp. 94, etc.).—Thomas Gray, the author of the famous "Elegy in a Country Churchyard," though a confirmed and cynical old bachelor, whose heart seems never to have known any love more passionate than a tender affection for his mother, tried his hand at verses in honor of Delia, which he calls "Amatory Lines," and which conclude thus:

"Ah say, fellow-swain, how these symptoms befell me?
They smile, but reply not. Sure *Delia* can tell me."

Shenstone, also a solitary man through life, wrote a little poem called the "Scholar's Relapse," which praises some lady whom he calls *Delia*.

"The graces have yielded, with *Delia* to rove
And the Muses are all in alliance with love."

E. P.

REFERRED TO CORRESPONDENTS.

Monadnock.—How many mountains are there of this name? The best known is of course that in Southern New Hampshire, so often referred to in Emerson's poems, and in the prose writings of Thoreau. I believe there is another in the northeastern part of Vermont; and I am not sure but there may be a third somewhere in New England. It is, no doubt, to distinguish the first named of these mountains from the others, that it is often called Grand Monadnock.

OBED.

St. Margaret's Arms.—The illustrations of Mrs. Oliphant's "Edinburgh" show the arms of Queen Margaret of Scotland, from the ceiling of St. Machar's Cathedral, Old Aberdeen. They consist of a shield surmounted by a crown; the blazonry of the shield being a Greek cross with trefoil—or perhaps coronated—ends, and having in the angles and beneath the lower arm five large birds, standing, and of such size and shape that they may represent anything from chickens or quails to birds of flight, but more suggestive of the former. Can any one give me knowledge or conjecture as to why these birds are there?

M. C. L.

NEW YORK CITY.

"Strange Fly" or "Strange Bee."—In this part of the United States there is a small, brown and yellow-banded fly, about one-third the size of a common honey-bee, known as the "Strange Fly" or "Strange Bee;" it being affirmed that his appearance is a forerunner of strange and startling news. Does this superstition exist in any of the other States, or in the countries of the Old World?

J. W. W.

KNOXVILLE, IA.

A Peculiar Case.—The mummified remains of what great soldier of France were kept nine years lying in a granary between the skeleton of a monkey and a camel?

D. F.

MINNEAPOLIS.

Jesuit Architecture.—Please inform me what is meant by the term "Jesuit Architecture," and oblige

E. P.

Typographical Numeration.—Why are paragraphs in prose writings always marked with Arabic figures, 1, 2, 3, etc., while verses and stanzas in poetry are marked thus, I, II, III, etc.?

JAS. O'F.

PEORIA, ILL.

Serpent Superstition.—Can you give the East Indian superstition concerning the jewel said to be found in the head of serpents after they have reached a certain age?

CHAS. WREN.

FRANKFORT, KY.

Hebrew Population of the World.—I should be interested to know whether Mr. L. Beaulieu's figures are trustworthy in this connection:

"Some highly interesting information has been published recently by M. Leroy Beaulieu, of Paris. Never since the beginning of the Christian era has the Hebrew race been so widely scattered as at present. Yet of the 8,000,000 Israelites, 4,000,000 have their home in one country—Russia. There are in Austria, 1,700,000; in Germany, 600,000; in England, 100,000; in France, 80,000; in Italy 50,000; and in European Turkey, 120,000. As far north as Sweden and Norway the Hebrews are few. In the whole of Asia there are only about 300,000, most of whom are in Asia Minor, Syria, and Palestine, with a few thousand in Persia, India and China. The Hebrew population of the United States is placed at 250,000" (*Chicago Tribune*).

G. COHEN.

Kearsarge.—New Hampshire has two noble peaks each called *Kearsarge*; though of late it is somewhat the fashion to spell the more lofty and more northern one *Kiar-sarge*, by way of distinction. Both are now generally pronounced in two syllables (*Keer'-sarj*); but the more southerly *Kearsarge* used to be called *Kyar-sarga*. The historic war-steamer *Kearsarge* was named in honor of the more northerly of these mountains; so says the late Capt. G. V. Fox, in the article "*Kearsarge*" in "*Johnson's Cyclopædia*;" and it must be that he was right; for the name was selected for the ship by Mrs. Fox; his wife.

OBED.

MASSACHUSETTS.

COMMUNICATIONS.

Swedish Customs (Vol. vii, p. 33).—In the Preface to Longfellow's "Ballads and Other Poems" (1841) there is a good account of the old custom referred to at the above entry. In it are found these words:

"Ho! watchman, ho!
Twelve is the clock!
God keep our town
From fire and brand
And hostile hand!
Twelve is the clock!"

The poet speaks of this and other ancient customs as if they were still prevalent in certain parts of rural Sweden. The Preface under discussion is written in Longfellow's best prose style, and is well worthy of your readers' attention.

R. J.

ERIE, PA.

Unlucky Names.—Names there are that are truly unlucky. Allow me to mention a historical one; and I shall be surprised if your correspondents do not add others:

Jane as borne by the royal families of Europe has always been a name of ill-omen. Lady Jane Grey was beheaded for treason; Jane Seymour was one of the victims of King Hal; Jane Beaufort, wife of James I of Scotland, was savagely murdered; Jeanne de Valois, wife of Louis XII, was repudiated for her want of personal beauty; Jeanne d'Albret, mother of Henry IV, was poisoned by Catherine de Medici; Jane of Castile lost her reason through the neglect of her husband, Philip the Handsome, Archduke of Austria; Jane I of Naples caused her husband to be murdered and married his assassin, and Jane II of Naples was one of the most wanton of women.

SUPERSTITIOUS JANE.

English vs. French (Vol. vii, pp. 12, 23).—Prof. W. Minto's "Practical Talks on Writing English," in *The Chautauquan*, are good reading in this connection.

"We are often told that we should use the Saxon part of our vocabulary rather than the Latin, because it is simpler. The late Dean Alford raised the cry and it is often heard. 'Latin,' says Mr. Spurgeon, 'is turf, Saxon is stone, good to pelt sinners with.'"

But it all depends upon whether the Saxon words are in common use. We have retained in our speech the Saxon words for many common things and primitive feelings, but others have been superseded by Latin words, and a word may be of Saxon origin and yet be far from simple. 'Gainsay' is not so simple a word as 'contradict.' 'Yeasay' may be a prettier word than 'assent,' but it is not so readily understood. 'Inwit' is a good Saxon word, but we have to explain it by the Latin 'conscience.' We may, if we like, use 'forewords' instead of 'preface' to gratify a sentiment or carry out a theory, but it is pedantic or affected and not simple English. The simplicity of a word depends entirely on whether or not it is in common use."

Moltke (Vol. vi, pp. 301, etc.).—"Terse-ness of language, coupled with depth of thought, is not as common as it might be."

May I add to Moltke's neat little saying, recorded at the above reference, another well worthy the attention of military men?

Von Moltke would spend weeks and months laying out his plans of campaign with maps, etc., and then march out. His favorite saying, in this connection, was:

"Erst wägen
Dann wagen."

the spirit of which might be rendered

"First size your foe
Then forward go!"

LIEUTENANT.

Mackerel Sky (Vol. vii, p. 30, etc.).—J. Noble begs Rawe's pardon, and assures him that he *does not* say what Rawe attributes to him. He quoted a passage from Ganot's "Physics," but expressed no opinion whatsoever as to its correctness.

J. N.

Tears of Animals (Vol. iv, p. 167).—In most species of deer a hollow which is known to scientists as the lachrymal sinus, or tear-pit, is found. It is a cavity beneath each eye, capable of being opened at pleasure, in which a waxy substance of a peculiar disagreeable odor is secreted. This pit is

sometimes very small, but often of considerable size. Poets speak of the deer weeping, but it has not been shown this is not by poetic license solely. In the case of the wounded stag, which the contemplative Jacques watched and moralized upon, it is said :

" The big round tears
Coursed one another down his innocent nose
In piteous chase."

But this is Shakespeare's poetical interpretation of the appearance presented by the motion of the glistening edges of the folds of skin which enclose the so-called "tearpits." These cavities are very marked in species of deer found in Asia and the islands of the Indian ocean, and in the common deer of America and Europe. In some varieties in South America and Northern Asia they are less developed.—*St. Louis Republic*.

M. C. L.

NEW YORK CITY.

Figures of Speech (Vol. vii, p. 46).—It is said that many years ago the prayers of the First Presbyterian Church, Princeton, were asked on behalf of an aged lady who was not expected to recover. The elder who led the devotions earnestly prayed "that she might be restored to health and strength and once more go about like a roaring lion, seeking whom she might devour."

The truth of this may not be satisfactorily vouched for, but the Rev. Dr. William Aikman, formerly pastor of the Spring Street Church, affirms that he once attended a prayer meeting in New Jersey, and one of the brethren called upon prayed that they might all go forth as "calves of the stall" and be made "meat for the kingdom of heaven."

The above I give you on the authority of my *Herald* for May 30.

H. H.

NEW YORK CITY.

Curiosities of the Grave.—Some strange things have been brought to light by grave-diggers and resurrectionists. The tomb of Edward I, who died in 1307, was opened January 2, 1770, after a lapse of 463 years. Strange to say his body was as perfect as it was on the day of his burial. Canute, the Dane, who became ruler of England in

1017, and who died nineteen years later, was found by the workmen who repaired Winchester Cathedral in 1776. Although he had been dead nearly 750 years, his body appeared as fresh and plump as that of a person newly buried.

Robert Braybrook, who was consecrated Bishop of London in 1381, and who died in 1404, and was buried at St. Paul's Cathedral, was exhumed in 1666. He had lain in the tomb 262 years, yet the eyelids seemed plump and full, the flesh was perfect, and upon the eyelids being parted they revealed the color of the eyes!

S. W. R.

LITTLE ROCK, ARK.

The Most Wonderful Railway.—The most wonderful railway in the world is that connecting the towns of Bedford and North Billerica, Mass. It is but eight and one-half miles in length. However this is an astonishing distance when we consider that the gauge is but ten inches! In the short distance traversed by this pigmy it crosses eleven streams on bridges from five to thirty-five feet high.

The rails weigh but twenty pounds to the yard; about the size of those used on the average street railway. The cars and engines are constructed so as to be very near the ground, thus insuring greater safety. The cars are provided with single seats on each side of the aisle; the car itself weighing but four tons, the ordinary car having a weight of from twenty to twenty-six tons.

The engine without the tender weighs seven tons, and runs with two passenger or three freight cars at the rate of twenty miles per hour. The road is said to have cost about \$4500 per mile.

J. W. W.

KNOXVILLE, IA.

Dying Words of Great Men (Vol. vii, p. 27).—"Had I but served my God with half the zeal I served my king, He would not have given me over in my gray hairs."—*Card. Wolsey*.

"Who run?"—"The enemy."—"Then God be praised! I shall die happy."—*Wolfe*.

"Je ne souffre pas mes amis, mais je sens une certaine difficulté d'être."—*Fontenelle*.

"Trois fautes d'orthographe in his death

warrant," was the stinging reproach hurled by the Marquis de Farras (1790) to the sheriff who brought him the fatal document, which consigned him to the scaffold.

"Après nous le déluge."—*Louis XIV.*

"I am perfectly resigned. I am surrounded by my family. I have served my country. I have reliance upon God, and I am not afraid of the devil."—*Grattan.*

"James, take good care of the horse."—*Winfield Scott.*

"Thank God, Jefferson still lives!" (in addition to the exclamation already credited to J. Adams, at the above reference).

Heine was asked by his French medical attendant if he was still able to *siffler* (ambiguously "to whistle," or "to hiss"). "Not even Mr. Scribe's plays!" was the dying man's answer. K. STEINBERG.

A Famous Accidental Discovery (Vol. iv, p. 305; Vol. v, pp. 36, etc.).—Argand, the inventor of the lamp which bears his name, had been experimenting for some time in trying to increase the light given out by his lamp, but all to no purpose. On a table before him one night lay an oil flash, the bottom of which had been accidentally broken off, leaving a long-necked, funnel-shaped tube. This he took up carelessly, and placed it, almost without thought, as he afterwards related, over the flame. A brilliant white light was the magical result, and the hint was not lost by the experimenter, who proceeded to put his discovery into practical operation by "inventing" the glass lamp chimney.

READER.

JEFFERSON CITY.

The Alphabets of the World.—The Sandwich Islands alphabet has but 12 letters; the Burmese, 19; Italian, 20; Bengalese, 21; Hebrew, Syrian, Chaldee and Samaritan, 22 each; Greek, 24; Latin, 23; German, Dutch and English, 26 each; Spanish and Slavonic, 27 each; Arabian, 28; Persian and Coptic, 32; Georgian, 35; Armenian, 38; Russian, 41; Old Muscovite, 43; Sanskrit and other Oriental alphabets have 50 each; Ethiopian and Tartarian each have 202.

C. M.

JACKSON, MISS.

A Remarkable Portrait.—King Oscar of Sweden has in his possession a portrait of himself, which is justly considered a wonder of penmanship. It is in microscopic letters, forming long and short sentences from the Bible, and was made in 1888 by a Swede named Leibsohn. The right eye consists of a chapter from the psalms; the left of seven verses each from the Proverbs, the Book of Chronicles and the Song of Solomon. The head consists of the whole Book of Kings. The uniform is composed of the letters contained in the whole of the Books of Proverbs and Psalms. The name of the king is made up of the letters and verses in a Hebrew prayer and of the two last psalms. It is accounted the most wonderful piece of penmanship in the world. F. MURENO.

AUSTIN, TEXAS.

White Queen (Vol. iv, pp. 130, 144, etc.).—Some time ago, in the discussion, under this caption and that of *I Bianc Re di Scoz*, of an Italian medal, there was some mention of white having been the color-badger of the Jacobites. A recent number of *Temple Bar* contains an interesting article upon Patrick Sarsfield, "A Jacobite rap-paree," which, of necessity, follows the outline of the Jacobite outbreak in Ireland in 1688, and incidentally gives the reason for the choice of their distinguishing color by the party.

At the battle of the Boyne, where James II, with a large contingent of French allies aiding his Irish troops, cast his last hazard, personally, for the possession of the English throne (and by his cowardly flight drew from Sarsfield the remark about "an exchange of kings" which in Green's "Shorter History of the English People" is vaguely attributed to "an Irish officer"), "the Irish marched down to their positions, decorated, out of compliment to the French, with the color which was in the future to be the token also of the Jacobite cause. In every hat appeared the white cockade. The Williamite soldiers, on the other hand, had torn their badges from the trees and hedge rows, and fought under color which has almost ever since been sacred to Irish nationalism." M. C. L.

NEW YORK CITY.

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NOTES.

DYING WORDS OF NOTED PEOPLE.

(VOL. VII, P. 27.)

"They say the tongues of dying men Enforce attention like deep harmony: Where words are scarce they are seldom spent in vain, For they breathe truth that breathe their words in pain."
—*Shakespeare, "King Richard III," Act ii, Scene 1.*
(John of Gaunt to the Duke of York.)

The supplementary collection of last sayings of celebrities that follows, having so often done duty for theological and other writers, in pointing a moral or adorning a tale, the presumption is, that the popular and accepted versions, in some instances, bear very little likeness to the originals; therefore your correspondent would not care to vouch for their authenticity. Yet it is probable that in the main they are trustworthy, and as in many cases they forcibly illustrate: 'the ruling passion strong in

death," they may possess some interest for the general reader.

Queen Marie Antoinette: "Lord, enlighten and soften the hearts of my executioners. Adieu, forever, my dear children, I go to join your father."

Major John André: "Must I die in this manner?" (Referring to his execution.)

Charles Abbott, Lord Tenterden: "Gentlemen of the jury, you will now consider your verdict."

Michael Angelo: "My soul I resign to God, my body to the earth, and my worldly possessions to my relatives."

Dr. Thomas Arnold, of Rugby: "Ah, very well."

John Adams: "Independence forever." (By a singular coincidence he died on Independence Day, and the same day as Thomas Jefferson.)

General Edward Braddock: "We shall better know how to deal with them another time."

Marcos Bozzaris: "To die for liberty is a pleasure and not a pain."

Mary Beatrice of Modena: "Pray for me and for the king, my son, that he may serve God faithfully all his life."

Bede the Venerable: "If my Maker please, who formed me out of nothing, I am willing to leave the world and go to Him. My soul desires to see Christ, my King, in His beauty, as He is, and where He is. Glory be to the Father, and to the Son, and to the Holy Ghost."

Edmund Burke: "God bless you." (To a friend who lifted him to his couch.)

James Buchanan: "O Lord Almighty, as Thou wilt."

Aaron Burr: "On that subject I am coy." (Referring to his religion.)

John Bradford: "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. And now, O Lord Jesus, receive my spirit." (Uttered at the stake in 1555, when he suffered martyrdom.)

John Bunyan: "Do not weep for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who no doubt will receive me, though a sinner, through the mediation of our Lord Jesus Christ, where I hope we shall ere long meet to sing the new song and

remain happy forever, world without end. Amen."

Lord Francis Bacon: "A little philosophy inclineth men's minds to atheism, but depths in philosophy bring men's minds about to religion. Thy creatures, O Lord, have been my books; but Thy holy Scriptures much more. I have sought Thee in the courts, fields and gardens, but I found Thee, O God, in Thy sanctuary—Thy temples."

Cæsar Borgia: "I had provided in the course of my life for everything except death, and now, alas! I am to die, though entirely unprepared."

Julius Cæsar: "And thou, too, Brutus!"

Augustus Cæsar: "Farewell, Livia, and ever remember our long union."

Cicero: "Here, veteran, if you think it right!—strike." (Addressed with bowed head to the assassin.)

Cleopatra: "Here thou art, then?" (Addressed to the asp as she took it from the basket of fruit in which it had been concealed, before its poisonous fangs had begun their fatal work.)

Adam Clarke: "Are you going?"

Cyrus the Great: "Adieu, dear children, may your lives be happy; carry my last remembrance to your mother, and for you, my faithful friends, as well absent as present, receive this last farewell, and may you live in peace."

Lord Cuthbert Collingwood, the English Admiral: "I am now in a state in which nothing in the world can disturb me more. I am dying, and am sure it must be consolatory to you, and all who love me, to see how comfortably I am coming to the end." (He died at sea.)

Christopher Columbus: "Into thy hands, O Lord, I commend my spirit."

Corregio: "Farewell, farewell, Madelina; I shall meet thee again in the land of spirits."

Andrew Combe: "Happy! happy!"

Thomas Campbell: "Thank you—much obliged."

William Cowper: "What can it signify?"

George Crabbe: "God bless you! God bless you!"

Archbishop Cranmer: "O Lord Jesus, receive my spirit!" (Uttered at the stake where he perished in 1556.)

John C. Calhoun: "I am perfectly comfortable."

Henry Clay: "I am going; I am dying."

Stephen A. Douglas: "Tell them to obey the laws and the Constitution."

Daniel S. Dickinson: "The conflict is strong, but the other side is ours."

Darius the Great: "Friend, this fills up the measure of my misfortunes, to think I am not able to reward thee for this act of kindness. But Alexander will not let thee go without a recompense, and the gods will reward him for his humanity to my mother, my wife, and my children. Tell him I give thee my hand in his stead, and convey to him the only pledge I am able to give of my gratitude and affection."

Philip Doddridge: "I am full of confidence, there is a hope set before me; I have fled, I still fly for refuge to that hope. In Him I trust. In Him I have strong consolation, and shall assuredly be accepted in the Beloved of my soul."

Wentworth Dillon, Earl of Roscommon:

"My God, my Father and my Friend,
Do not forsake me in my end."

Pope Eugenius IV: "O Gabriel, how much better had it been for thee, and how much more would it have promoted thy soul's welfare, if thou hadst never been raised to the pontificate, but had been content to lead a quite and retired life in the monastery."

Erasmus: "Lord, make an end."

Oliver Goldsmith: "No, it is not."

Lady Jane Grey: "Lord, into thy hands I commend my spirit." (Preceding her execution in the Tower.)

Pope Gregory VII: "I have loved righteousness and hated iniquity, therefore do I die in exile."

King George II: "O God, I am dying! This is death!"

Edward Gibbon: "Why do you leave me?"

Stephen Girard: "How violent is this disorder! How very extraordinary it is!"

King Henry II: "O, shame! shame! I am a conquered king! Cursed be the day on which I was born, and cursed be the children I leave behind me!"

Sir Henry Havelock: "Come, my son, and see how a Christian can die."

King Henry IV of Navarre: "I am wounded."

Alexander Humboldt: "How grand these rays; they seem to beckon earth to heaven."

(*To be continued.*)

CONVERSE CLEAVES.

GERMANTOWN, PA.

JOHN WESLEY.

In an article upon Wesley published some months since in *The Nineteenth Century*, nothing surprised me more than the amount of literary work accomplished by this famous preacher in addition to the religious and charitable labors that were the devotion of his life. To appreciate the summary of it, one must remember that John Wesley habitually preached three or four times every day, speaking rarely less than forty minutes and not seldom two or three hours at a time, and that he rode on horseback sixty or seventy miles a day in the intervals between sermons, so that in fifty years he traveled two hundred and fifty thousand miles and preached forty thousand sermons, and that also he attended to the details of extensive social charities, both organized and personal.

He rose at four o'clock, but surely his days must have held more than twenty-four hours to have given him time amid this seemingly incessant occupation for the literary labor summed up in this record:

"He wrote short grammars in the English, French, Latin, Greek and Hebrew languages; a compendium of logic; extracts for use in Kingswood School and elsewhere from Phædrus, Ovid, Virgil, Horace, Juvenal, Persius, Martial and Sallust; a complete English dictionary; commentaries on the whole of the Old and New Testaments; a short Roman History; a History of England from the earliest times to the death of George II; a concise Ecclesiastical History from the birth of Christ to the beginning of the last century in four volumes; a compendium of Social Philosophy in five volumes; a Christian Library of fifty volumes, consisting of extracts from all the great theological writers of the universal church. In addition to this he prepared many editions of the 'Imitation of Christ,' and of the principal works of such

writers as Bunyan, Baxter, Principal Edwards, Rutherford, Law, Madame Guyon and others; endless abridged biographies; and, singularly enough, an edition of a famous novel of that time, 'The History of Henry, Earl of Moreland.' He also wrote a curious book which he entitled 'Primitive Physic, or an Easy and Natural Method of Curing most Diseases.' "

Very remarkably, he thought it desirable, according to the writer of the article, to test the prescribed remedies upon himself before inserting them in this compilation.* Mention is also made of numerous collections of hymns and sacred songs, and of tunes, together with several works on music; and to the whole must be added his own published sermons and journals, and also the enterprise of a monthly magazine, which is still published, with a wide circulation. From these various volumes Wesley made about £30,000, and gave it all in charity during his lifetime.

M. C. L.

NEW YORK CITY.

BLIZZARD AND POORGA.

Two years ago it was suggested in AMERICAN NOTES AND QUERIES (Vol. iii, p. 70) that probably *blizzard* was not American in origin. Indeed, it was evident from the hint then given that our claim to having originated the "word" was unfounded, though acquiesced in by philologists of distinction. We are now indebted, it seems, to England's blizzard of March, 1891, for much information about this expressive and suggestive word, the memorable storm having exerted a stimulating effect on etymological study, at least, with reference to this particular name.

The interesting discussion, already continued several weeks, in *The Athenæum*, opens May 16 with a note from Mr. Theodore Watts, who says: "The Americans are a very clever people, to be sure, but they did not invent *blizzard*. Long before what Mr. Moncure Conway calls the 'English Variant in America' was born, or even dreamt of by the old country, the word *blizzard* was about

as familiar a word as 'fountain,' and more familiar than the word 'mountain,' in the Midland counties, while so far from its being American in origin, it was not until the last thirty years, according to Bartlett and other American philologists, that it was ever heard within the Eastern States, and in the Western a *blizzard* meant a knock-down blow from an argument, not a knock-down blow from a snow-blast.

"As a Midlander, I do not remember the time when it was not a familiar and a favorite word with me."

Mr. Watts' statement is confirmed for the most part (May 23) by another correspondent, who says: "I have always held that it (*blizzard*) had a home origin, having heard it some forty or more years ago, long before it was taken up in America."

The same writer contributes (June 6) an interesting account of his own experience of the same kind of tempest in Ireland, where it is called *either*, or "air-demon," "a blast of wind that blows one out of his standing."

A brief communication (May 30) states that in Taunton, Somerset county, *blizzard* had been known as a surname—a worthy mason of the name having died in that place a few months since, aged sixty years. Mr. C. A. Ward (June 13) calls attention to the Blizzard House in Fulham road, which was more than a century old when it was removed not many years since.

The same correspondent has something to say of the cognates of *blizzard*—"blink," "blenky," etc., discussed in *Notes and Queries*, March, 1888 (London), and quoted by Mr. Watts. He gives equivalents in other languages, which, as he expresses it, "pivot around the same idea," denoting something blinding, dazzling and confusing.

Thus a cloud of fine dust, a sand-drift in Sahara, and a snow-storm, are all blizzards. What then is known in the northwestern portions of our American continent and in England as a *blizzard*—in Ireland as an *either* or *veither*—in Alpine regions as *tourmente*—in Siberia is called a *poorga*, in accounts of the exploration of that country.

These terrible snow-storms are accompanied by a hurricane of wind and some-

* On learning from another source what some of these prescriptions were, one feels a reasonable doubt, whether Wesley, lacking the diseases, submitted all the remedies to the test of personal trial (see p. 96).

times last several days. Clouds of snow are seen flying in the air, driven on by furious blasts of wind. The route becomes obliterated, and compasses afford no help. The indications of the approach of these storms are sufficiently marked, but parties must sometimes take great risks, and sometimes they are overtaken far from any shelter—when pavoskkas and nartas, travelers, dogs and drivers, altogether are blown from the mountain sides, down into the deep chasms, and it is a happy chance, if men and animals alike are not overcome and do not perish.

In accounts of Siberian exploration, *poorga* occurs as frequently as *tundra*. The latter is said to be Finnish for "marsh." Is the former word from the same language?

MENÓNA.

NEW JERSEY TEA.

It is a fact not generally known to students of American Revolutionary history that the celebrated act in which a cargo of English-shipped tea was destroyed in Boston Harbor in 1773, was paralleled by a similar event which occurred in 1774 at Greenwich, N. J., where the brig *Greyhound* arrived on the 12th of December, and landed a cargo of tea. The tea was soon after seized and burned by a party of citizens, disguised as Indians.

COHANSEY.

NEW JERSEY.

HERESY CONFUTED.

"In my knowledge, *Amsterdam* is the Nurse of this, and all other serpentine Broodes. In this *Citty*, long since I mett with a two-legged *Church*, an *English-Weaver*, who held yt GOD had but one Regenerate Child in the world, and that was him selfe; whom a Souldier, then present, confuted, with a very good Cudgell, and made this timerous *Church-Militant* flie into a Cocke-Loft" (Stafford's "Just Apology," circa 1636, p. ciii). E. S.

QUERIES.

Live Load upon a Bridge.—The township from which I write (and which shall remain unnamed, if you please), is greatly

interested in the construction of a bridge for pedestrian use more than any other. From its location I fear this structure may be overtaxed on many a festive occasion, by stationary crowds using it as a grandstand. I apply to you for an authoritative statement as to the greatest live load that may be put on a bridge with safety (*cæteris paribus*, of course).

[The greastest distributive live load that can come on a public road bridge, says Engineer S. Anglin,* is that produced by a crowd of people closely packed over its whole surface. The estimated weight of such a crowd varies considerably; some engineers consider eighty pounds per square foot sufficient, while others give very much higher estimates. Mr. Stoney packed fifty-eight Irish laborers, weighing 8404 lbs., into a space of fifty-seven square feet; this is equivalent to 147.4 lbs. per square foot. It is, however, scarcely possible that such crowding could take place on a bridge. If one one-hundredweight per square foot be taken to represent the maximum load, it will be quite sufficient. A body of men marching with regular step over a bridge is very trying to it, especially if it be of the suspension type. It is the opinion of some engineers that the strains produced on some forms of bridges by such a moving load are at least twice as great as those produced by the same load in a state of rest; but then it must be remembered that the actual weight of marching troops per square foot is not nearly so great as that of a stationary crowd; in fact, it does not exceed forty pounds per square foot.]

REPLIES.

Agatha, Mother of Edgar Atheling (Vol. vii, pp. 43, 78).—Of this mysterious personage there are various accounts. Lingard, the Roman Catholic historian of England, says, in a note, Vol. i, of his history: "Some difficulty has been started with respect to this marriage (that of Agatha and Edward the Exile), but it arises solely from

*"The Design of Structures." By S. Anglin, C. E., etc. Philadelphia: J. B. Lippincott Co.

an error in the printed text of Ailred: 'Rex Hungarorum Edvardo filiam Germani sui Henrici imperatoris in matrimonium junxit.' *Sui* should either be omitted, or, as Papebroche suggests, changed into *Sti*. Lambard's chronicle only says that Agatha was a relation of the emperor and speaking of her daughter, Margaret says that her 'mother-kin went to Henry the Cæsar.' But Simeon and Ailred himself on the same page expressly say that she was the daughter of the emperor's brother (Henry III), and we know that he had a brother named Bruno. Hume tells us that Edwin the elder exile married the sister of Solomon, King of Hungary, and when he died s. p. Soloman gave Agatha (daughter of the Emperor Henry II) to the younger brother Edward, and she became mother of Edgar Atheling; Margaret, Queen to Malcolm Canmore, King of Scots, and Christina, Abbess of Wilton. Miss Yonge says she was sister-in-law of Andrew, King of Hungary (1651), and 'all we are told of her, is that she was learned and virtuous and that her name was Agatha.' Perhaps Sir Francis Palgrave's 'Anglo-Saxons,' or E. A. Freeman's 'Norman Conquest' would throw fuller light on this subject, if W. F. Felch has access to them.

E. P.

Earl of Essex (Vol. vii, p. 47).—Essex died in 1601, but not at Nottingham, because he was beheaded in the Tower on Ash-Wednesday, February 25, 1601, for treasonable conspiracy against his kinswoman Elizabeth. The relationship came through the Boleyns. Essex's mother, Lettice Knollys, was cousin to the queen, through her descent from Mary Boleyn, elder sister to Anne Boleyn, the famous beauty and queen to the "hard-ruled" Henry VIII. Mary Boleyn married first William Carey, by whom she had Henry Carey, Lord Hunsdon and Catharine Carey, who married Sir Francis Knollys, and became the mother of Lettice Knollys, mother of Essex. Elizabeth is said to have behaved as if she had never had a mother, but she advanced that mother's kindred. She had indeed but few relations on either side, and was in awful loneliness on her throne, having neither mother, father, brother, sister, uncle, nor aunt alive. Her

nearest relations were cousins, and with those who had claims to the throne, more or less remote, she was, of course, in little friendship. Lettice Knollys married first Walter Devereux, Earl of Essex, by whom she became the mother of the unhappy Robert Devereux and of Penelope Devereux (Lady Rich) generally admitted to have been the finest woman of her age. Sir Philip Sidney was once deeply in love with Lady Rich, and called her by the poetical name of Stella and himself Astrophel, according to the pedantic fashion of the time. Devereux died in early manhood, some thought of poison administered by Leicester; at any rate, she soon after married Leicester, to the great wrath of the queen, who never forgave her, and though fond of the son, would not receive the mother. Essex tried in vain to reconcile them—presents and flattery failed to move the obstinate dislike of Elizabeth. The only visit she ever condescended to receive from the countess was in 1598, twenty-two years after her marriage to Leicester and twenty years after his death. She had married a third husband, Sir Christopher Blount, Leicester's equerry. She had a long, romantic and eventful life, surviving the tragic death of her son thirty-three years, and dying in 1634 on Christmas day, aged about ninety-five. Her history might make a good subject for a story; not that she, in herself, was of very much interest, but her surroundings and connections made her so. If she had incurred the enmity of the queen by marrying Leicester, the execution of her son and husband, for Sir C. Blount suffered with Essex, amply revenged the fancied injury. Essex is supposed to have been born in 1567, at Netherwood or Northwood, near Thornbury, in Herefordshire. Tradition also asserts that the old mansion (which has now entirely disappeared) was the birthplace of Isabella's Mortimer as well as of Elizabeth's Essex, two queens' favorites and both equally unfortunate. Essex married Katharine Walsingham, only daughter of Elizabeth's great counselor and widow of Sir Philip Sidney. She was a cultivated lady, and when allowed to visit him in prison they spent their time in reading and study. After his death she married the Earl of Clanricarde, who was thought much to resemble Essex in

person. Contrary to the general opinion, Essex was awkward in gait, ungainly in person and slovenly in dress, but his gallant spirit and generous though undisciplined temper won him many friends. 'Seek not to be Essex, shun to be Raleigh,' was Lord Burleigh's advice to his son, but the beloved Essex and the unpopular Raleigh met the same fate—death on the scaffold." E. P.

Horicon Lake (Vol. v, p. 131).—Besides the two lakes of this name already mentioned, there is, near Manchester, N. J., a small lake known as Horicon. This is said to be the "Indian" for "*silvery* water;" but what did the Lenape tribe know about silver? The stream that flows into this lake is called Hurricane Brook on the map, and this makes me suspect that "Hurricane" and not "Horicon" is the proper name of the lakelet. N. S. S.

PENNSYLVANIA.

Mount Tom (Vol. vii, p. 79).—There is a Mount Tom near Northampton, Mass.; another, near Litchfield, Conn.; a third, near Woodstock, Vermont; and a fourth is one of the White Mountains of New Hampshire; it stands near Mt. Crawford, and is said to have been called Mt. Tom in honor of Mr. Thomas J. Crawford. There are probably others of the same name.

OBED.

Norumbega (Vol. vi, pp. 175, etc.).—Well worthy of a place among your comic etymologies is one which I heard at Bangor, Me., for "Norumbega." Bangor, as is well known, was formerly looked upon as occupying the site of the (no doubt quite fabulous) Indian city of Norumbega. I happened to be in Bangor in 1860, and there was then, as I suppose there is now, a building called Norumbega Hall. A young man of my acquaintance volunteered the following explanation of the name: Shortly after the first passage of the Maine (prohibitory) Liquor Law, a French Canadian forester came to town and tried in vain to get a glass of rum. He could hardly believe himself to be awake, so great was his astonishment at his failure; and he went about from tavern to tavern, repeating to himself the words, "No rum,

be gar!" The temperance people heard of it, and when the public hall was built they called it, Norumbega Hall. My informant, now well known as an editor in New England, appeared really to believe that this absurd story was true. SYPHAX.

RODNEY, DEL.

Forbears ((Vol. vii, p. 49).—I notice, with much interest, that some of the Scottish dictionaries (of which there are several on the market) pronounce this word much as if it were written "four-beers," but with the accent on the first syllable. Some of the very latest dictionaries derive this word from *fore* and *be*, and make it to have originally meant *fore-existers*. The "Century Dictionary" appears to adopt this view of the case. "Murray's Dictionary" gives the word "Beer" in the sense of "Exister," and one of his quotations is from Wickliffe's "Apocrypha." The Scottish pronunciation given above harmonizes with this interpretation, and so does the ending in *bear*; for the old Scotch ending *ar* corresponded with the English noun of the agent ending in *er*. Witness *cottar*, *feuar*, *makar*.

EUPHORION.

NEWARK, N. J.

Literate (Vol. v, p. 90).—As illustrating in some degree, yet not explaining the practice of designating by the title of *literate*s, educated or professional men, who are not university graduates, permit me to cite the following passages from Anthony Stafford's "Just Apology of the Female Glory," p. xcv of Shipley's fourth edition; London, 1869. It was probably written about 1636, but seems never to have been printed till recent years: "But I will boldly, because truly, affirme, that theise *Puritanicall Christians* will admit of any *Church-mountebanke*, any *Literator*, soe hee can shew him selfe seditious enough. Disobedience to their *Sovereigne*, and his Edicts is a thing they prfesse. The commands to wearre the Surplice, and to reade his *Booke*, wch tollerates lawfull Recreations," etc. R. BOLTON TOWER.

MORRISANIA.

Moon Beneath the Feet (Vol. iv, p. 219).—Without mpeaching for a moment the

general correctness of the answer already given to the question as to why St. Mary is often pictured as standing on the crescent moon, permit me to refer your querist to Rev. xii, 1: "A woman clothed with the sun, and the moon under her feet."

ILDERIM.

PENNSYLVANIA.

Patonce (Vol. vi, p. 294).—Patonce, applied to a cross, of which the ends expand in three points, is from the French *patte d'once*—paw of an ounce. The "Martlet was a marten or other little bird represented without feet, as a mark of distinction for younger sons (especially of the fourth row), to remind them that they must rise by the wings of virtue and merit, not trusting to their feet, since they have little land to set foot on." The cognizance of Edward the Confessor was the cross with five martlets. Speaking of Edward the Confessor reminds us of the *visions* he saw. At the request of his wife, Edith, he abolished the Danegeld or money raised first to bribe the Danes and then as their tribute, though it was currently reported that he had seen a vision of an evil spirit dancing on the gold thus collected. He also thought he received a ring from St. John the Evangelist, who prophesied his death on a certain day, and this legend is perpetuated by statues of St. Edward and the pilgrim placed over the arch in Dean's Yard at Westminster Abbey. E. P.

MEMPHIS, TENN.

Mormon Sects (Vol. v, p. 184).—There are still other sects besides those named at the above place. Your querist will find in some of Robert Louis Stevenson's recent letters from the Pacific islands, several very interesting facts regarding the Mormon sects in Oceanica, especially those of the Low Archipelago, or Paumotu Group. I have not the letters at hand, or I would cite the names of these curious sects. A. G. J.

TINTON FALLS, N. J.

Super Grammaticam (Vol. v, p. 141, etc.) and **Priscian's Head** (Vol. v, p. 227, etc.).—"I have read that one of the *Christian Cæsars* making a publique oration before a whole *Académie* where in hee now and then stum-

bled. *Priscian, a Bishop*, standing behind him, said, in somewhat too lowd a whisper: 'Cæsar, you have forgotten your *Grammer*.' To whom, hee, as lowd, replied: 'Bishop, you have forgotten your *Ethickes*.'" [It must not be inferred from the coincidence of names, that the Priscian who figures in this story was the celebrated grammarian of that name. I find no reference to him as a bishop. He appears to have been a Byzantine courtier, and not improbably a schoolmaster also, but probably not a cleric.] The above quotation is from A. Stafford's "Just Apology of the Female Glory," *circa* 1636, p. xciv. R. B. T.

MORRISANIA.

Sinews of War (Vol. vii, p. 68).—As a parallel passage to the one given at the above place, permit me to cite a later example. It is from Milton's "Sonnet to Sir Henry Vane, the Younger," v. 7, 8, as follows: "Then to advise how war may, best upheld, move by her *two main nerves, iron, and gold*." S. TULLER.

CINCINNATI.

Sex of Hares (Vol. vii, p. 16).—Pliny's "Natural History" contains some curious notes about hares and rabbits. The ancients thought them hermaphroditic, or bisexual. It is remarkable, indeed, that a trace of this strange belief should exist to-day in the Rocky Mountain country. The opinion alluded to on p. 17 is defended with some plausibility in one of the volumes of Hayden's "Geological Reports." R. M.

REFERRED TO CORRESPONDENTS.

Johnson's Quotation from Milton.—In the London octavo edition of Dr. Johnson's Dictionary (1828), I find the following quotation under "Ground," ascribed to Milton:

"The sea o'erflowed my *ground*
And my best Flanders mare was drown'd."

Can any of your readers inform me in what poem this verse is found? It is not in any of the common editions of his works, and certainly has a very un-Miltonic look?

N. E. I.

Essayes of a Prentise.—In King James VI's "Essayes of a Prentise in the Divine Art of Poesie" (Edinburgh, 1585), there are sonnets and other prefixed pieces signed by T. H., R. H., M. VV., M. W. F., A. M., Hercules Rollocus, and Pa. Ad. Ep. Sanct. Who were the authors of these pieces?

R. R. A.

Tuckered Out.—New England rustics often say *tuckered out*, where others would say *tired out*. Is this phrase ever heard outside of New England?

K.

The Oldest English Epitaph.—I should like to get your correspondents' opinions on this extract from *Cornhill Magazine*:

"The oldest epitaph in English, which is found in a church-yard in Oxfordshire, and dates from the year 1370, to modern readers would be unintelligible, not only from its antique typography, but from its obsolete language, the first two lines of which run as follows, and may be taken as a sample of the whole: 'Man com & se how schal alle dede be: wen yow comes bad & bare: noth hav ven we away fare: all ys werines yt ve for care.' The modern reading would be: 'Man, come and see how shall all dead be, when you come poor and bare; nothing have, when we away fare: All is weariness that we care for.' "

J. BYRNE.

MONTGOMERY.

Encyclopædias.—Who has said that "Encyclopædias [or was it 'Dictionaries?'] are the last refuge of exploded errors?"

EXPERTUS.

Authorship Wanted.—On the last page of Anthony Stafford's "Just Apology of the Female Glory," the author says: "I have lately dissuaded a Friend of myne from publishing a *Treatise*, the Tytle whereof is this:—*The Lives of the three crop-eard saints, who first suffered within their Heads, next without; first lost their Wits, then their eares, etc.*" Was this treatise ever printed? Who was its author? What three "Crop-eard Saints" were sketched in this treatise?

R. B. T.

MORRISANIA.

Converse.—I find examples in which lay sisters in a convent are called *converses*, which is good French, and quite tolerable as an English word. I also find plenty of instances where lay brothers are called *fratres conversi* in ecclesiastical Latin. But I have yet to find an instance in English where a lay *brother* is called a *converse*. Can any of your readers point me to an example of this kind?

NONUS.

COMMUNICATIONS.

Moll Pitcher (Vol. vii, pp. 32, etc.).—She was the wife of an Irish artillery soldier of the American Revolutionary army, and she served as a *cantinière*. At the battle of Freehold, N. J., her husband was killed beside his gun; but after his fall she took his place, ramrod in hand, and performed the part of a soldier so well that she was presented with a sergeant's chevrons. She died in 1833, and was buried at Carlisle, in Pennsylvania.

AN OLD STUDENT.

BATH, ME.

Moll Pitcher, whose name, life and deeds can be found recorded in most any history, was one of the heroines of the American Revolution. She was a sturdy young Irish woman, who, through devotion to her husband, a gunner, had followed him into the very midst of war. Her remarkable courage was first shown at Fort Clinton, where, when the Americans were retreating, and her husband had dropped his match and fled also, Molly picked up the fuse, touched off the piece and sent death and destruction into the ranks of the enemy.

Later on her husband was killed and Moll was given his place as a gunner. Historians usually write of her as "Captain Molly." She was not a witch.

J. W. W.

KNOXVILLE, IA.

Some years before the beginning of the Revolutionary War, Mary Lupwig was a domestic in the employ of Gen. William Irvine, of Carlisle, Pa. On July 24, 1769, she was married to John Casper Hayes, a barber of that place. At the outbreak of the war, Hayes enlisted in Col. Thomas Proctor's First Penn-

sylvania Artillery, and afterwards in the Seventh Pennsylvania Regiment, Col. William Irvine. As was frequently the custom in those days, Mollie accompanied her husband into the field.

At the battle of Monmouth, Hayes had charge of a cannon, and having been wounded, his wife, who was carrying water to the soldiers, took his place at the cannon and remained there until the end of the fight. On account of her double services she was nicknamed by the soldiers "Mollie Pitcher."

After the war, Mollie returned with her husband to Carlisle, where not long afterwards the latter died. She soon married John McKolly, but her second marriage was far from being a happy one. Until within ten years of her death she served as a nurse for the sick and for children at Carlisle.

February 21, 1822, the Legislature of Pennsylvania passed an act granting her a gratuity of \$40 and an annual pension of the same amount, "for her services during the Revolutionary War." She died, January 22, 1833, aged seventy-nine years, and was buried with the honors of war in the old cemetery at Carlisle. In 1876, the citizens of Cumberland county erected over her grave simple head and foot stones bearing the following inscription:

MOLLIE MCCAULY,
Renowned in History as
"Mollie Pitcher,"
the Heroine of Monmouth,
Died January, 1833.
Aged, 79 years.
Erected by the Citizens of Cumberland County,
July 4, 1876.

A comprehensive account of Mollie Pitcher may be found in the *Philadelphia Press* of Sunday, May 11, 1890.

D. W. NEAD.

HARRISBURG, PA.

Praed's Riddle.—Not long ago, James Payne revived in the *Independent* Winthrop Mackworth Praed's riddle, "Sir Hilary's Prayer," in order to say that he believes it to be a deliberate practical joke on posterity on the part of the author, since no answer seems possible, none having ever been suggested, Mr. Payne thinks, except "Good-night," impossible of acceptance. I fancy

that I have heard another answer, but if so, it has hopelessly slipped from memory. Can any reader furnish a solution? I give the riddle below:

"Sir Hilary charged at Agincourt;
Sooth 'twas an awful day,
And tho' in that old age of sport
The rufflers of the camp and court
Had little time to pray,
'Tis said Sir Hilary uttered there
Two syllables by way of prayer.

"My first to all the brave and proud
Who see to-morrow's sun;
My next with her cold and quiet cloud
To those who find their dewy shroud,
Before to-day is done;
And both together to all blue eyes
That weep when a warrior nobly dies."

M. C. L.

NEW YORK CITY.

Multiform Orthography.—The following are various spellings of the name of an ancient country dance:

Hay-de-gee.
Hay-de-gy.
Hay-de-gye.
Hay-di-gee.
Hay-di-gues.
Hay-di-gyes.
Hei-de-gie.
Hei-de-gy.
Hey-day-guise.
Hey-de-guize.
Hey-de-guy.
Heye-de-guy.
Hy-day-gies.
Hy-de-gy.

Shakespeare, Dr. John Davis and Thomas Heywood, make use of the abbreviated form, *hay* or *hey*, in referring to this rural dance so much in vogue during the Elizabethan period. A very pretty metaphorical case of the shortened form occurs in *The Orchestra* of Dr. Davis:

"* * * where keep the winds their revelry,
Their violent turnings, and wild whirling *hays*,
But in the Air's translucent gallery?"

Breton, Spenser, Drayton, Middleton, the dramatist, and Browne (Britannia's Pastorals) employ the full form, although no two of these writers agree in the spelling of it. Drayton, in his "Poly-Olbion," spells it in

two ways ; while Spenser exceeds all the rest in the choice of his orthography :

" And frendly Færies, met with many Graces,
And lightfote nymphs can chace the lingring night
With *heydeguyes* and trimly trodden traces."

(" Shephard's Calendar," June, v.)

Nor is the form used in " Robin Good-Fellow," a ballad sometimes attributed to Ben Jonson, much to be preferred :

" By wells and rills, in meadows greene,
We nightly dance our hey-day-guise."

(Percy's " Reliques.")

The various forms given do not illustrate, as may be seen, changes wrought on the word by centuries of use, but rather are gleaned from a period of less than fifty years, beginning with Nicholas Breton's " Works of a Young Wit," 1577, and are due, it is said, to ignorance of the etymology of the same.

For a description of this and contemporary dances, see Chappell's " Popular Music of the Olden Time." MENONA.

Royal Authors (Vol. vii, p. 70).—Richard Lion-Heart is said to have had skill as a troubadour. Is there any relic of his productions in this line?

Henry VIII won the title of Defender of the Faith by a theological treatise.

James I of Great Britain produced both prose and verse in considerable profusion, much of which has come down to us.

Napoleon III wrote " Des Idées Napoléoniennes " in 1839, a work on Cæsar, and some unimportant pamphlets.

King Alfred, " the truth-teller," was an illustrious author.

Charlemagne, according to a very doubtful tradition, wrote both prose and verse; the same may be said of his grandson, Charles the Bald.

According to the older accounts, Robert II, King of France, was the author of many excellent Latin hymns; but modern criticism has led to considerable doubt as to their real authorship. Even King David's authorship of any but a few Psalms has been denied; and King Solomon's share in the Proverbs, Canticles and Ecclesiastes has been sharply questioned.

The Emperor Isaac I, Comnenus, was a

scholiast on the Homeric writings; but his extant works have never yet been printed. The Emperor Marcus Aurelius was an illustrious author. Setting down the names of writer-kings just as they occur to my rambling thoughts, I next come to James I of Scotland, whose poems are really of high importance in the literary history of our language, that is to say if the king really wrote them, as I am persuaded that he did.

ILDERIM.

Turf and Twig (Vol. vi, p. 202).—According to Mozley and Whiteley's " Law Dictionary," the custom of infestment by the delivery of earth, a stone or other appropriate emblems, did not cease until 1845 in Scotland. Under " Feoffment " the same work states that similar customs were abolished in England in the same year. But later, in the same article, " special local " customs of the kind are referred to.

F. C.

Pompelmoos.—I find this name mentioned as equivalent to *shaddock*, or grapefruit, a fruit which resembles the orange. The French spell it *pamplemousse*; in English it is also written *pompelo*, *pommelo*, etc. What is its origin? *Mus* means " banana " in Arabic. In Latin *musa* is a banana. In Romani, *Pobomus* means " orange ; " while *pobo*, *pobi*, *pabai*, etc., mean " apple," and *pobomus* seems equivalent to " apple-banana." *Pompelo* appears not unlike Latin *pomum*.

M. L. MAYO.

ARCHBOLD, PA.

Winchester School Slang (Vol. vii, p. 51). — *Biddy*. — The account of Winchester school slang, quoted at the above entry by W. J. R., mentions *biddy* as a term for a bath in college, with the remark that the derivation is obvious. To me it is not obvious; although *bidet* means a sitz or hip-bath in French, and the term is much used both in England and the United States. In this country *bidet* is often misspelled. I received a few days since a circular announcing a patent " bedet ; " and not a week ago I got a bill for my yearly water-rent with a charge for a " bibet."

Gosh, the old Wintonian for " to spit," may be the same as *gush*. RAMON.

Mirbane (Vol. vi, p. 30).—May not this be a purely English word? It is true we find *mirban* in German, and *mirbane* in French; but that proves nothing. *Mire* is a Middle English word for "ant," or "pismire;" and *bane* means "poison." We have flea-bane, cow-bane, rats-bane, hen-bane, bug-bane, and why not *mire-bane*? The above is purely conjectural. I do not know that oil of bitter almonds was ever used as an ant-poison. OBED.

MASSACHUSETTS.

Two-headed Snakes.—*Apropos* to my note on two-headed snakes (Vol. vi, p. 284), I find the following in a late daily paper;

"Prof. G. A. Rogers, the Boston aëronaut, has been exhibiting a very curious snake to his many friends in the 'Hub City.' It is a brown adder, about eleven and a half inches long with two distinct heads. This peculiar freak of nature was killed a few days ago, by a seven-year-old boy at Milton, New Hampshire."

J. W. W.

KNOXVILLE, IA.

Unpublished Epitaphs.—The punning lines on "Stuyvesant" (Vol. vii, p. 53) suggest to me that an interesting chapter might be made up of epitaphs hitherto unpublished in books, collections, etc.

One of the most appropriate inscriptions of this class of which I have any knowledge is that upon the cenotaph of Sir John Franklin, the Arctic explorer: "O ye Frost and Cold, bless ye the Lord; praise Him and magnify Him forever. O ye Ice and Snow, bless ye the Lord, praise Him and magnify Him forever!" These familiar words, so affecting and suggestive in this special use, are from the *Benedicite* in the English Prayer Book, and more remotely from the deuterocanonical "Song of the Three Children."

The following are those of two brothers lying in the graveyard at Shelter Island, L. I., and contain a lesson:

"Here lies the body of Mr. Benjamin Conklin, died 1825. He was a kind and indulgent husband, a good father, and worthy neighbor and a pious citizen. At his decease he left all his property to the Presbyterian Church and Congregation of Shelter Island for the support of the Gospel."

"Here lies the body of Mr. Shadrach Conklin, died 1826. He was kind, pious, obliging, neighbourly and strictly moral. At the time of his decease he had a large property which he left to his relatives, who were all very poor and among whom were SEVEN ORPHAN CHILDREN. Posterity will decide on the wisdom manifested in the disposition of the two brothers' estates."

C. B. E.

Curious Remedies (Vol. vii, p. 33; foot-note to article on John Wesley, p. 87).—It is doubtful whether he tried all his own recipes; for instance, the cure for consumption: breathe fifteen minutes every morning in a hole cut in fresh turf; or that for cancer in the breast: apply goose dung externally, and swallow an infusion distilled from warts on a horse's leg in a pint of warm ale. But he may have tried a poultice of toasted cheese for cuts, or orange peel thrust up the nostril for a cold in the head, before recommending them to others.

M. C. L.

How Names Grow (Vol. vii, p. 45).—*Palmerston*.—"In 1856, William Palmer, nominally a surgeon, but in reality a racing and betting blackleg, at Rugeley, in Staffordshire, Eng., was brought to trial at the Central Criminal Court for having poisoned his friend and patient, John Parsons Cook.

"The feeling against the prisoner in his own county was so strong that an act was passed in order to enable the trial to be removed to London. It is said that a deputation from Rugeley waited on Lord Palmerston, and urged that the name of the village to which the prisoner's career had given such an unpleasant notoriety should be changed, when the minister suggested the substitution of his own name, *Palmerston*" (*The Green Bag*).

Bedouin.—"To Adam were three sons—a farmer, a hunter and a Badawi. To the latter, for his livelihood, Adam gave a camel. The Badawi came to Adam and said, 'My camel is dead; what shall I do now for a living?' To whom Adam replied, 'Go thy way, and live of what thou canst filch from thy brethren.'" (*Saturday Review*).

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NOTES.

DYING WORDS OF NOTED PEOPLE.

(CONTINUED FROM P. 86.)

Thomas Halyburton: "I dare, in the mercy of God, and by the power of His grace, look death in the face in its most ghastly shape, and hope to have in a little time the victory over it. Glory, glory to Him! O what of God do I see! I have never seen anything like it! The beginning and end of religion are wonderfully sweet! I long for His salvation, I bless His name! I have found Him! I am taken up in blessing Him! I am dying; rejoicing in the Lord."

Johann Gottfried von Herder: "Refresh me with a great thought."

James Hervey: "How thankful I am for death! It is the passage to the Lord and Giver of eternal life! O welcome, welcome death! Thou mayest well be reckoned among the treasures of the Christian: to live

is Christ, to die is gain! Lord, now lettest thou Thy servant depart in peace, for mine eyes have seen Thy salvation!"

Thomas Hood: "I am dying out of charity to the undertaker who wishes to urn a lively Hood!" (Said to have died composing a humorous poem.)

Alexander Hamilton: "Grace, rich grace."

Matthew Henry: "You have been used to take notice of the sayings of dying men; this is mine. That a life spent in the service of God and communion with Him, is the most comfortable and pleasant life that any one can live in this world."

Patrick Henry: "Here is a book (the Bible) worth more than all others ever printed; yet it is my misfortune never to have found time to read it. I trust in the mercy of God. It is not now too late."

Richard Hooker: "I have lived to see that this world is made up of perturbations, and I have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have by His grace loved Him in my youth, and feared Him in my age, and labored to have a conscience void of offense towards Him and towards all men, yet if Thou, Lord, shouldst be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of unrighteousness through His merits, who died to purchase pardon for penitent sinners. I could live to do the church more service, but cannot hope for it, for my days are past as a shadow that runs out."

Saint Hilary, Bishop of Poitiers: "Soul, thou hast served Christ these seventy years, and art thou afraid to die? Go out, soul, go out!"

Gordon Hall: "Glory to Thee, O God!"

John Hampden: "O Lord, save my country! O Lord, be merciful to ——"

William Hunter: "If I had strength enough to hold a pen, I would write how easy and delightful it is to die."

Thomas Hobbes: "I am taking a fearful leap in the dark."

John Huss: "No, I never preached any

doctrine of an evil tendency, and what I taught with my lips I now seal with my blood." (In reply to the Duke of Bavaria, who desired him to abjure his religious faith before the fire was kindled at the stake, where he suffered martyrdom.)

Queen Isabella of Aragon: "Do not weep for me, nor waste your time in fruitless prayers for my recovery, but pray rather for the salvation of my soul."

Washington Irving: "Well, I must arrange my pillows for another weary night; if this could only end."

Emperor Julian the Apostate: "O Galilean! Thou hast conquered."

Dr. Samuel Johnson: "I am about to die."

Empress Josephine: "I shall die regretted; I have always desired the happiness of France. I did all in my power to contribute to it. I can say with truth that the first wife of Napoleon never caused a tear to flow."

Douglas Jerrold: "Why torture a dying creature, doctor?"

Andrew Jackson: "What is the matter with my dear children? Have I alarmed you? Oh, do not cry. Be good children and we will all meet in heaven."

Stonewall Jackson: "Let us cross over the river and rest under the shade of the trees."

John Keats: "I feel the daisies growing over me."

John Kitto: "Pray to God to take me soon."

General John DeKalb: "My brave division."

John Knox: "I have meditated upon the troubled state of the church, the spouse of Christ. I have fought against spiritual wickedness in high places, and I have prevailed; I have tasted of the heavenly joy, where presently I shall be! Now, for the last time, I commit soul, body and spirit into His hands. Now it is come."

Martin Luther: "Father in Heaven, though this body is breaking away from me, and I am departing this life, yet I know that I shall forever be with Thee, for no one can pluck me out of Thy hand."

King Louis XIV: "I thought that dying had been more difficult."

King Louis XVI: "I die innocent of the crimes imputed to me. I forgive the authors of my death, and I pray God that the blood you are about to shed may never be required of France. And you unhappy people——" (At this point he was executed.)

Louis XVII, Dauphin of France: "I have something to tell you." (He died in prison.)

Louis Philippe Joseph, Duke of Orleans: "No, no; you will get them off more easily afterwards. Make haste! Make haste!" (Addressed to his executioner upon the scaffold, who attempted to pull off his long and handsome riding boots.)

Hugh Latimer: "Be of good comfort, brother, for we shall this day light such a candle in England as, by God's grace, shall never be put out." (Addressed to Ridley at the stake, where they suffered martyrdom in 1555.)

John Locke: "O, the depth of the riches of the goodness and knowledge of God. I have lived long enough, and am thankful that I have enjoyed a happy life, but after all, look upon this life as nothing better than vanity."

John Lambert: "None but Christ! None but Christ!" (Perished at the stake in 1583.)

Arthur Murphy:

"Taught by reason, half by mere decay,
To welcome death and calmly pass away."

(Lines from Pope, which he frequently repeated during his last hours.)

Mary, Queen of Scots: "O Lord, in Thee have I hope, and into Thy hands I commend my spirit."

GERMANTOWN.

CONVERSE CLEAVES.

A GYPSY CONTRIBUTION TO ENGLISH HISTORY.

"*Dôsta dôsta beshâw ghiâs Konâw,*
"Many many years gone(by) now,(there)
sas a baúro Krális adrê Anghiterra; Ed-
was a great King in England; *Edwardus sas lésko nav—Kooshto Kómelo*
ward was his name—(a) good kind
rei sas-lô.
gentleman was he.

"*Yek dévous yov Késterdás, sor bikónyo,*
"One day he rode, all alone,

adrál a bauro tamlo wesh. Wonka yov
through a great dark wood. When he
sas ajálin talé a bitto rook, a baúro kosht
was going under a little tree, a big bough
le'd bonnek o' lesti's bal. O ráttvalo grei
took hold of his hair. The cursed horse
praáster'd avri, ta mooktás Edwardus
ran off, and left Edward
nashedo opré o rook.
hanged on the tree.

"*A poóra Romani-chal, so sas odói,*
"An old Gypsy-man, who was there,
béshin' pénsa sap adrê o chor, diktás-
lying like (a) snake in the grass saw
les. Yov ghiâs Káter o Krális. Yov
him. He went to the King. He
chindás o Kosht talé, ta mooktás Ed-
cut the bough down, and let Ed-
wardus jal peéro apopli. O Krális diás-
ward go free again. The King gave
les párikabén, ta pendás lesti: 'Kon
him thanks, and said to him: 'Who
shan too?' Yov rôker'd ajâw: 'A poóro
art thou?' He spoke thus: 'An old
choóro Romani-chál shón-me.' O Krális
poor Gypsy-man am I.' The King
pendás: 'Mookóva toot te jal Kei too
said: 'I will let thee go where thou
Koméssa, ta sov Kei too Komessa,
likest, and sleep where thou likest
adrê sor mi Králisom; ta sor wáver Róm-
in all my Kingdom; and all other Gyp-
ani-chálaw tei sei peéro to Kel ajaw.'"
sies too are free to do so.'"
(Smart and Crofton's "Genuine Romany Compositions.")

POLYGLOT PLACE NAMES.

Under this heading, I propose to group localities known by different names in various languages. Corrections or additions will be welcome:

Aargau in German is *Argovie* in French.

Adige in Italian is *Etsch* in German.

Adrianople is English; *Andrinople* is French; *Edrench* is Turkish.

Agram in Croatian is *Zagrab* in Hungarian.

* Edward VI reigned 1547-1553, but all histories have ignored this incident; perhaps it is based on some New Forest tradition of the death of Richard, grandson of William I.

Aix la Chapelle in French and *Aachen* in German.

Albertville is French, and *Albertopoli* is Italian.

Alderney is English and *Aurigny* is French.

Algiers is English; *Al-jezair*, Arabic; *Alger*, French; *Argel*, Spanish; *Algier*, German.

Altsohl is German; *Zolyom* is Magyar.

Antwerp is English; *Antwerpen* is Flemish; *Anvers* is French; *Ambères* is Spanish.

Avenches is French, and *Wiflisburg* is German.

Balatony Lake of the Magyars is called *Platten-See* by the Germans.

Ban de la Roche is French; *Steinthal* is German.

Bautzen is German, and *Budissin* is Wendish.

Bellinzona is Italian; *Bellenz* is German.

Bennweir is German; *Bennwihr* is French.

Bern is German; *Berne* is French.

Biel is German; *Bienne* is French.

Bilin is German; *Bylina* is Czech.

Bintang is Malay; *Bintão* is Portuguese.

Biscay is English; *Vizcaya* is Spanish.

Bischofswerder is German; *Biskupiecz* is Polish.

Bischweiler is German; *Bischwiller* is French.

Birnbaum is German; *Miedzychod* is Polish.

Bitsch is German; *Bitche* is French.

Bitschweiler is German; *Bitschwiller* is French.

Blenheim is English, and *Blindheim* is German.

Bohemia is English; *Böhmen* is German; *Bohême* is French.

Bolzen is German; *Bolzano* is Italian.

Boulay is French; *Bolchen* is German.

Brandenburg is German; *Brandebourg* is French.

Breisach is German; *Brisach* is French.

Breil is French; *Breglio* is Italian.

Bremen is German; *Brême* is French.

Brixen is German; *Bressanone* is Italian.

Brünn is German; *Brno* is Moravian.

Brunswick is English; *Braunschweig* is German.

Brussels is English; *Brussel* is Dutch;

Bruxelles is French; *Brüssel* is German; *Bruselle* is Italian, and *Bruselas* is Spanish.

Buchsweiler is German; *Bouxviller* is French.

Bucharest is English; *Bucuresci* is Roumanian.

Buda is Hungarian; *Bude* is French; *Ofen* is German, and *Budin* is Slovak.

Burgundy is English; *Bourgogne* is French; *Burgund* is German; *Borgoña* is Spanish, and *Borgogna* is Italian.

Burtscheid is German; *Borcette* is French.

Cadsand is Dutch; *Gazzante* is Italian.

Cairo is English; *Kahirah* is Arabic, and *Le Caire* is French.

Candia is *lingua franca*, and *Crete* is Greek; while *Girid* is Turkish.

Canterbury is English, and *Cantorbéry* is French.

Cardiff is English; *Caerdydd* is Welsh.

Carniola is English; *Krain* is German.

Charmey is French; *Galmis* is German.

Chur is German; *Coire* is French, but *Cuera* and *Quoira* are Rumonsch.

Cleves is English; *Kleve* is German.

Cologne is English and French; *Köln* is German.

Comorn is English; *Komorn* is German; *Komárom* is Hungarian.

Constance is English and French; *Konstanz* and *Kostnitz* are German.

Constantinople is English; *Stamboul* is Turkish and *Istampoli* is Greek.

Copenhagen is English; *Kjöbenhavn* is Danish; *Copenhagen* is French.

Cordora is English; *Cordoue* is French, and *Cordoba* is Spanish.

Corfee is English; *Korkura* and *Korphoi* are Greek.

(To be continued.)

C. WARREN.

REPLIES.

Floyd Ireson (Vol. vii, pp. 9 and 31).—Anent this subject, I send you clippings from very recent issues of our Philadelphia *Evening Telegraph*, which that paper has credited to Boston exchanges.

These paragraphs completely strip the traditional version of its mythical features, and furnish cumulative testimony in support

of the more acceptable theory, that the Yankee "Skipper" was the unfortunate victim of drunken, revengeful sailors, and credulous, overzealous amazons.

CONVERSE CLEAVES.

GERMANTOWN, PA.

SKIPPER IRESON'S RIDE.

"WHITTIER, THE POET, TELLS HOW HE CAME TO WRITE THE BALLAD."

"A Boston *Journal* reporter visited the poet Whittier yesterday at Oak Knoll, Danvers, to see what response he had to make to the recent revival of the 'Floyd Ireson' controversy. Mr. Whittier said: 'I never would willingly do injustice to any one. The poem, 'Skipper Ireson's Ride,' was suggested by the repetition to me by an old schoolmate of mine of the lines of an old refrain popular at the time. We were schoolmates together as far back as 1827. I do not remember, now, just when the poem itself appeared. I had thought that I had made all the amends that I could in my reply to Samuel Roads when he sent me a copy of his "History of Marblehead," containing a true statement of the case. In the last edition of my poems you will find that I have interpolated my reply as an Introduction to the poem. I am very sorry to have done anybody wrong, but I do not know that I can say anything more in regard to it than I have already said.'

"Mr. Whittier says in an Introduction to his poem, 'Skipper Ireson's Ride:'

"'In a valuable and carefully prepared "History of Marblehead," published in 1879 by Samuel Roads, Jr., it is stated that the crew of Captain Ireson, rather than himself, were responsible for the abandonment of the disabled vessel. To screen themselves, they charged their captain with the crime. In view of this, the writer of the ballad addressed the following letter to the historian:

"'OAK KNOLL, DANVERS, 5mo. 18, 1880.

"'My Dear Friend:—I heartily thank thee for a copy of the "History of Marblehead." I have read it with great interest, and think good use has been made of the abundant material. No town in Essex county has a record more honorable than Marblehead. No one has done more to develop the industrial interests of New England seaboard, and certainly none have shown such evidence of self-sacrifice and patriotism. I am glad the story of it has been at last told so well. I have no

doubt that the version of "Skipper Ireson's Ride" is a correct one. My verse was founded solely on the fragment of a rhyme which I heard from one of my early schoolmates, a native of Marblehead. I suppose the story to which I refer dated back at least a century. I know nothing of the participators, and the narrative of the ballad was pure fancy. I am glad, for the sake of truth and justice, that the real facts are given in the book. I certainly would not knowingly do injustice to any one, dead or living. I am truly thy friend,

"JOHN G. WHITTIER."

"'As the Floyd Ireson season seems to be upon us,' remarks the *Boston Transcript*, 'it may be as well to remark that at the time of his memorable experience of tar and feathers he was not an old man; that he survived his treatment many years, and died within the memory of people now living in Marblehead, who would object to being called aged. They recollect him as a meek little man with soft blue eyes, who lived by himself, and was so moved by kindness that he cried. A lonely, heart-broken, aged man, he went to his grave as to a shelter from a world that had cruelly ill-treated him.'"

Essays of a Prentise (Vol. vii, pp. 93, etc.).—Mr. Gillies informs us in his notes on the subject, written in 1812, that T. H. was Thomas Hudson, well known as a poet. R. H. was probably R. Hudson, a versifier, supposed to be a brother of the foregoing. M. W. F. was Master William Foulter. The others I have not found any identification of.

B. R. B.

JERSEY CITY.

Mr. Munkittrick.—I always supposed that the name was a comic pseudonym until a personal friend of the gentleman assured me that it was his real name. The accent is on the second syllable.

W. J. R.

Typographical Enumeration.—It is not true that paragraphs in prose are "always" marked with Arabic figures, nor that stanzas in poetry are invariably numbered with Arabic figures. The same poem in different editions may be found with both forms of numeration; but when the *lines* are numbered (which is of course always by Arabic figures) stanzas are regularly marked with Roman characters. In prose (as in many text-books) Roman is generally used for the larger divisions, and Arabic for the smaller subdivisions.

R.

Jesuit Architecture (Vol. vii, p. 81).—I do not remember seeing the expression "Jesuit Architecture," and yet I imagine I know what it means. At the time of the Renaissance, the reaction against Gothic forms and ideas in building became very marked. Gothic was looked upon (especially among the Latin nations) as cold, barbaric, unclassical. To this day (as I am credibly informed) the Italian clergy look with disfavor upon the Northern and *Tedeschi* styles and conceptions in church architecture, perhaps in part from association with what they regard as heresy in opinion. But the Italian Renaissance in its extreme development became sadly heathenish. P. W. B.

NEW YORK.

Precious Stones (Vol. vii, p. 68).—I happen to know of several such books published in the fifteenth century (which I believe to be the earliest), and a few in the sixteenth.

Aristotle. *Lapidarius, de novo e Græco translatus*. Lucas Brandis. Regia Mersbourg. 1473.

Caesalpinus, Andreas. *De Metallicis Libris*. Rom. 1496.

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Encelius Christoph. *De Re Metallica, hoc est de origine, varietate et natura corporum metallicorum, Lapidum, gemmarum atque aliarum quae ex fodinis eruuntur*. Libri iii. Francf, 1551.

Ruene F. *De gemmis aliquot, iis praesertim quarum Divles Joannes Apostolus in sua Apocalypsi notavit*. Paris, 1547.

SAPPHIRE.

NEW YORK.

Koromantyn (Vol. vi, pp. 303, etc.).—If your querist will examine any good map

of the Gold Coast, like that in Stanford's "Africa," he will find the town or port of *Cormantine* on the coast, at a short distance east of Cape Coast Castle. There is another place near by called *Little Cormantine*. These places were once famous for the exportation of slaves. In the West Indies and South America there are plenty of negroes who call themselves *Coromanti* people. I have no doubt that this is the place for which inquiry was made in your columns.

R. S.

CLEVELAND, O.

Canute's Rhyme (Vol. vii, p. 55).—Is this Canute's accordant rhyme?

"Merrily sang the monks in Ely,
When Canute the King was rowing by.
'Row near the shore, Knights,' said the King,
'And let me hear these churchmen sing.'"

E. P.

Bottomless Pond (Vol. vi, pp. 192, etc.).—A small but unfathomable lake is said to bound one side of the ruin called Manning's Castle, near Carrickmacross, in the county of Monaghan, in Ireland.

F. L.

REFERRED TO CORRESPONDENTS.

Authorship Wanted.—Among the contributors of verses to "The Ghyrlond of the Blessed Virgin Marie," prefixed to Anthony Stafford's work, entitled "The Femall Glory" (1635), are B. I. and T. M. What were the real names of these two poets?

T.

MORRISANIA, N. Y.

Mutual Friend.—How early a date can be assigned as the first at which this rather questionable expression occurs? I find it in a letter from Sir Alexander Dick to Dr. Johnson, dated February 17, 1777. The letter is to be found in Boswell's "Life of Johnson."

Q. L.

PENNSYLVANIA.

Ossa and Pelion.—Which is correct, to speak of piling Ossa upon Pelion, or Pelion upon Ossa? I find examples of both forms of the expression.

M. OSBORNE.

CHICAGO.

Scandinavian Customs (Vol. vii, p. 33).—The thread of association is not very direct, but Mr. Fort's mention of Swedish watchmen recalls what I have read of the watchmen of Bergen, Norway, who bring to the aid of law and order the appliance of a globe of brass three or four inches in diameter, fastened to a staff and studded thick with iron spikes. Whether for euphony or in irony, they call this effective weapon "the morning star."

A peculiar old custom followed in Bergen and elsewhere in Norway is that of sprinkling with water the leaves of any trees standing before the house in which a death occurs, and also those before the houses of relatives and intimate friends of the person deceased. What can be the origin of such a custom?

M. C. L.

NEW YORK CITY.

Boyle (Hon. Robert).—Your references to epitaphs remind me of my having been told that this noted thinker, writer and scientist was described on his tombstone as "The Father of Irish Natural Philosophy, and fourteenth child of the Great Earl of Cork" or words to that effect. Is this true or anything approaching truth, or is it one more "would-be-Irish tale?"

M. P.

The Fourth Finger, the "Physician."—In my "Anglo-Saxon Dictionary" (Toller's) I find:—

"Ilke a fyngir has a name, als men thaire fingers calle,
The lest fyngir hat *lityl man*, for hit is lest of alle;
The next fyngir hat *leche man*, for when a leche dos
oght,
With that fyngir he tastes all thyng, how that hit is
wrought."

(From a fifteenth century MS., quoted by Halliwell.)

for which two explanations are quoted:

"The fourth finger was called the leech finger from the pulsation therein found, and supposed to be in more direct communication with the heart."

"Medicus dicitur digitus eo quod illo medici imponunt medicinam."

Is there any relic of the practice alluded to above, in the ways and habits of modern physicians in any country?

J. G. McV.

Initial Ll (Vol. vi, pp. 168, etc.).—Your correspondent, M. J. M., correctly explains the Welsh *ll* and its sound. But I find in Stafford's "Just Apology" (1636?), p. xcvi, these words: "They [the Puritans] have a Prophecy * * * wch is:—'*That there will never bee an Order in this Lland till there bee a Disorder.*'" Is this spelling of *Land* an accidental one? T.

Jahalom (Vol. vii, p. 68).—If it be not too personal a query, may I ask the meaning of the *nom de plume* assumed by your correspondent at the above reference?

A. STONE.

COMMUNICATIONS.

The Fighting Fish—*Betta pugnax*.

—"When the fish is in a state of quiet, its dull colors present nothing remarkable; but if two be brought together, or if one sees its own image in a looking-glass, the little creature becomes suddenly excited, the raised fins and the whole body shines with metallic colors of dazzling beauty, while the projected gill membrane, waving like a black frill around the throat, adds something of grotesqueness to the general appearance. In this state it makes repeated darts at its real or reflected antagonist. But both, when taken out of each other's sight, instantly become quiet." This description was drawn up in 1840, at Singapore, by a gentleman who had been presented with several by the King of Siam. They were kept in glasses of water, and fed with larvæ of mosquitoes, and had thus lived for many months. The Siamese are as infatuated with the combats of these fish as the Malays are with their cock-fights; and stake on the issue considerable sums, and sometimes their own persons and families. The license to exhibit fish-fights is farmed, and brings a considerable annual revenue to the King of Siam. The species abounds in the rivulets at the foot of the hills of Penang. The inhabitants name it 'Pla-kat,' or the 'Fighting-fish;' but the kind kept especially for fighting is an artificial variety cultivated for the purpose" (Gunther's "Study of Fishes," quoted from Cantor).

Bull-pen.—During the war of 1861-65, those rude military prisons which were rather common in the field of operations were generally called "bull-pens." It is a little curious that the gypsy name for a prison is *steripen* (variant forms are *stardo*, *stardi*, *stariben*, *stauri*, *sterimus*; cf. *astaribe*, arrest). *Steripen* is very suggestive of "steer-pen," with which, however, it has no sort of etymological relationship.

M. L. MAYO.

ARCHBOLD, PA.

Dog-like: A Word not in the Dictionaries.—When old Will Straiton, Sir Walter Scott's "Man of Wisdom and Proverbs," heard of his master's misfortunes, "he went to bed, and said he would never rise again, an kept his word."

Mr. Swinburne refers to the devotion of the old retainer as an instance of *dog-like* and divine fidelity.

Comparisons of men with dogs, especially disparaging to the latter, are frequent enough both in literature and in common talk. But the poet essayist has in one word paid a tribute to the dog which is justified by Alexander Pope's assertion: "Histories are more full of examples of the fidelity of dogs than of men."

The use of this new word leaves us in no doubt as to the author's own feeling for dogs.

The dictionaries give *doggish* and *dogly*, both restricted in sense to "churlish."

MENONA.

Remarkable Fecundity (Vol. vi, p. 300).—"A few days ago an old man of ninety-three arrived at Barcelona, who quitted the country at the age of twenty to seek his fortune in America, and has now returned to Spain with his family, which is thus made up: Sixteen daughters, of whom six are widows, nine married, and one young girl; twenty-three sons, of whom four are widowers, thirteen married, and six single; thirty-four granddaughters, of whom three are widows, twenty-two married and nine maidens; forty-seven grandsons, of whom four are widowers, twenty-six married and seventeen single; forty-five great-granddaughters, of whom two are married and

forty-three are maidens; thirty-five great-grandsons, all single; three great-great-grandsons. Besides these there are seventy-two sons and daughters-in-law. In all 279 persons" (*The Irish Times*).

The Scientists' First Chapter of Genesis.—

1. There never was any beginning.
2. And Cosmos was homogeneous and undifferentiated, and, somehow or other, evolution began and molecules appeared.
3. And molecules evolved protoplasm, and rhythmic thrills arose and then there was light.
4. And a spirit of energy was developed and formed the plastic cell, whence arose the primordial germ.
5. And the primordial germ became protogene, and protogene somehow shaped ozone, and there was the dawn of life.
6. And the herb yielding seed and the fruit-tree yielding fruit after its own kind, whose seed is in itself, developed according to its own fancy.
7. And the beasts of the field, and the fowls of the air, and the cattle, and every creeping thing became evolved by heterogeneous segregation and concomitant dissipation of motion.
8. So that there evolved the simiad from the jelly-fish and the simiads differentiated themselves into the anthropomorphic primordial types.
9. And in due time one of these lost his tail and became man, and behold he was the most cunning of all animals.
10. And in process of time, by natural selection and survival of the fittest, Charles Darwin and Matthew Arnold and Herbert Spencer appeared, and behold, it was very good!

Where I picked up the above I quite forget. As a type of its kind, it may be worth recording.

J. CHURCH.

Madonna's Plants (Vol. vi, pp. 193, etc.).—Among the flowers especially sacred to the Madonna are these five: Myrtle, Almond, Rose, Ivy, and Eglantine. The initial letters of their names spell MARIE.

R. F. L.

UNION, ILL.

Oddities of Noted People (Vol. v, p. 165).—G. H. Palmer's "Reminiscences"* of the late Prof. Evangelinus Apostolides Sophocles of Harvard would supply not a few items in this connection; witness the following random clippings:

—"Few traits were so characteristic of him as his wish to conceal his history. His motto might have been that of Epicurus and Descartes: 'Well hid is well lived.'"

—"From a sense of personal dignity, which made him at all times determined to keep out of the grasp of others, much of his brusqueness sprang. On the morning after he returned from his visit to Greece a fellow-professor saw him on the opposite side of the street, and, hastening across, greeted him warmly: 'So you have been home, Mr. Sophocles, and how did you find your mother?' 'She was up an apple-tree,' said Sophocles, confining himself to the facts of the case."

—"A boy who snowballed him on the street he prosecuted relentlessly, and he could not be appeased until a considerable fine was imposed; but he paid the fine himself."

—"Many a bold push was made to ascertain his age; yet, however suddenly the question came, or however craftily one crept from date to date, there was a uniform lack of success. 'I see "Allibone's Dictionary" says you were born in 1805,' a gentleman remarked. 'Some statements have been nearer, and some have been farther from the truth.' One day when a violent attack of illness fell on him, a physician was called for diagnosis. He felt the pulse, he examined the tongue, he heard the report of the symptoms, then suddenly asked, 'How old are you, Mr. Sophocles?' With as ready presence of mind and as pretty ingenuity as if he were not lying at the point of death, Sophocles answered: 'The Arabs, Dr. W., estimate age by several standards. The age of Hassan, the porter, is reckoned by his wrinkles; that of Abdallah, the physician, by the lives he has saved; that of Achmet, the sage, by his wisdom. I, all my life a scholar, am nearing my hundredth year!'"

—"The peasants of the East, the monks of Southern monasteries, live chiefly on bread and fruit, relished with a little wine, and

Sophocles, in spite of Cambridge and America, was to the last a peasant and a monk. His ordinary fare was meagre in the extreme. For one of his heartier meals he would cut a piece of meat into bits and roast them on a spit, as Homer's people roasted theirs. 'Why not use a gridiron?' I once asked. 'It is not the same,' he said. 'The juice then runs into the fire. But when I turn my spit, it bastes itself.'"

—" 'When I entered college,' says an eminent Greek scholar, 'I was full of the notion, which I probably could not have justified, that the Greeks were the greatest people that had ever lived. My enthusiasm was fanned into a warmer glow when I learned that my teacher was himself a Greek, and that our first lesson was to be the story of Thermopylæ. After the passage of Herodotus had been duly read, Sophocles began: 'You must not suppose these men stayed in the Pass because they were brave; they were afraid to run away.'"

—"In those easy-going days, when men were examined for entrance to college orally and in squads, there was a good deal of eagerness among the knowing ones to get into the squad of Sophocles; for it was believed that he admitted everybody, on the ground that none of us knew any Greek, and it was consequently unfair to discriminate."

—" 'Do you read your examination books?' he once asked a fellow-instructor. 'If they are better than you expect, the writers cheat; if they are no better time is wasted.'"

—" 'Is to-day story day, or contradiction day?' he is reported to have said to one who, in the war time, eagerly handed him a newspaper, and asked if he had seen the morning's news."

My last extract would not come inaptly under your heading "How Names Grow" (Vol. vii, pp. 45, 96, etc.).

—" 'How did you get the name of Sophocles?' I asked one evening. 'Is your family supposed to be connected with that of the poet?' 'My name is not Sophocles. I have no family name. In Greece, when a child is born, it is carried to the grandfather to receive a name.' (I thought how in the "Odyssey," the nurse puts the infant Odysseus in the arms of his mother's father, Autoly-

* See *The Atlantic Monthly* for June.

cus, for naming.) 'The grandfather gives him his own name. The father's name, of course, is different; and this he, too, gives when he becomes a grandfather. So in old Greek families two names alternate through generations. My grandfather's name was Evangelinos. This he gave to me, and I was distinguished from others of that name because I was the son of Apostolos, Apostolides.' "

BOOKWORM.

NEW YORK CITY.

The Duke of Marmalade and the Count of Lemonade.—The fact that Christophe, King of Hayti, from 1811 to 1820, created two of his followers noblemen with the above-named titles, has been held up as a specimen or sample of the native frivolousness of the African race. That these two particular titles are whimsical ones goes without saying; but the same may be said of all purely honorary titles, which carry with them no powers, responsibilities or duties. The fact, moreover, is generally overlooked, that in Hayti, both Marmalade and Lemonade are, or were, place names; at one time the so-named places (originally plantations, it would seem,) were of considerable local importance. In the light of this fact the titles in question seem far less trivial and whimsical than they appear at the first sight.

K. K. K.

WASHINGTON, D. C.

Long Island.—Your quotation (Vol. vii, p. 17) of "Long Island for beauty," reminds me of the fact that on our main coast alone there are no less than seven Long Islands. The great island of this name which belongs to the State of New York is best entitled to the name, for it is 110 miles long. There is another Long Island in Boston Harbor; one sixty miles long is in the Bahama Group; there are three Long Islands in the Malayan Archipelago; two off New Zealand; one in Hudson's Bay; one each (inland) in Canada, New Hampshire, Alabama, and Kansas; two lie off Nova Scotia; two or more are off Newfoundland; one is near Jamaica; another off Antigua; one is among the Bermudas; and I dare say there are a hundred more.

ISLANDER.

Royal Authors (Vol. vii, pp. 70, 95, etc.).—Frederick Augustus II, King of Saxony, assisted by the poet Goethe, prepared a "Flora Marienbadensis" (1837). The Princess Anna Comneno wrote a well-known history of her father's reign. The good King René, Duke of Anjou, and father-in-law of Henry VI of England, left voluminous writings, some of which have been printed in recent years. Alphonso X, of Castile was a poet, legist, and astronomer. King John (1801-1873) of Saxony was well known as a writer of metrical translations. Iturbide, Emperor of Mexico, published a statement of his public life in 1824. The vast legal collections that bear the Emperor Justinian's name were not, to any great extent, the work of his own hands. Charles I of Great Britain was once regarded as the author of "Eikon Basilike," which he never wrote. Christina, Queen of Sweden, left many writings, some of which have been published. Charles V of France wrote a book on hunting, besides several poems. The Emperor, Charles V of Germany, dictated, in 1550, the memoirs of his times. Frederick II of Germany prepared a treatise on falconry. Marguerite (1492-1549,) Queen of Navarre, is known as the writer of the celebrated "Heptameron," and of other works; but a large part of what is ascribed to her must have been the work of other hands. Another Queen Marguerite, wife of Henry IV of France, wrote much and well. Juba II, King of Mauretania, was a voluminous author. Wajid Ali, King of Oude, who was dethroned in 1856, a wretchedly depraved man, was nevertheless an ingenious and fertile poet. Charles IV, King of Navarre, was an author of merit. Karl Ludwig, (1771-1847), Archduke of Austria, was the writer of some military treatises.

ILDERIM.

Unpublished Epitaphs.—I find these in my (Rochester) *Union* this morning; how will they do?

"While strolling in the fields near a small hamlet not thirty miles from Rochester, I came across an antiquated graveyard, overgrown with ivy and mosses, the stones of which bore dates between 1796 and 1820. I scraped the mould from a few of the stones

and brought to light these inscriptions.
This one is modest :

" ' My boddy to the grave i give,
My soul to God I hope is fled ;
When this, my children,
You do see, remember me.'

" This, on a child's grave, is not without
pathos :

" ' This lovely bud so young and fare,
Cald hence by erly doome,
Just caught to show how sweet a flower in
Paradise would bloom.'

" This one also preserves the phonetic
method :

" ' Youth, like a morning flour,
Cut down and withered in an hour.'

" Notice the unexpected word-division in
these :

" ' To worlds of sperits I am gone,
And left my friends beh-
ind to mourn.
My body lies here in the dust,
My soul is stationed wi-
th the blest.'

" ' Hark, my gay friends, to you my voice has been,
Refrain from folly and forsake your sin ;
Still from the dead I fain would send my cries,
Trust in the Saviour, don't His grace despise.'

" This one is as good as any I have seen :

" ' A thousand ways cut short our days,
None are exempt from death,
A honey-bee by stinging me
Did stop my mortal breath.'

KATE C.

ROCHESTER, N. Y.

Most Wonderful Railway (Vol. vii, p. 83).—I have been informed that the Bedford and North Billerica Railroad is not now running ; for it did not pay expenses. But there are in the State of Maine several railways of two-foot gauge. Such are the Mouson Railway, the Sandy River Railroad, and the Franklin and Megantic, with perhaps one or two others.

CYRUS F. STONE.

MOUSON, ME.

How Poets Rhyme (Vol. vii, p. 77).—Those given by J. Church are sufficiently curious, but for a rich mine of such fantastic rhymes the reader should look into the "Ingoldsby Legends." W. J. R.

Shatterack and Scatteract.—Near Rupert, in Vermont, there is a mountain called Mount Shatterack, and not far from Kingman, in Maine, there is a waterfall known as *Scataract*, or *Scatteract* Falls, a very expressive name for a *cataract*. Are these suggestive names of Indian origin? And are they identical in meaning? As to whether your correspondent (Vol. vii, p. 15) is right or wrong in his opinion that Indian names are usually uneuphonious, I have nothing to say at present, but some of them are certainly expressive, like that of Bashbish Falls, in Connecticut. Perhaps your correspondent prefers such English-American names as Buttermilk Falls, Mud Creek, Snake Run and the everlasting Saddleback Mountain, Bald Mountain, and the like. Q. F.

ENFIELD, MASS.

Parliamentary English (Vol. vii, p. 32).—It was the late Earl of Beaconsfield, then plain Mr. Disraeli, who, in 1852, compared the party of Lord John Russell, Gladstone and Cobden to "a snail developing its horns and emerging in the slime of sedition."

At that time it was thought very strong language indeed for parliamentary candidates to call each other "traitors" and their respective supporters "a pack of runaway debtors," or "Jews," "radicals," "socialists," "chartists," "blockheads," and such like. Since then, however, things have improved in Great Britain, and your correspondent "Student" may remember how, some four years ago, Lord Rossmore described the grand old veteran Gladstone as a "human mad dog," who ought to be put out of the way like any other dog affected with rabies. AN OBSERVER.

CHICAGO.

How Names Grow (Vol. vii, pp. 68, etc.).—In Mary Howitt's "Autobiography" it is mentioned that William Wood, a noted iron-founder and the patentee of Irish coinage, was the fourth in descent from François Dubois, who, after St. Bartholomew's massacre, fled to Shrewsbury, England, where he founded a ribbon factory. Thirty years later, his descendants all called themselves Wood. M. C. L.

NEW YORK CITY.

Good Old Etymologies (Vol. vi, p. 107).—*The Recorder*, this city, for June 14, published the following. Is it worthy of a corner under the above heading?

"A letter has just been discovered among the archives of the British Museum dated as far back as the year 1750, and which gives the origin of the game of billiards as now played. The game it appears was invented in 1560 by a pawnbroker of the name of William Kew, in London, who was in the habit of taking down every night the three balls which hung before his shop and to push them about with his wooden yard measure on his counter. Hence the name billiards, which is a corruption of Bill's yard."

W. VAN D.

NEW YORK.

State Nicknames (Vol. vi, p. 224).—The following may serve as a complement to the poetical list at the above reference: Alabama, Lizards; Arkansas, Toothpicks; California, Gold Hunters; Colorado, Rovers; Connecticut, Wooden Nutmegs; Delaware, Muskrats; Florida, Fly-up-the-Creeks; Georgia, Buzzards; Illinois, Suckers; Indiana, Hoosiers; Iowa, Hawk-eyes; Kansas, Jay-Hawkers; Kentucky, Corn-crackers; Louisiana, Creoles; Maine, Foxes; Maryland, Crawthumpers; Michigan, Wolverines; Minnesota, Gophers; Mississippi, Tadpoles; Missouri, Pukes; Nebraska, Bug-eaters; Nevada, Sage Hens; New Hampshire, Granite Boys; New Jersey, Blues or Clam-eaters; New York, Knickerbockers; North Carolina, Tar Heels; Ohio, Buckeyes; Oregon, Web-feet; Pennsylvania, Pennenites; Rhode Island, Gun Flints; South Carolina, Weasels; Tennessee, Whelps; Texas, Beef Heads; Vermont, Green Mountain Boys; Virginia, Beetles, and Wisconsin, Badgers.

J. W. W.

KNOXVILLE, IA.

Good Old Definitions.—For companion pictures to your "Good Old Etymologies," commend me to Johnson's "Good Old Definitions." I subjoin a few; fellow-correspondents may remember others perhaps.

Clinch: "A word used in a double meaning; a pun; a duplicity of meaning with an identity of expression."

A *pension* is "an allowance made to any one without an equivalent. In England it is generally understood to mean pay given to a state hireling for treason to his country."

The definition of *lexicographer* gives us a peep into his valuation of his own labors in that direction. "A writer of dictionaries; a harmless drudge, that busies himself in tracing the original and detailing the signification of words."

The following paints the man better perhaps than it defines the word. *Oats*: "A grain which in England is generally given to horses, but in Scotland supports the men." (Everybody knows Boswell's retort: "True, sir; but then see what horses they have in England, and what men in Scotland.")

Estrapade is "the defense of a horse that will not obey, who, to get rid of his rider, rises mightily before, and while his forehead is yet in the air, jerks furiously with his hind legs."

Network is "anything reticulated or decussated, at equal distances, with interstices between the intersections."

Dogbolt was a puzzler for the Doctor, and he confessed it. "Of this word," he says, "I know not the meaning, unless it be, that when meal or flour is sifted or bolted to a certain degree, the coarser part is called *dogbolt*, or flour for *dogs*."

But he was "all there" on the patron. *Patron*: "One who countenances, supports, or protects. Commonly a wretch who supports with insolence, and is paid with flattery."

A. K.

Dying Words of Noted People (Vol. vii, p. 27).—There can be added to the list the last words of Wesley: "The best of all is, God is with us;" and those last heard by the survivors from the lips of Sir Humphrey Gilbert: "We are as near heaven by sea as by land."

M. C. L.

NEW YORK CITY.

"I have succeeded in nothing, not even in dying."—Prince Jerome Napoleon.

"The Prince, who died at Rome, March 17, 1891, having lingered a few hours longer than was expected, it is said, uttered these words" (*Spectator*, March 21, 1891).

MENONA.

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NOTES.

DYING WORDS OF NOTED PEOPLE.

(CONTINUED FROM P. 98.)

Mozart: "You spoke of refreshment, my Emilie; take my last notes, sit down at the piano, sing them with the hymn of your sainted mother; let me hear once more those notes which have so long been my solace and delight."

Philip Melancthon: "I want nothing, and I am looking for nothing but Heaven." (Replying to friends present at his deathbed who had asked him if he wanted anything.)

General Francis Marion: "Thank God, I can lay my hand upon my heart and say, that since I came to man's estate, I have never intentionally done wrong to any one."

Horace Mann: "When you wish to know what to do, ask yourself what Christ would have done in the same circumstances."

Empress Maria Theresa: "I do not sleep; I wish to meet my death awake."

Marshal Joachim Murat: "Save my face; aim at my heart." (He was shot by his captors.)

Honoré Gabriel de Mirabeau: "Envelop me with perfumes and crown me with flowers, that I may pass away into everlasting sleep. Let me die to the sound of delicious music."

Rev. John Newton: "More light, more love, more liberty. Hereafter, I hope, when I shut my eyes on the things of time, I shall open them in a better world. What a thing it is to live under the shadow of the Almighty! I am going the way of all flesh; I am satisfied with the Lord's will."

Sir Francis Newport: "Whence this war in my heart? What argument is there now to assist me against matter of fact? Do I assert that there is no hell while I feel one in my own bosom? Am I certain that there is no after retribution when I feel a present judgment? Do I affirm my soul to be as mortal as my body when this languishes and that is vigorous as ever? O that any one could restore to me my ancient guard of piety and innocence! Wretch that I am, whither shall I fly from this heart? What will become of me?"

William Pitt, the Younger: "My country! Oh, how I love my country!"

Lord Henry John Temple Palmerston: "The treaty with Belgium! Yes, read me that sixth clause again."

Thomas Paine: "Taking a leap in the dark. Oh, mystery!"

Alexander Pope: "I am dying, sir, of a hundred good symptoms." (Addressed to a visitor, while sitting in a chair dying, after the physician, who had spoken hopefully of his illness, had gone out.)

Saint Paul: "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight. I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day."

Rev. Edward Payson: "The Celestial City is full in view—its glories beam upon me—its breezes fan me—its music strikes upon my ear, and its spirit breathes into my heart; nothing separates me from it but the

River of Death, which now appears as a narrow rill which may be crossed at a single step, whenever God shall give permission."

Saint Polycarp, Bishop of Smyrna: "O God of angels, and powers, and all creatures, and of all the just that live in Thy sight, blessed be Thou that hast made me worthy to see this day and hour, that hast made me a partaker among Thy holy martyrs! O grant that this day I may be presented before Thee among the saints, a rich and acceptable sacrifice according to Thy will, O Lord. I adore Thee for all Thy mercies, I bless Thee, I glorify Thee through Thy Only Begotten Son, the Eternal High Priest Christ Jesus, through whom, in the unity of the Holy Ghost, to Thee be glory, now and forever more. Amen." (He suffered martyrdom by fire at Smyrna.)

Rachel, the French tragic actress: "And must I part with these so soon?" (Alluding to her jewels.)

King Richard III: "Not one foot will I flee so long as breath bides within my breast, for He who shaped both sea and land, this day shall end my battles, or my life. I will die King of England."

John Randolph of Roanoke: "Remorse! remorse! Write it! write it! larger! larger!"

Jean Paul Richter: "My beautiful flowers, my lovely flowers!"

Jean Jacques Rousseau: "Throw up the window that I may once more see the magnificent scene of nature." (Addressed to his wife.)

Madame Marie Jeanne Philipon Roland: "O Liberty! Liberty! how many crimes are committed in thy name." (She was beheaded in 1793.)

Nicholas Ridley: "Be of good heart, brother, for our God will either assuage the fury of this flame, or enable us to abide it." (Addressed to Latimer at the stake, where they suffered martyrdom in 1555.)

Joseph Sutcliffe: "I have been thinking of the difference betwixt the death of Paul and of Byron. Paul said: 'The time of my departure is at hand; but there is laid up for me a crown.' Byron said:

"My days are in the yellow leaf,
The flower, the fruit of life is gone;
The worm, the canker, and the grief
Are mine alone."

Emperor Alexander Severus: "I have seen all things, and all things are of little value."

Socrates: "Crito, we owe a cock to Escalapius; pay it soon, I pray you, and neglect it not."

Sydney Smith: "Then he must not thank me; I am too weak to bear it."

Sir Philip Sidney: "I would not change my joy for the empire of the world."

Sir Walter Scott: "Lockhart, I may have but a minute to speak with you. My dear, be a good man, be virtuous, be religious, be a good man; nothing else will give you any comfort when you come to lie here."

Johann Christoph Friedrich von Schiller: "Many things are becoming clearer to me."

Madame de Staël: "I have loved God, my father and liberty."

Francis Suarez: "I did not suppose it was so sweet to die."

Rev. Thomas Scott: "This is heaven begun; I have done with darkness forever, forever. Satan is vanquished. Nothing now remains but salvation, with eternal glory—eternal glory."

Augustus Montague Toplady: "It will not be long before God takes me, for no mortal man can live after the glories which God has manifested to my soul."

William Tindale: "O Lord, open the King of England's eyes." (His last prayer at the stake, where he was strangled and burned in 1536.)

Emperor Titus Flavius Vespasian: "An emperor should die standing."

Hedley Shafto Vicars: "Cover my face! cover my face!" (Killed in a sortie before Sebastopol.)

William III, Prince of Orange: "Can this last long? Where is Bentick?"

Rev. George Whitefield: "I am dying."

Daniel Webster: "I still live."

William Wilberforce: "Let us talk of Heaven. Do not weep for me; I am very happy. Think of me, and let the thought make you press forward. I never knew happiness until I found Christ a Saviour. Read the Bible. Let no religious book take its place. Through all my perplexities and distresses, I never read any other book, and I never felt the want of any other. It has been my hourly study, and all my knowledge of the doctrines, and all my experi-

ences and realities of religion have been drawn from the Bible only. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." (Addressed to a friend present at his deathbed.)

General James Wolfe: "Support me, let not my brave soldiers see me drop; the day is ours; Oh! keep it." (Mortally wounded at Quebec.)

General John Ellis Wool: "This is the last flickering of a lamp that has long been burning."

William Wirt: "No! no!" (In response to a prayer that he might recover.)

Rev. John Wesley: "The best of all is, God is with us."

Cardinal Thomas Wolsey: "Alas! Master Kingston, if I had served God as diligently as I have served the king, he would not have given me over in my gray hairs. * * * Master Kingston, attend to my last request; tell the king that I conjure him, in God's name, to destroy the new pernicious sect of Lutherans; Master Kingston, the king should know if he tolerate heresy, God will take away his power. Forget not what I have said and charged you withal; for when I am dead ye shall peradventure understand my words."

Cardinal de Cisneros Himenes: "In Thee, Lord, have I trusted."

Ulrich Zwingle: "What evil is this? They can, indeed, kill the body, but they cannot kill the soul." (Mortally wounded at the battle of Cappel, in 1531.)

CONVERSE CLEAVES.

GERMANTOWN, PA.

FIRE-FLIES.

The brilliancy of the West Indian *cucuyos* is not exaggerated by writers, as I can testify from personal observation. At this time I have a dozen or more of them in my possession which were brought from Cuba by my son. They are specimens of the *Pyrophorus noctilucus*, figured and described in the "Century Dictionary" under "Pyrophorus" (p. 4876). The "eye-spots" emit a vivid emerald light in the dark, and the spot underneath, between the throat and the abdomen, appears even more brilliant, though the glow is rarely seen unless the

insect is on the wing. Half a dozen of them, when in full splendor, will give light enough to read by. Cotgrave's description is inaccurate in asserting that the "bird" has *two* "eyes" under the wings. He is correct, however, in saying that it flies only by night. The largest specimens I have are about an inch and a quarter in length, but I am told that they are not so large as some in Cuba.

W. J. R.

CAMBRIDGE, MASS.

BIRD HEARD IN THE NIGHT.

In one of Longfellow's earlier poems, "The Spirit of Poetry," he likens its silver voice to

"The rich music of a summer bird,
Heard in the still night, with its passionate cadence."

Of this, T. W. Higginson some years ago said: "The bird of which he was unquestionably thinking is the chipping-sparrow, or hair bird, whose note, monotonous by day, takes on a peculiar thrill of feeling when heard, as it frequently is for a few moments, in the profoundest hush of early summer nights. Nuttall says of it: 'For many weeks through the summer and during fine weather, this note is often given from time to time in the night, like the reveries of a dream.' But Longfellow wrote before Nuttall."

M. C. L.

NEW YORK CITY.

THE TALENT OF IMPROVISATION.

The following excerpt from an old volume of the New York *Herald*, will furnish THE AMERICAN NOTES AND QUERIES a clever example of the improvisatorial faculty in verse. The poem was the production of General George May Keim, of Reading, Pa., and appeared in the *Herald* early in 1840, as a communication from its Washington correspondent. Its author, General Keim, was at that time representing the Berks District in Congress, as successor to the Hon. H. A. Muhlenberg.

The circumstances under which the verses had their origin, are thus referred to by the correspondent:

"They were drawn forth, I am told, by a sort of challenge upon the improvisatorial

power in poetry. A certain brother member insisted to Keim that the talent was confined to Italy, that it never had and never could be exercised in our language, "What think you then," replied the General, "of Theodore Hook, in England, who can make a song, while he is singing it, embodying a droll description and character of every listener."

"Can he?"

"Yes; and though, as a British wag said, there is some difference between *Hook and I*, I think I can jingle rhyme as fast—as fast at any rate—as you can invent a subject for it."

"Done; I'll try you."

"Agreed; let's have a glass of wine and go to work."

The wine was produced, and the antagonist of the General began his story and went on as follows:

"The craftiness of Catherine de Medici is proverbial. Born in Florence, she there imbibed the obliquities of Machiavelian policy which then prevailed in Italy, and which she carried with her to France. She was married to Henry, son of Francis I. From her unbounded ambition she sacrificed France and her children to the passion for power. The death of her husband, Henry II, left her supreme. Then it was that the greatest extravagancies, the most cruel murders were committed, either at her suggestion, or with her connivance. Although a niece of Pope Clement VII, yet fearing the influence of Mary Stuart, who was married to her eldest son, she decided to favor the Protestants, and instructed a confidant, to whom she was much devoted, to prepare the way by an open recantation of the Roman Catholic faith before the assembled court. To this he tacitly assented, but when the moment arrived, he burst upon them with a strain of unsurpassed eloquence for the religion of France and the Pope, which had scarcely passed his lips before he was murdered. This then not unusual crime was perpetrated at the instance of Catherine by one of her new favorites, who consequently reveled in the smiles and honours of the great."

The time occupied in the concoction of the narrative was noted, whereupon General

George M. Keim began his task, taking a sip of wine between each verse, and completing the whole within the time bestowed upon the prose, the improvisatorial versification of which ran as follows, under the title of

"THE FATED ONE :

I.

"I mark'd his glowing countenance amid the joyous throng,
His spirit danc'd more buoyantly than e'er did minstrel's song,
Smiles greeted whereso'er he went—the cynosure was he
Of highest hopes and warmest hearts that beat rejoicingly !

II.

"What strain of fervid eloquence now falls upon the ear?
'Twas his, in freedom's holy fane, and ours the boon to hear,
Prophetic sounds are utter'd there, they breathe a magic spell,
The theme is of his native land, a land he lov'd too well.

III.

"His was a pure and holy zeal, which dwelt in burning tone,
On other and on nobler times, when great exploits were done;
It touched the anxious listener with truths she only knew,
Whose conscience sear'd with darkest deeds, still darker deeds pursue.

IV.

"But there is one whose sullen gloom bespeaks a dastard's part,
His haggard brow is branded with the baseness of his heart,
He lurks beneath the corridor, yet, with remorseless thrill,
His inmost heart is echoing the note of horror still.

V.

"Revenge gleamed from his threatening eye on the devoted youth,
Who dar'd sustain his family faith with fearlessness and truth,
He fell without a single pang, yet, with his latest sigh,
Exclaim'd, 'For thee, my much-lov'd land, for thee resigned I die.'

VI.

"And where is he whose vengeful steel has done the miscreant deed?
Amid the gay unfeeling throng he wears the honor'd meed!

The compeer of patrician birth, the knight of lady fair,
Who jesting greets the widow's grief—the orphan's silent tear."

Well, I cannot say but the General gained his battle gloriously.

CONVERSE CLEAVES.

GERMANTOWN, PA.

POLYGLOT PLACE-NAMES.

(CONTINUED FROM P. 99.)

Cornimont is French ; *Hornenberg* is German.

Cornwall is English ; *Cornouailles* is French.

Corsica is English ; *Corse* is French.

Corunna is English ; *La Corogne* is French ; *Coruña* is Spanish ; *The Groyne* is old-fashioned English.

Courtrai is French ; *Kortryk* is Flemish.

Cracow is English ; *Krakau* is German ; *Cracovie* is French.

Crickhowell is English ; *Crug-hywel* is Welsh.

Cumania is English ; *Kunság* is Hungarian.

Curzola is Italian ; *Korzul* is Slavic.

Cyprus is English ; *Chypre* is French ; *Kupros* is Greek ; *Kibris* is Turkish ; *Cybern* is German ; *Cipro* is Italian.

Dantzic is English ; *Danzig* is German ; *Gdansk* is Polish.

Danube is English ; *Donau* is German, and *Duna* is Hungarian.

Delémont is French ; *Delsberg* is German.

Deux-Ponts is French ; *Zweibrücken* is German.

Deva is Hungarian ; *Diemrich* is German.

Diedenhofen is German ; *Thionville* is French.

Dirschau is German ; *Szczewo* is Polish.

Ditro-Varhegy is Hungarian ; *Burgberg* is German.

Dixmude is French ; *Dixmuyden* is Flemish.

Dorpat is German ; *Yuriev* is Russian.

Dover is English ; *Douvres* is French.

Drave is English ; *Drau* is German.

Dresden is German ; *Dresde* is French.

Düdingen is German ; *Guin* is French.

Duino is Italian ; *Tybain* is German.

Dulcigno is Italian ; *Olgoon* is Turkish.

Dülln is German; *Bela-Banya* is Magyar.

Dunkirk is English; *Dunkerque* is French; *Düinkirchen* is German.

Ebro is Spanish; *Ebre* is French.

Echalleus in French; *Tscherlitz* is German.

Edinburgh is English; *Edimbourg* is French. *Edinborgo* is Italian.

Oberehnheim is German; *Obernai* is French.

Niederehnheim is German; *Neidernai* is French.

Eisenstadt is German; *Kis Martony* is Magyar.

Elsinore is English; *Helsingnör* is Danish.

Elvas is Portuguese; *Helves* is Spanish.

Ermeland is German; *Warmie* is French.

Eszek is Magyar; *Oszik* is Slavic.

Eupen is German; *Néau* is French.

Exin is German; *Ksynia* is Polish.

Èze is French; *Isa* and *Eza* are Italian.

Filehne is German; *Willen* is Polish.

Finstingen is German; *Fenêtrange* is French.

Fiume is Italian; *Rika* is Slavic.

Flatow is German; *Zlotowo* is Polish.

Florence is English; *Firenze* is Italian.

Flushing is English; *Vlissingen* is Dutch; *Flessingue* is French.

Frankfort is English; *Frankfurt* is German; *Francfort* is French.

Freyberg is German; *Przibon* is Moravian.

Friuli is Italian; *Friaul* is German.

Fünfkirchen is German; *Pecs* is Hungarian.

Fünen is German; *Fyen* is Danish; *Fionie* is French.

Furnes is French; *Veurne* is Flemish.

Gablonz is German; *Gablunka* is Czech.

Gales or *Galles* is French; *Wales* is English; *Cymry* is Welsh.

Gaye is German; *Kygow* is Slavic.

Gebweiler is German; *Guebwiller* is French.

Geib is German; *Hyby* is Magyar.

Geneva is English; *Genf* is German;

Genève is French; *Ginebra* is Spanish;

Ginevra is Italian.

Genoa is English; *Genova* is Italian; *Gènes* is French.

Ghent is English; *Gand* is French; *Gend* is Flemish; *Gante* is Spanish.

Gibraltar is Spanish; *Gibilterra* is Italian; *Jebel-Tarik* is Arabic.

Giurgevo is Turkish; *Giurgiu* is Rumanian.

Glarus is German; *Claruna* is Rumonsch.

Glatz is German; *Klodzko* is Polish.

Görz is German; *Gorizia* is Italian.

Görlitz is German; *Gorlic* is Polish; *Forlerz* is Wendish.

Göttingen is German; *Gætlingue* is French.

Grammont is French; *Geeradsbergen* is Flemish.

Gran is German; *Esztergom* is Magyar.

Gran river is German; *Garam* is Magyar; *Hron* is Slovak.

Granson is French; *Grandsee* is German.

Gravelines is French; *Gravelingen* is Flemish.

Grisons is French; *Graubündten* is German; *Grigioni* is Italian; *Grishun* is Rumonsch.

Grouingen is Dutch; *Groningue* is French.

Bliederstroff is French; *Blittersdorf* is German.

Gruyères is French; *Greyers* is German.

Gulpen is Dutch; *Galoppe* is French.

Güns is German; *Köszegh* is Magyar.

Gurkfeld is German; *Kersko* is Slavic.

Gergesdorf is German; *Gyor-Falva* is Magyar.

Hadersleben is German; *Hadersler* is Danish.

The *Hague* is English; 'S *Gravenhaag* is Dutch; *Haag* is German; *Aja* is Italian; *La Haye* is French.

Bois-le-Duc is French 'S *Hertogenbosch* is Dutch.

Hainaut is French; *Hennegowen* is Flemish; *Henngau* is German.

(To be continued.)

C. WARREN.

OLIVER CROMWELL AS OTHERS SAW HIM.

Temple Bar quotes these two curious extracts from contemporary annals:

"On Wednesday last was my Lord Protector's daughter married to the Earl of Warwick's grandson. Mr. Scobell, as a justice of the peace, tyed the knot after a godly prayer made by one of His Highness's divines; and on Thursday was the wedding feast kept at Whitehall, where they had forty-eight violins and fifty trumpets and

much mirth with frolics, besides mixt dancing (a thing heretofore accounted profane), till five of the clock yesterday morning.

"The Protectour threw about sack posset among all the ladyes to soyle their rich clothes, which they took as a favour, and also wett sweetmeates and dawbd all the stooles, where they were to sitt, with wett sweetmeates; and pulld of Riches his perucque, and would have throwne it into the fire, but did not, yet he sate upon it."

Jos. E.

REPLIES.

Blessing the Fields (Vol. vii, pp. 32, 54).—Your correspondent "A" will find a long article on this custom in Brand's "Antiquities." Several times in years gone by, I witnessed the ceremony in Roman Catholic countries in Europe, and I believe it is still performed to this day, save perhaps in France, where (if I mistake not) the government of the Republic has forbidden all out-of-door religious ceremonies. The only thing similar to it that I have seen in England is the annual "beating of the parochial bounds;" but this is merely a municipal affair, usually terminated (I speak from actual knowledge, so far as London is concerned) by a banquet at the expense of the rate-payers.

"Spelman derives this custom from the times of the Heathens, and that it is an imitation of the Feast called Terminalia, which was dedicated to the God Terminus, whom they considered as the guardian of the fields and landmarks, and the keeper of friendship and peace among men. The primitive custom used by Christians on this occasion was for the people to accompany the bishop or some of the clergy into the fields, where Litanies were made, and the mercy of God implored, that he would avert the evils of plague and pestilence, that he would send them good and seasonable weather, and give them in due season the fruits of the earth.

"The Litanies or Rogations then used gave the name of Rogation Week to this time. They occur as early as the 550th year of the Christian era, when they were first observed by Mamertius, Bishop of

Vienna, on account of the frequent earthquakes that happened and the incursions of wild beasts, which laid in ruins and depopulated the city.

"By the Canons of Cuthbert, Archbishop of Canterbury, made at Cloveshoo, in the year 747, it was ordered that Litanies, that is Rogations, should be observed by the clergy and all the people, with great reverence, on the seventh of the Calends of May, according to the rites of the Church of Rome, which terms this the greater Litany, and also, according to the custom of our forefathers, on the three days before the Ascension of our Lord, with fastings, etc."

The following is the account given of "Procession Weeke" and "Ascension Day" in Barnabe Googe's translation of the "Regnum Papisticum" of Naogeorgus, fol. 63:

"Now comes the day wherein they gad abroad, with
crosse in hande,
To boundes of every field, and round about their
neighbour's lande:
And, as they go, they sing and pray to euery saint
aboue,
But to our Ladie specially, whom most of all they
loue.
When as they to the towne are come, the church they
enter in,
And looke what Saint that Church doth guide, they
humbly pray to him,
That he preserve both corne and fruite from storme
and tempest great,
And then defend from harme, and send them store of
drinke and meat.
This done, they to the taverne go, or in the fieldes
they dine,
Where downe they sit and feede apace, and fill them-
selues with wine,
So much that oftentimes without the Crosse they
come away,
And miserably they reele, still as their stomache up
they lay,
These things three dayes continually are done, with
solemne sport,
With many Crosses often they vnto some church re-
sort,
Whereas they all do chaunt alowde, whereby there
streight doth spring
A bawling noyse, while euery man seekes hyghest for
to syng."

"Then comes the day when Christ ascended to his
father's seate,
Which day they also celebrate, with store of drinke
and meate.
Then every man some birde must eate, I know not
what to ende;
And after dinner all to Church they come, and there
attende."

The blocke that on the aultar still till then was seene
to stande,
Is drawne up hie aboue the rooffe, by ropes and force
of hande;
The Priestes about it rounde do stand, and chaunt it
to the skie,
For all these mens religion great in singing most doth
lie.
Then out of hande the dreadfull shape of Sathan
downe they throw,
Oft times with fire burning bright and dasht asunder
tho;
The boyes with greedie eyes do watch, and on him
straight they fall,
And beate him sore with rods, and breake him all
into peeces small.
This done, the wafers downe doe cast, and singing
Cakes the while,
With Papers rounde amongst them put, the children
to beguile.
With laughter great are all things done, and from the
beames they let
Great streames of water downe to fall, on whom they
meane to wet.
And thus this solemne holiday, and hye renowned
feast,
And all their whole deuotion here is ended with a
jeast."

Shaw, in his "History of Staffordshire," Vol. ii, Part i, p. 165, speaking of Wolverhampton, says: "Among the local customs which have prevailed here may be noticed that which was popularly called 'Processioning.' Many of the older inhabitants can well remember when the sacrist, resident prebendaries, and members of the choir, assembled at Morning Prayers on Monday and Tuesday in Rogation Week, with the charity children bearing long poles clothed with all kinds of flowers then in season, and which were afterwards carried through the streets of the town with much solemnity, the clergy, singing men and boys, dressed in their sacred vestments, closing the procession, and chanting in a grave and appropriate melody, the Canticle, Benedicite, Omnia Opera, etc.

"This ceremony, innocent at least, and not illaudable in itself, was of high antiquity, having probably its origin in the Roman offerings of the *Primitiæ*, from which (after being conformable to our purer worship) it was adopted by the first Christians, and handed down, through a succession of ages, to modern times. The idea was, no doubt, that of returning thanks to God, by whose goodness the face of nature was renovated, and fresh means provided for the sustenance and comfort of his creatures. It was discontinued about 1765." TOURIST.

Sinews of War (Vol. vii, p. 68).—The expression is also to be found in Fletcher's "Fair Maid," Act i, Scene 2. Cicero is said, on the authority of Adam's "Dictionary of English Literature," to have been the first to use the expression: "*Nervos belli pecuniam.*" H. R.

SCHENECTADY, N. Y.

For a very early instance of this see Cicero's fifth Philippic against M. Antonius:

"Est opinio decreturum aliquem Antonio illam ultimam Galliam quam Plan-
cus obtinet. Quid est aliud omnia ad bel-
lum civile hosti arma largiri? primum ner-
vos belli, pecuniam infinitam, qua nunc eget:
deinde equitatum, quantum velit."

It may not be out of place to recall that in his oration, "De imperio Cn. Pompeii," Cicero in like manner calls taxes the "sin-
ews of the Commonwealth."

"Etenim si vectigalia nervos esse rei pub-
licæ semper duximus, eum certe ordinem,
qui exercet illa, firmamentum cæterorum
ordinum recte esse dicimus."

A. ESTOCLET.

PHILADELPHIA, PA.

Swan's Island (Vol. vii, p. 17).—I dare say the words "Swan's Island for pride" refer to that large island to the east of Deer Isle, known to the postoffice authorities as Swan's Island, to some others as Swan Island, and to the United States Coast Sur-
vey as Burnt-Coat. But there is another island on the Maine coast called Burnt-Coat, as well as another Swan's Island. This latter lies in the Kennebec river, and constitutes the town (township) of Perkins. It is noteworthy as having been the birth-
place of the late Jacob Barker, once promi-
nent as a politician and banker. This com-
munication is intended to set forth the bar-
renness of our geographical nomenclature. For further example, I may refer to the fact that on this Maine coast there are *five* islets each called Burnt Island besides seven Long Islands. ISLANDER.

VERONA, ME.

Old Spanish Ditty (Vol. vii, p. 19).—My countryman C. y D. will find his ditty in Don Preciso's "Collección de Coplas," Madrid, 1799, that is to say when he has an

opportunity of consulting the book in the old country, for I doubt his ever doing so here.

A. y F.

Mount Tom (Vol. vii, p. 79).—If Fordyce B. Bragg will read Dr. J. G. Holland's "Bay-Path," he will find an explanation of the name of "Mount Tom;" whether founded on fact or not, I know not.

E. PRIOLEAU.

That Peculiar Case (Vol. vii, p. 81).—Under the above heading, at entry and page mentioned, "D. F.," of Minneapolis, asks for the name of a great French soldier whose remains were kept nine years in a granary, lying between the skeletons of a monkey and a camel. His name was Henri de la Tour D'Auvergne, Viscomte de Turenne, and he lived in the seventeenth century. Turenne was buried at St. Denis, among the kings, queens and other noble persons of France. During the Reign of Terror, St. Denis was desecrated, and the bones of its royal tenants destroyed. When Turenne's tomb was broken into, his remains were found to be in a state of perfect preservation. Just as the mummy of the great soldier was about to be consigned to a bed of quicklime, a representative of a medical institution requested that it be turned over to him, so that he might study the mode employed in the mummifying process. It was accordingly turned over to him, and was removed to the Jardin des Plantes, where it was kept nine years in an outbuilding (some say a granary), lying among the skeletons and mummified remains of tropical animals and birds, the spot assigned the great warrior being between the skeleton of a monkey and a camel.

J. W. W.

KNOXVILLE, IA.

Earl of Essex (Vol. vii, pp. 47, 90).—I am obliged to E. P. for correcting my *lapsus calami*, p. 47. I find by reference to my note-book, that the words "At Nottingham," which should have come after "whose epitaph," slipped out of their proper place, somehow, in my "copy" for the printer. For this I am sorry; yet I cannot say that I deeply regret a blunder which procured us E. P.'s communication, p. 90. TOURIST.

REFERRED TO CORRESPONDENTS.

Theosophy and Cigarettes.—"There seems to be some curious and inexplicable connection between theosophy and cigarettes. Mme. Blavatsky smoked them in excess, and Dr. Elliott Coues, the leading American theosophist and a man of rare intellectual attainments, also consumes quantities of them. One of his servant's regular duties is to keep a jar of Egyptian tobacco and a package of rice-papers at the doctor's side. Whenever the occult philosopher converses on his favorite topic, he punctuates his discourse every five minutes by plunging his fingers into the jar and deftly rolling a cigarette, which he lights with a perfumed wax match."

I find the above in my *Argonaut*; I rather think I saw this, and more, somewhere else; can any of your readers send more data, merely as a curiosity?

"GRANT AVE."

SAN FRANCISCO, CAL.

Impecuniosity.—According to Prof. Masson, this word was invented by Paul Hiffernan (1779-1877), a man who certainly knew all about the thing meant by this term. Can your correspondents find any other use of the word than his? G.

NEW JERSEY.

Pomegranates (Vol. vi, p. 214).—I have no wish to start any theological controversy in your columns, but I should like to inquire whether there are any rational grounds for the explanation offered, at the above reference, as to the significance of the pomegranate.

C. V. B.

BEVERLY, N. J.

Dick's Hatband.—What is the origin of the phrase, "As queer as Dick's hatband," or as crooked, etc. When a boy I often heard the addition, "It went around sixteen times and then wouldn't tie." Is this a part of the original phrase, or a later addendum? *Book News*, for July says, on the authority of Brewer's "Dictionary of Phrase and Fable," that the expression, "refers to the aspiration of Oliver Cromwell's son, Richard, to wear the English

crown, the 'hatband,' meaning the crown." I think this improbable, as the origin of this particular specimen of slang, which is, however, undoubtedly quite old. Can you throw light upon it?

ELLWOOD ROBERTS.

NORRISTOWN, PA.

Ganajoh-hore.—Is the Ganajoh-hore mentioned in Vol. vii, p. 287, the chieftain from whom Canajoharie, N. Y., was named? Also, why should he and his kin be spoken of as "Kings of Granajah?"

B. B. G.

RYE, N. Y.

Singular Plant-names.—I should like to gather a few of these, and beg leave to open the list with the following:

Man of the Earth, Good King Henry;
Life of Man; Lad's Love; Seven Years'
Love; Robin-run-the-edge.

W. E.

Grammar Question (Vol. v, pp. 27, 58, etc.).—Here is a tid-bit I came across in Allibone's "Dictionary of Authors:"

"Smith John, the most eminent divine of both his names,"

How is that for grammar, my Masters?"

LEARNER.

COMMUNICATIONS.

Anagrams (Vol. v, pp. 32, 156, etc.).—In a mass written by Josse Despré's for Prince Hercules of Ferrara, the tenor sings the subject

Re ut re ut re fa mi re,

the vowels in which correspond in order to those of the Duke's title in Latin

Hercules dux Ferarriæ.

Call this an anagram or aught else, is not courtly toadyism a noble thing? Æ.

Tu Quoque Argument (Vol. vii, pp. 39, etc.).—As curiosities in this connection, the following quotations from the "Century Dictionary" may be acceptable.

"The vulgar *tu quoque*, 'you're another,' which is part of the slang of the streets, is,

as might be expected, not modern" (Davies, "Sup. Eng. Gloss.").

"*Roister*: If it were an other but thou, it were a knaue.

M. Mery: Ye are an other your selfe, sir, the Lorde us both saue."

(Udall, "Roister Doister.")

" 'You mistake me, friend,' cries Partridge; 'I did not mean to abuse the cloth; I only said your conclusion was a non sequitur.'"

" 'You are *another*,' cries the sergeant, 'an' you come to that; no more a sequitur than yourself'" (Fielding, "Tom Jones").

AN OLD STUDENT.

CINCINNATI.

Rum.—"The word 'rum,' in Skeats' recent 'English Dictionary,' is said to have been derived from the Malayan language. He instances its use as early as the year 1675. The new 'Century Dictionary' finds it in use as early as 1661. Lexicographers would do well to read that great repository of historical facts, our own 'Colonial Records of Connecticut.' In Vol. i, p. 255, the 'Berbados Liquor, commonly called Rum, Kill Deuill, or the like,' is not only mentioned, but sufficiently defined. This was in April, 1654" (*Boston Transcript*).

"Mallecho" or "Malicho."—This Shakespearian word usually interpreted "evil doing," or "mischief," is not improbably related to the Spanish *malhecho*, and to the Latin *maleficium*. It is interesting to note that, according to Barrow and Leland, the English Gypsies use the word *malleco* in the sense of "false." See Appendix (p. 160) to Smart and Crofton on "The Dialect of the English Gypsies," second edition, London, 1875.

COVENTRY GARDNER.

LONG ISLAND.

Blizzard (Vol. vii, p. 88, etc.).—The surname Blizzard is well known throughout the central part of New Jersey. I dare say a good search through the city directories would show that the name is not so very uncommon in other parts of the country.

C. B.

PHILADELPHIA, PA.

Unlucky Names (Vol. vii, p. 82).—Jane Beaufort, or Joanna of Somerset, as she is sometimes called from her father's title as Duke of Somerset, was not herself cruelly murdered. Her husband, James I, of Scotland, was assassinated by a band of his ferocious nobles, who liked not his severe reforms. His widow lived to marry a second husband, James Stuart, called the "Black Knight." Montaigne, in his "Essay on Names," says that "certain names are thought unlucky—I know not why—as among us, John, William and Benedict; also in certain nations, as the Ptolemys of Egypt, the Henrys of England, the Charleses of France, the Baldwins of Flanders, and the Williams of Guienne." Miss Yonge, in her "Christian Names," says the misfortunes of John "Lackland" and Jean le Bon of France caused a superstition that theirs was an ill-omened name to royalty, so when John Stuart came to the Scottish throne, he termed himself Robert III, without, however, averting the doom of his still more unlucky surname. Yet Juan in Spain and Joao in Portugal were fortunate names on the throne. La Mothe le Vayer gravely asserts that all the Queens of Naples named Jane and all the Kings of Scotland named James were uniformly unfortunate. Disraeli tells us that it is a vulgar notion that every female of the name of Agnes is fated to go mad, and in Durham there is a curious custom of calling any female of weak intellect a "silly Agnes." Suetonius observes that all those of the family of Cæsar who bore the name of Caius, perished by the sword, and the Emperor Septimius Severus consoled himself for the licentious life of his Empress Julia by the fatality attending those of her name. When the censors numbered the citizens of Rome, they always began with a name of good omen, as *Salvius Valerius*. Cæsar, on his African expedition, gave a command to an obscure and distant relative of the Scipios, to please the popular prejudice that the Scipios were fortunate in Africa. Lucky names, too, were chosen to enroll their levies, such as *Victor*, *Felix* and *Faustus*. When an expedition had been planned under *Atriussebiger*, the soldiers refused to proceed under a commander with so unlucky a name.

E. P.

Poetical Alliteration.—Are amateurs of this kind of feat acquainted with a certain poem of 284 lines, every word in which begins with the letter P, under the heading

"Pugna Porcorum per P. Porcium, Poëtam.*
Paraclesis pro Potore.

"Perlege porcorum pulcherrima proelia, Potor
Potando poteris placidam proferre poesin."

Niverstadii, etc.
1720.

Or have they read a shorter one (only ninety-three lines!) named

"Canum Cum Catis Certamen.*
Carmen Compositum Currente Calamo
C. Cattulli Caninii.
Auctor est Henricus Harderus."

Every word in this poetical freak begins with a C, as well as in the 148 lines composing "Hugbaldi Monachi Ecloga de laudibus calvitii, etc."*

Or again did they ever light upon the following "Serenade in M flat," which *Yankee Blade* credits to Landon Hermit's "Songs of Singularity?"

"My Madeline! my Madeline!
Mark my melodious midnight moans,
Much may my melting music mean,
My modulated monotones.

"My mandolin's mild minstrelsy,
My mental music magazine,
My mouth, my mind, my memory,
Must mingling murmur 'Madeline.'

"Muster 'mid midnight masquerade,
Mark Moorish maidens, matrons mien,
'Mongst Murcia's most majestic maids,
Match me my matchless Madeline.

"Mankind's malevolence may make
Much melancholy music mine;
Many my motive may mistake,
My modest merits much malign.

"My Madeline's most mirthful mood
Much mollifies my mind's machine;
My mournfulness's magnitude
Melts—makes me merry, Madeline!

"Match making ma's machinate,
Manœuvring misses me misween;
Mere money may make many mate,
My magic motto's 'Madeline.'

"Melt, most mellifluous melody
'Midst Murcia's misty mounts marine,
Meet me by moonlight—marry me,
Madonna mia!—Madeline."

* See J. Appleton Morgan's "Macaronic Poetry," New York, 1872.

The efforts of our poets in that direction are familiar, but bear repeating; a collection of alliterations (in greater frequency than in couples) might be interesting; who will add to these?

"In a somere season whan softe was the sonne."
(*"Piers Ploughman."*)

"But in a May morning on Malvern hills
Me befel a ferly of fairy methought;
I was weary of wandering and went me to rest
Under a broad bank by a burn side
And as I lay and leaned and looked on the waters
I slumbered in a sleeping, it sounded so merry."
(*Id.*)

"He thurgh the thickest of the throng gan thrests."
(Chaucer.)

"With stony eyes, and heartless, hollow hue."
(Spenser.)

"With blade, with bloody blameful blade,
He bravely broached his boiling bloody breast."
(Shakespeare.)

"Full fathom five thy father lies."
(Shakespeare.)

"You that do Dictionaries' method bring
Into your rimes, running in rattling rows."
(Sidney.)

"For apt alliteration's artful aid."
(Churchill.)

"The fair breeze blew, the white foam flew
The furrow followed free."
(Coleridge.)

"Here files of pins extend their shining rows
Puffs, powders, patches, bibles, billets-doux."
(Pope.)

"Weave the warp and weave the woof
The winding sheet of Edward's race."
(Gray.)

"By butcher born, by bishops bred
How high his haughty honour holds his head!"
(An epigram on Card. Wolsey.)

I. V.

The Lapland Bible.—"The Lapps have the Bible in their own tongue, and few stories are more interesting than the account of its translation. Over thirty years ago a series of religious riots took place in a number of villages in Lapland, and among the rioters was one Lars Haetta.

"During the riots several homicides occurred and Lars and some others of his companions were committed to prison on a charge of murder. They were found guilty and several were hanged. But in consideration of his youth, Haetta was condemned to life-long imprisonment. Commiserating his condition, his keepers and the prison chaplain extended to him such favors as could safely be granted to a life-long prisoner, and, finding them rewarded by good conduct, took especial pains to teach him to read and write.

"Lars became interested in the Bible, grew day by day more fond of reading it, and finally formed the bold project of translating it into his native tongue. Through many weary years the labor went on, for Lars was no great scholar, and the Lapp language, as may be readily supposed, is not a fluent literary medium of thought.

"But finally the work was done, the Bible translated and printed in the language of Lapland, and the remainder of Haetta's sentence was commuted. He was living as late as 1870, and though an old man, was still active, and often served parties of travelers as a guide" (*N. Y. Home Journal*).

"Burry," a Bureau.—In the *Century Magazine*, article on "Women at an English University" (alluded to in your Editor's Bric-a-brac, p. 72), I came across a word which to me is new, and, in common with many new things, hardly seems an improvement on the old.

"One very characteristic article of furniture in every Newnham room is the oak bureau—'burry'—which besides serving as a writing-table, possesses the most astonishing capacity for receiving anything and everything."

An innovation should recommend itself in some way or other; what advantage does "burry" possess over "bureau?" It may be, perhaps, that the desire to avoid the English "you"-sound in the French *bureau* had something to do with the transformation of the latter; or perchance the idea of being able to "bury" anything in this article of furniture may have vaguely influenced the change of its original name.

CARLTON.

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NOTES.

POLYGLOT PLACE NAMES.

(CONTINUED FROM P. 113).

Hanover is English; *Hannover* is German; *Hanovre* is French.

Hatzfeld is German; *Zsomboly* is Magyar.

Haussbrun is German; *Haszprunka* is Magyar.

Havana is English; *Habana* is Spanish; *Avana* is Italian; *La Havane* is French.

Hermannstadt is German; *Nagyszeben* is Hungarian

Herrengrund is German; *Urvölgy* is Magyar.

Herzogenrath is German; *Rolduc* is French.

Hirschberg is German; *Dokzy* is Czech.

Hirsingen is German; *Hirsingue* is French.

Hohenstadt is German; *Harbzeh* is Moravian.

Holyhead is English; *Caer-Gybi* is Welsh. *Horn* is Dutch; *Hornes* is French.

Huningue is French; *Hüningen* is German.

Ilbo is Aungarian; *Neudorf* is German.

Illava is Hungarian; *Illau* is German.

Ixelles is French; *Elsene* is Flemish.

Jazygia is English; *Jászság* is Magyar.

Juliers is French; *Jülich* is German.

Jura is French; *Leberberg* is German; *Giura* is Italian.

Jutland is English; *Jylland* is Danish; *Jütland* is German.

Kassa is Hungarian; *Kaschau* is German.

Kerzers is German; *Chietres* is French.

Kesmark is Hungarian; *Kaisersmarkt* is German.

Kestenholz is German; *Châtenois* is French.

Kirchdorf is German; *Sepes Varallya* is Hungarian.

Kniesen is German; *Gnezda* is Hungarian.

Kolos is Hungarian; *Salzgrub* is German; *Koshakea* is Roumanian.

Königsberg is German; *Krolewicz* is Polish.

Königsberg is German; *Mj-Banya* is Magyar.

Kovno is Russian; *Kanen* is German.

Körmöcz Banya is Magyar; *Kremnitz* is German.

Kronstadt is German; *Brasso* is Magyar.

La Guayra is Spanish; *La Goayre* is French.

Lampeter is English; *Llanbedr* is Welsh.

Lauffen is German; *Lauffon* is French.

Lausanne is French; *Losanna* is Italian.

Laybach is German; *Lublana* is Slavic.

Leau is French; *Leeuw* is Flemish.

Leeuwarden is Dutch; *Lieuwert* is Frisian.

Leghorn is English; *Livorno* is Italian; *Livourne* is French; *Liorna* is Spanish.

Liebitz is German; *Lajbicz* is Magyar; *Libiczium* is Slavic.

Leipsic is English; *Leipzig* is German.

Lemberg is German; *Lwow* is Polish.

Leobschütz is German; *Hlubzien* is Slavic.

Lerida is Spanish; *Lleyda* is Catalan.

Les Bois is French; *Rudisholz* is German.

Leuk is German; *Louèche* is French.

Leutschau is German; *Löcse* is Magyar.

Leyden is Dutch; *Leyde* is French.

Liège is French; *Luik* is Flemish; *Lüttich* is German.

Lille is French; *Rijssel* is Flemish; *Lilla* is Italian.

Lisbon is English; *Lisboa* is Portuguese; *Lisbonne* is French; *Lissabon* is German; *Lisabona* is Italian.

Lissa is Italian; *Vis* is Slavic.

Lissa is German; *Leszno* is Polish.

Littau is German; *Littowle* is Moravian.

London is English; *Londra* is Italian; *Londres* is French; *Londen* is Dutch.

Louvain is French; *Löwen* is German; *Leuven* is Flemish.

Lublo is Magyar; *Lublau* is German.

Lucca is Italian; *Lucques* is French.

Lusatia is English; *Lausitz* is German; *Lausace* is French.

Lyon is French; *Lyons* is English; *Leon* is Spanish; *Lione* is Italian.

Majorca is English; *Mallorca* is Spanish; *Majorque* is French.

Malta is English; *Malte* is French.

Mantua is English; *Mantova* is Italian; *Mantoue* is French.

Mariakirch is German; *Sainte marie aux mines* is French.

Marseilles is English; *Marseille* is French; *Massiglia* is Italian; *Marsella* is Spanish.

Martigny is French; *Martinach* is German.

Mechlin is English and Dutch; *Mecheln* is German; *Malines* is French.

Mentz is English; *Mainz* is German; *Mayence* is French.

Mense is French; *Maas* is Dutch.

Milan is English; *Milano* is Italian; *Mailand* is German.

Minorca is English; *Menorca* is Spanish; *Minorque* is French.

Misocco is Rumonsch(?); *Maisox* is German.

Moldau is German; *Wltawa* is Bohemian.

Mons is French; *Bergen* is Flemish.

Montbéliard is French; *Mömpelgard* and *Mümpelgard* are German.

Mont Cervin is French; *Monte Silvio* is Italian; *Matterhorn* is German.

(To be Continued.)

C. WARREN.

CURIOUS REMEDIES.

(VOL. VII, P. 33.)

Buffalo Valley folk-lore would seem to abound in these, judging by this extract from the current issue of *The Journal of American Folk-Lore*:

"One born on Sunday is supposed to have the power to cure the headache.

"To cure a snake-bite, kill the snake and swallow the heart.

"Cure ague by tying it to a tree.

"Goitre: look at the waxing moon, pass your hand over the diseased parts and say: 'What I see must increase; what I feel must decrease.'

"Sprains are cured by rubbing, on the first Friday after the full moon.

"Certain diseases are cured by allowing a black cat to eat some of the soup given to the patient.

"Goitre is cured by rubbing the neck three times with the hand of a corpse.

"To cure a boy of homesickness, put salt in the hems of his trousers and make him look up the chimney.

"Flesh wounds in a horse are cured by probing with the terminal buds of a peach limb, then tie a string around the limb and hang it in the chimney. As the limbs burn away the wounds will heal.

"'Falling away' is cured, in a child, by placing it in the oven.

"Place a buckwheat cake on the head to drive away pain.

"Cure whooping-cough by breathing the breath of a fish.

"Also, cure a child of whooping-cough by placing it in the hopper of a mill until the grist is ground.

"To cure 'falling away' in a child, make a bag of new muslin and fill it with new things, and place it on the breast of a child. It must remain there nine days. Meanwhile the child must be fed only on the milk of a young heifer. After the nine days carry the bag by the little finger to a brook that flows towards evening and throw it over the shoulder. As the contents of the bag waste away the child will recover.

"If you pick your teeth with the nail of the middle toe of the owl, you will never have toothache.

"To remove warts from the hands:

"Steal a piece of meat and bury it under the drop of the house.

"Cut an apple, a turnip, or an onion in halves; rub the warts with the pieces, and bury them under the drop of the house.

"Wash your hands in the water found in a hollow stump, and if you never see the stump again the warts will go away.

"If you see two persons riding a gray horse, say, 'If you take them, take these,' and pass one hand over the other."

A. D. E.

AFTER FIFTY YEARS' STRUGGLE.

A reproduction of Cornelius Matthews' Appeal, which appeared in *Graham's Magazine* for September, 1842, may now prove interesting both to those who nobly fought the copyright fight and won it, and to the spectators of their gallant struggle:

"AN APPEAL

"TO AMERICAN AUTHORS AND THE AMERICAN PRESS IN BEHALF OF AN INTERNATIONAL COPYRIGHT.

"*Gentlemen*:—You have the credit, at this moment, of ruling the world—at least your part of it; and cannot yet enact a single statute by which your share of wordly right and profit shall be secured to you. Walking, in the world's eye, as strong and beautiful as angels, you cannot perform the day's work, counted either in money or in bill-making influence, of a rude Missourian or a lean Atlantic citizen.

"Aiding, as you do, by your inventive genius in all the great enterprises of the day—pushing forward every great and good undertaking to an issue of success—you lack the will or the skill to create a simple mill-contrivance by which your grain may be ground and bread furnished to your board.

"You project, but do not realize. You sow, but do not reap. You sail to and fro—merchantmen and carriers to all the world of thought—the whole ocean over, but find no harbor and acquire no return. How much longer you will consent to keep the wheels of opinion in motion: to do the better part of the thinking and writing of these twenty-six States, without hire or fee, it rests

with you to say. I merely put the case to you to see how it strikes you.

"I address you in the mass, writers of books and framers of paragraphs together, because, at bottom, all who wield the pen have interests in common; and because I am anxious (I confess it) to have the whole force of the Press, whatever shape it takes, combined and consolidated against an injustice which could not live an hour if the Press knew its rights and its strength. The rights and the respectability of the one are, in the end, the rights and the respectability of the other; based in both cases on the worth and dignity of literary property.

"No community is secure, it seems to me, where any law or fundamental right is systematically violated.

"Either by instant vindication, through blood, and pillage, and massacre; or by the more silent and deadlier agency of the opposite wrong and a whole brood of fierce allies sprung from its loins, is this truth, at all times, asserted and made good. From the original wrong, lying in many cases close to the heart of society, there spreads a secret and invisible atmosphere of pestilence, in which all kindred rights moulder and decay, until their life at last goes out at a moment when no man had guessed at such a result. Neither statesmen nor people are, therefore, wise in tampering with a single principle: or in yielding a jot of the immutable truth to plausible emergency or the fair-seeming visage of an immediate good.

"The law of property, in all its relations and aspects, is one of these primary anchors and fastenings of the social frame. And what evils, I am asked, have grown from the alleged neglect of literary property? I will mention one by way of illustration.

You are all of you aware, by this time, that the extensive printing and publishing establishment of Harper & Brothers, Cliff street, New York, was burned in the early part of June; and that a heavy loss accrued to them from the burning.

"The fire was attributed, immediately after it occurred, by the public prints to the hand of design. '*It is supposed that one object of the incendiaries was to obtain copies of a new novel, by James, of which the Messrs. Harper had the exclusive possession.*'

Another paper enlarges this statement—"we see suspicions expressed that the object was to get possession of a new novel, "Morley Ernstein," which was in sheets, *for cheap publication.*" Here is a natural, logical sequence, and just such a one as might have been expected. If the conjecture should not prove a fact, it ought to be one, because this is just the period and the very order in which we might expect an incident of this kind to occur; perhaps not on quite so large a scale, nor with the necessary melodramatic admixture of fire. It might have been a plain burglary, prying a warehouse door open with a bar, for a copy; or, knocking a man over, at the edge of evening, and plucking the sheets from under his arm.

"Piracy and burning are, perhaps, so nearly akin that, after all, they have wrought out the sequence more naturally than if it had been left to the friends of copyright to suggest to them in what order they should occur. In Elia's legend, a building is burned that a famishing Chinaman may have roast pig; in the reality of the present fire a publisher's warehouse was put in flames, not only to prevent a famishing author from having roast pig in *presenti*, but also, by a decisive blow, to further the good principle, that there should be no roast pig (nor even salt and a radish) for famishing authors in all future time. Let it not be said I press this point, a mere surmise, too far. Surmise at it is, receives countenance and consistency from a previous fact, namely, that one of the large republishing newspapers was charged, not long since, by the other—and this was made a matter for the Sessions—with the felony of abstracting the sheets of an English work from the office of its rival. This—an invasion of property—is only one of the external evils growing out of a false and lawless state of things. Of others which strike deeper; which create confusion and error of opinion; which tend to unsettle the lines that divide nation from nation; to obliterate the traits and features which give us a characteristic individuality as a nation—there will be another and more becoming opportunity to speak.

"As it is, by fair means or foul, the weekly newspaper press, with its broad sheet spread to the breeze, is making great head against

the slow-sailing progress of such as trust to the more regular tradewinds for their speed. And this, fortunately (as error cannot long abide in itself) is creating changes of opinion of infinite advantage to the great cause of international copyright.

"A little while ago, we had the publishers petitioning and declaiming against an international copyright (I forget what arguments they employed), and, lo! their breath is scarcely spent when the ground slides from under them, and the whole publishing business—at least a considerable section of it—which they meant to uphold by false and hollow props, has tumbled into chaos, and an organic change has passed through the world of publication. Now they begin—and we are glad to have so powerful and so respectable a body converts to our side, on whatever terms—to see the matter in a new light; the affection for the people, and the cheap enlightenment of the people, and the people's wives and children, which they made bold (out of an exceeding philanthropy) to proclaim in market-places and the lobbies of Congress, is wonderfully dwindled.

"It isn't a pleasant thing, after all, to have one's printing-house and bindery burned to the ground, even for so laudable an object. Suppose we have the law: a little civilized recognition of the rights of authors (merely by way of clincher, however, to the absolute, primary and indefeasible rights of publishers) might be an agreeable change from this barbarous system of non-protection. The old plan, it must be admitted, has its disadvantages. Let's have the law! And here you may suppose the hats of certain old, respected and enterprising publishers to rise into the air, in a sort of fervor or ecstasy, which it is entirely out of their power to control.

(*To be continued.*)

THE TALENT OF IMPROVISATION.

(VOL. VII, P. 112.)

I think I can cap Mr. C. Cleaves's instance (remarkable though it be) of the power of improvisation. Alexander Hamilton Bogart, a hopeful poet, who died in this city in 1826, often astonished his friends by the rapidity of his composition.

One day, in a circle of intimate friends, among whom were Colonel John B. Van Schaick and Charles Fenno Hoffman, he was asked to dash off an acrostic on Lydia Kane.

The Colonel, who had been looking over a copy of Byron, remarked that the name "Lydia Kane" contained exactly as many letters as there were lines in a stanza of "Childe Harold," and proposed that the lines in the acrostic should end with the same words as those terminating whatever stanza his finger might rest upon, on his opening the book at random.

This arduous test was good-naturedly submitted to. The stanza hit upon was the following:

"And must they fall? the young, the proud, the brave,
To swell one bloated chief's unwholesome reign?
No step between submission and the grave?
The use of rapine and the fall of Spain?
And doth the power that man adores ordain
Their doom, nor heed the suppliant's appeal?
Is all that desperate valor acts in vain?
And counsel sage and patriotic zeal,
The veteran's skill, youth's fire, and manhood's heart
Of steel?"

In ten minutes' time, young Bogart had finished this acrostic:

"Lovely and loved o'er the unconquered	brave
Your charms resistless, matchless girl, shall	reign!
Dear as the mother holds her infant's	grave
In Love's own reign, warm, romantic	Spain!
And should your Fate to court your steps	ordain,
Kings would in vain to regal pomp	appeal,
And lordly bishops kneel to you in	vain,
Nor Valor's fire, Law's power, nor Churchman's zeal,	
Endure 'gainst Love's (time up!) untarnished steel!"	
B. VAN W.	

ALBANY.

QUERIES.

Sabbath.—What may be the original meaning or meanings of the word *Sabbath*? Has it really no connection with the Greek *ἐπτά*, with the Latin *septem*, and our *seven*?

I confess I should like to see a connection established; I have been told that this was a mere coincidence; but "a coincidence" seems such an easy way to explain matters and it occurs (in my opinion) so frequently in philological discussions!

AN OLD FRIEND.

PHILADELPHIA.

Authorship Wanted.—Some twenty years ago I learned this, and I have long supposed that it was one of Dr. O. W. Holmes' quaint fancies; but on a recent examination of his works I have failed to discover the stanza. Will some of your readers kindly inform me to whom it should properly be assigned?

"The sky is like a drinking cup that was overturned of old,
And it poureth in the eyes of men its wine of airy gold.
We drink that golden wine all day, until it is drained up,
And are lighted off to bed with the jewels in the cup."

J. P.

PHILADELPHIA, PA.

"Touched the chord of self, which trembling passed in music out of sight."

Please give the authorship and place to find the above.

W. S.

PT. PLEASANT.

Author wanted, and where to be found:

"Every word of God is full of instruction, looking many ways."

A. L. W.

WATERBURY, CONN.

Location of a Jersey Epitaph Wanted.—I would be glad to know the location of the enclosed, given in my *Morning Advertiser*, a few weeks since:

"The subjoined epitaph, it is said, may be seen upon a tombstone in Jersey. It manifests a defiance of public opinion not usual in graveyard inscriptions:

"Reader, pass on! don't waste your time
O'er bad biography and far worse rhyme;
For, what I am this crumbling clay insures,
And what I was is no affair of yours."

NEW YORKER.

"Drinking" Tobacco.—How early did the expression come to this country? Until how late was it in use?

OLD VIRGINIA.

Name of American Diamond.—What was the name given to a rather famous diamond found several years ago in Chesterfield county, Virginia?

W. T. R.

GALENA.

"Colored" as a Euphemism.—When was this first used as a substitute for "negro?"

Let me mention, not as an answer to my own query, but as a curiosity, that as early as 1832, a certain Miss Crandall created considerable excitement in the township from which I write, by proposing to open a school for the instruction of "young ladies and little misses of color."

A. S.

CANTERBURY CT.

Doctor Angelicus.—Can any of your readers put me in the way of getting a copy of a poem on S. Thomas Aquinas, entitled "Doctor Angelicus," and beginning:

"Cross this aisle, within yon chapel
Kneel amid the chequered shade."

It appeared originally in the London *Rambler* (not Dr. Johnson's, but a more recent periodical), and was copied into the St. Louis *Leader*, under Dr. J. V. Huntington's editorship. I would gladly do as much for any person who will send me a copy of the poem, or direct me to any book or recent American periodical in which I can find it.

E. C. A.

PUBLIC LIBRARY, TAUNTON, MASS.

Cyrus and Physical Exercise.—I want to quote the (by me, long-forgotten) *ipsisima verba* of that meeting between Cyrus and Lysander, at which the king stated to his astonished visitor that amid the pomp and luxury in which he lived, he never went to bed without having taken some violent physical exercise. Where shall I find them in the original? Could you afford a small corner for them, if not too long?

SENEX.

Knight Errantry.—Was Knight Errantry ever actually put in practice? Or is it merely a figment created by the romancers?

R.

Bummer.—Is this an Americanism? When was it first used? What is the meaning of it?

JAS. WHITE.

Mens curva in corpore curvo.—To whom was this parody on *mens sana in corpore sano* applied?

R. N.

GEORGETOWN.

Mottoes for Book Covers.—May I apply to your readers for some good mottoes for book covers, in English or in any of the other commonly-known languages, living or dead?

Last May I read a couple in the *New York Herald*; one I hardly cared for:

"If any one should borrow me,
Don't bother to keep my cover clean,
For I am made of linen cloth
And can be washed again."

Another was slightly more to my taste:

"Fear not, nor soil not,
Read all, but spoil not."

You can improve on these, I feel sure.
BOOKWORM.

NEW YORK.

Tutor Murdered by His Pupils.—What celebrated teacher was put to death by his pupils?
R.

RYE, N. Y.

Patron Saint of Mexico.—Do any of your correspondents happen to be able to tell me who the patron saint of Mexico is?

T. ELLWALL.

Toga.—The old Romans called their robe, or gown, the *toga*. In the Asiatic country of Gilgit, where many of the people speak an Aryan language of very interesting and ancient type, the man's robe is called a *choga*. Can there be any connection between these words?

C. BEVILL.

TOLEDO.

Pocoson or Pocoxin.—The extensive swamps of our Southern States are often called as above. The name is prevalent at least from Virginia to Alabama; what is its origin?
N. N.

BOSTON, PA.

The Portraits on our Currency.—Can you name for me the various portraits on our national currency?

W. DESMOND.

[We believe them to be as follows: On United States notes—\$1, Washington; \$2, Jefferson; \$5, Jackson; \$10, Webster; \$20, Hamilton; \$50, Franklin; \$100, Lincoln;

\$500, Gen. Mansfield; \$1000, Dewitt; \$5000, Madison; \$10,000, Jackson. On silver certificates—\$10, Robert Morris; \$20, Commodore Decatur; \$50, Edward Everett; \$100, James Monroe; \$500, Charles Sumner; \$1000, W. L. Marcy. On gold notes—\$20, Garfield; \$50, Silas Wright; \$100, Thomas H. Benton; \$500, Lincoln; \$1000, Alexander Hamilton; \$5000, James Madison; \$10,000, Andrew Jackson.—ED. A. N. & Q.]

Angle-dog.—When I was a youth, in Western-Central Massachusetts, a very common name for the earthworm was Angle-dog. Angle-twitch and Angle-touch are common enough names in England, and angle-worm is common everywhere, but angle-dog so far as I know is quite local. Did any of your correspondents hear it elsewhere?
G.

NEW JERSEY.

Superstition in High Places.—I have come across this scrap:

"By command of Queen Victoria, Mr. Martin, Director of the Institute for the Blind, has attended to the making of a cradle for the newly-born child of Princess Beatrice of Battenberg. The cradle is to be made entirely by blind men and women. The Queen firmly believes that objects made by blind people bring luck" (*Wiener Allgemeine Zeitung*).

Can this really be a fact?

MATTER-OF-FACT.

CAMBRIDGE, MASS.

REPLIES.

Blessing the Fields (Vol. vii, pp. 115, etc.).—In "The Epistles and Gospels," etc., London, imprinted by Richard Bankes, 4to, b. l. fol. 32, is given a sermon in the Crosse Dayes or Rogation Dayes." It begins thus:

"Good people this weke is called the *Rogation Weke*, bycause in this weke we be wont to make solempne and generall supplications or prayers which be also called *Lytanyes*." The preacher complains: "Alacke for pitie! these solemne and accustomed"

processions be now growen into a right foule and detestable abuse, so that the mooste parte of men and women do come forth rather to set out and shew themselves, and to passe the time with vayne and unprofitable tales and mery fables, than to make generall supplications and prayers to God, for theyr lackes and necessities. I wyll not speake of the rage and furour of these uplandysh processions and *gangynges about*, which be spent in ryoting and in belychere. Furthermore, the *Banners* and *Badges* of the *Crosse* be so unreverently handled and abused, that it is merveyle God destroye us not in one daye. In these Rogation Dayes, if it is to be asked of God, and prayed for, that God of his goodness wyll defende and save the corne in the felde, and that he wyll vouchsave to pource the ayer, for this cause be certaine Gospels red in the wyde felde amonges the corne and grasse, that by the vertue and operation of God's word, the power of the wicked spirites, which keepe in the air and infecte the same (whence come pestilences and the other kyndes of diseases and syknesses,) may be layde downe, and the aier made pure and cleane, to th' intent the corne may remaine unharmed, and not infected of the sayd hurteful spirites, but serve us for our use and bodely sustenance."

R. S.

Moll Pitcher (Vol. vii, pp. 32, 93, etc.).—In Hawthorne's "Blithedale Romance," it is said, "Moll Pitcher, the renowned old *witch of Lynn*, broomstick in hand, showed herself prominently in the midst, as if announcing all these apparitions to be the offspring of her *necromantic* art;" and again: "I'll root him in the earth with a *spell* that I have at my tongue's end," squeaked Moll Pitcher, "and the green moss shall grow all over him before he gets free again." *This Moll Pitcher was a witch*, but what is her story beyond these slight allusions in Hawthorne I do not know.

E. P.

MEMPHIS, TENN.

Land of Lakes (Vol. v, p. 269).—This name, it would seem, is sometimes given to Finland. See *Harper's Magazine* for February, 1891.

M.

RHODE ISLAND.

Indigenous Tea Substitutes (Vol. vii, p. 67).—Sassafras tea is *not* made of the *bark* or *leaves* of the sassafras plant or shrub, but of the *root* alone, steeped in boiling water; it is of a pink color, and tolerably palatable. Many people drink it in the spring, as it is supposed to purify the blood. If too much is taken, it reduces the consumer to infant weakness. It is brought into Southern cities by negroes from the country tied up in little bundles four or five inches long. I never heard it called *Sass*, but sometimes jocularly *saxifrax*, in allusion to the story of the old countrywoman who asked her guests if they would take "Saxifrax or Sage?" During the late civil war, coffee made of parched okra seeds was drank, and some people professed to like it; it was made also of parched rye.

E. P.

MEMPHIS, TENN.

Burning Springs (Vol. vi, p. 120).—One of the natural curiosities of the island of Barbadoes is a burning spring. There is another at Pietramola in the Appenines.

W. T.

ST. LOUIS.

Liman (Vol. vi, pp. 158, 203).—On the coast of the Dobrudja, I find Smeica Liman, and Liman Sinoe, both lagoons.

Near Varna, in Bulgaria, is the Derninski Liman. Near Enos, in Roumelia, is the Bori-Liman; west of it is the Karagaccliman, a bay. The Indzir Liman is an arm of the sea of Mermora.

F. H.

NEW ORLEANS, LA.

Lake Baikal (Vol. v, pp. 174, 186).—Would the facts given in the enclosed be of any help in this matter?

"Lake Baikal is in the midst of a catchment-basin which extends beyond the shores in some places for a considerable number of miles, and in others comes precipitously to the very brink. About 1800 feet above the level of the sea, it is about 400 miles long, and the mean breadth is between thirty and forty miles. It is very deep, and at the northern end the depth is 1373 feet, and it is said that in some places it reaches 800 fathoms deep. Great rivers enter into it, one having a previous course of 300 miles,

another 450, and a third 700 miles, and they drain a land surface equal to Great Britain and Ireland in size. Possibly 160 small streams and rivers also flow into the lake. On the other hand, only one stream—the rapid Lower Anga—carries off any of the vast quantity of water poured in, and it cannot possibly remove more than a tenth part. Situated at least 1200 miles from the sea, with which it has no connection by river, and from which it is separated by mountains 3000 feet in height, besides enormous plains, the lake full of fresh water does not overflow, in spite of the constant increase of influx of water over the outgoing. As in other instances of land-locked lakes well supplied with water, steam evaporation from the surface must account for its not overflowing. But it is extremely probable that there are underground cracks in which small rivers flow at a great depth. Nevertheless, the occurrence of sea-living fish and the seal infers the former existence of this great inland sea as a cavity in the ocean floor" (Philadelphia *Catholic Standard*). J. CLARKE.

Kingslake and the East (Vol. vii, p. 68).—Moore's "Lallah Rookh" was written in the depth of an English winter, at a cottage in Derbyshire, where with his books he conjured up the glowing East which he had never visited. Yet Sir James Wilks, the historian of India, Sir John Malcolm and Sir William Ousely, all high authorities, testify to the accuracy of his descriptions and the fidelity of his pictures of the Orient.

D'Anville, though never in his life out of Paris, was able to correct a number of errors in a plan of the Troad taken by De Choiseul on the spot. E. P.

MEMPHIS, TENN.

Hundred-Harbored Maine (Vol. v, p. 90).—This is a quotation from Whittier's poem, "The Dead Ship of Harpswell," second stanza. S. F.

WASHINGTON, D. C.

Pomegranates (Vol. vii, p. 117).—A possibly correct answer to this query may be found in this fact: the pomegranate, or the most highly esteemed varieties of it, are

seedless, just like the banana and the pineapple. This seedlessness may be the real point of likeness in the parallelism under discussion. R. G. N.

Curious Remedies (Vol vii, p. 69).—The Emperor Albert I, surnamed the One-eyed, and son of the Great Rhodolph of Hapsburg, became very ill, and his physicians suspected poison; they thereupon hung him up by the heels and took one eye out of its socket so that the poison might escape out of his head!

John Lingard, the Roman Catholic English historian, tells a somewhat similar story about James Stuart, the Regent Earl of Murray. Being supposed to have been poisoned, his physicians hung him up by the heels until the poison dropped out of his mouth. Heroic remedies those! E. P.

MEMPHIS, TENN.

COMMUNICATIONS.

Scandinavian Customs (Vol. vi, p. 305).—In one of Frederika Bremer's "Sketches from Every-day Life," under the title of "Strid och Frid," some curious customs of the northern people are incidentally mentioned. Thus, for instance, at p. 31, the farmers and even the poorer class of peasants have a custom at Christmastime of placing in their barnyards a big sheaf of oats or other grain on top of a high pole, so that the little birds of that time of the year may likewise enjoy a plentiful feast.

But the most singular custom, and one to which she refers in a most deprecating manner, was the habit of using the churches in Sweden as a sort of hustings to announce after divine service the description of stolen goods, of the thieves, etc. The footnote from which I take the preceding was penned in 1840. But, according to Peter Thomasson, in "Kronolänsmannen," p. 20, as late as 1832, it was the most usual thing in the world in many Swedish parish churches to read out the names of delinquent debtors, as appears from the following citation from a colloquy:

"Nej, det skall bli lögn; presten skall icke skrika ut mitt namn paa predik-stolen,

etc." (No, it shall never be true; the minister shall not cry forth my name from the pulpit").

It is barely possible that such proclamations may be made yet in the more remote parishes of Sweden.

This usage arose from the fact of the priesthood prior to the Reformation, and its introduction under the great Vasa in great measure controlled the judicial system, and for another reason that the far more ancient custom of adjusting all matters appertaining to law or litigation at or upon places sacred to heathen deities or their worship, by a well-known policy of the Romish Church, was transferred to the Christian temples simply because these were almost invariably built on the site of older pagan fanes.

GEORGE F. FORT.

A Literary Débutante at Sixty.—

"The Hon. Mrs. Craven, who died not very long ago in Paris, was a remarkable woman, not only for the fact that she produced many of the strongest and sweetest novels in English literature, but that not until three-score years of life were rounded out did she take up her pen for professional purposes. By the loss of her husband's fortune she was forced to write for the sake of monetary remuneration; yet in the remaining fifteen years of her life she earned a name and fame that usually fall only to the lot of men and women who begin their life's profession in all the strength and ardor of hopeful youth" (*The Illustrated American*).

Earl of Essex (Vol. vii, p. 90).—I was in error when I stated that the Countess of Essex visited the Court of Elizabeth in 1598, *twenty* years after Leicester's death. It was *ten* years, from 1588 to 1598. Leicester died very shortly after the defeat of the "Invincible Armada," the 4th of September, 1588. Leicester left some valuable jewels to the queen, introducing these legacies with some very flattering expressions concerning her beauty and virtues in his will. Elizabeth, nevertheless, seized all his personal effects and sold them at public auction to liquidate certain sums in which he was indebted to her exchequer.

E. P.

MEMPHIS, TENN.

To Write a Romance.—

"A maiden fair,
So very fair (they always say)
That none beside in any way
With her compare.

"A hero tall
With mustache trim and hair a-curl,
Who somewhere chanced to meet the girl
And comes to call.

"A villain grim
With shaggy brow and glaring eye,
Who lurks about when they are by
And follows him.

"A dusky dell—
A shadowy, secluded spot—
A struggle and a pistol shot—
A fiendish yell.

"A conquered foe,
A reunited happy pair,
Two lines of poetry, and—there
The book will go."

(H. M. Eaton, in *Judge*.)

Rouncefalls. — I think your correspondents have well established the fact that *runcible*, as an adjective, means simply *large*. In the form *rouncefall*, "or tumbling verse," it occurs as a noun in King James VI's "Revlis and Cavtelis of Scottis Poesie." The king recommends this kind of verse "for flyting, or Inuectiues," and gives a striking example of a rouncefall. I do not know whether the "tumbling verses," which the royal author cites are his own or some other man's. G. C.

Eccentric Burials (Vol. vi, p. 239).—"Aaron Ivins Cook, for the past thirty years constable of Lower Makefield, Bucks county, died on Wednesday. For some time past he has had his coffin and shroud stowed away in the garret of his house, ready for the final obsequies. The tree from which the coffin was made was cut years ago on the Kelsey farm, and hauled by himself to the mill to be made into boards. The shirt used for his burial was woven by himself over twenty years ago, and the stockings were those he wore when married. Besides choosing the undertaker and pallbearers, he looked so far in the future as to name the man who was to act as hostler for teams on the day of his funeral" (*Norristown* (Pa.) *Herald*).

Royal Authors (Vol. vii, pp. 70, 95, 106).—Richard Cœur de Lion, during his captivity in the Castle of Triefels, wrote an indignant *sirvente* in his favorite Provençal tongue. The second verse is as follows, translated into modern French:

"Or sachent bien, mes hommes, mes barons,
Anglais, Normands, Poitevins, Gascons,
Que je n'ai point si pauvre compagnon,
Que pour argent, je le laisse en prison;
Faire reproches, certes, je ne le veux. Non;
Mais suis deux hivers pris."

This melancholy line, "Two winters I am bound," is the burden of the song, closing the recurring lines of each stanza. In the next, he complains that a captive is without friends or relations, and asks where will be the honor of his people if he died in captivity. He laments over the French king ravaging his lands and breaking the oaths they had together sworn, while he is "deux hivers pris" and speaks of two of his beloved troubadour companions by name as certain to stir up his friends in his cause and to mourn for his loss while he is "Deux hivers pris."

Walpole's "Catalogue of Royal and Noble Authors" contains a pathetic song written by Richard, and in Doctor Burney's "History of Music" it is translated into English. Richard is also said to have composed a Chronicle and was a fluent writer in Provençal, as was his mother, Eleanor of Aquitaine.

Margaret, Queen of Navarre, called the Pearl of the Valois, wrote the "Heptameron," a collection of witty but licentious tales, a fact which was not inconsistent with the character she justly bore for piety, chastity and devotion to all her duties—"autres temps—autres mœurs."

François I of France wrote verses, notably those to Agnès Sorel, and his contemporary, Henry VIII, wrote music and verse, besides his book against the Lutherans, which gained him the title of Defender of the Faith, which his successors continue to bear. Elizabeth, his daughter, sometimes "dropped into poetry;" very rugged and graceful it is too.

Edward VI wrote an "Interlude against the False Gods," and kept a journal which has been published. Charles I wrote a few

verses called "Majesty in Misery; or, An Imploration to the King of Kings," as well as a little poem on "A Quiet Conscience."

Louis, King of Holland, father of Napoleon III, wrote a novel—said to be very weak—called "Marie." The labors of King John of Saxony as a translator and those of the late King Louis of Portugal are well known. Frederick the Great of Prussia wrote the "Anti-Machiavel" and a great deal of wretched French verse, which Voltaire had to correct, greatly to his disgust.

Queen Victoria's journals are the delight of her loyal subjects, but to an unprejudiced republican reader they seem painfully colorless and flat, and the fact that "darling Albert got his feet wet" and failed to shoot a stag, to his great disappointment, are very devoid of interest to outsiders.

James I of Scotland wrote the "King's Quhair" (or book) and several other poems. "Christ's Kirk on the Green" is ascribed to James I and to his descendant, James V, the father of the unlucky Mary. James V was in character for wit and libertinism an anticipation of his successor, Charles II. He was fond of wandering in disguise about his dominions, and on two of his adventures he wrote ballads. One, "The Gaberlunzie Man," may be found in Percy's "Reliques," and the other, "The Jolly Beggar," the good bishop thought too licentious for his collection, though he gives the opening lines.

Bulgarian Customs.—The following clipping may have some interest for the readers of the NOTES AND QUERIES. It is from the *Sun*. J. T. L.

WASHINGTON, D. C.

"The scarcity of rain this year has revived among the superstitious Slavs some quaint heathenish beliefs and practices. An interesting ceremony is practiced among the Bulgarian colonists in Bessarabia. It is called 'Paparooda,' which signifies 'the thirsty demon.' The maidens of the village choose a pretty orphan girl, strip her naked, and clothe her in a garment of leaves. She is then denominated 'Paparooda,' and becomes their leader. They follow her through the village. She stops at every house door and orders them to sing. She herself does not

sing, but turns around in a circle, with the left arm raised, and the right hand outstretched. The singing is continued in a sad, slow tone until the master of the house comes and puts a handful of flour in Paparooda's hand. As soon as this is done she orders her followers to stop singing at once, and leads them to the next house. But the inmates of the house which the procession leaves must pour water upon the Paparooda and her followers: the more water they can pour out the sooner will rain come. The legend of the song recited tells of a time when the brave Bulgarians were oppressed by a wicked Sultan, and when the unclean power of Paparooda consumed all the waters of the land. Every stanza ends with the refrain: 'Send rain, O God! Send rain, O God! The voice of Perun is powerful!'

Prices in 1750.—This from an old Gazetteer of mine: "Rev. Solomon Lombard was the first settled minister of Gorham. His annual salary was £53 6s. 8d. He was ordained December 26, 1750. One hundred and twenty dollars were raised to defray the expenses of the ordination. The following extract from the list of supplies for that occasion shows the prices of some articles at that period:

	£.	s.	d.
1 barrel of flour	14	7	6
3 bushels of apples	2	8	0
2 barrels of cider	9	0	0
2 gallons of brandy	5	0	0
1 bottle of vinegar	0	5	0
54½ lbs. of pork, 7d. per lb.	1	11	9½
6 candles	0	1	0
1 ounce of nutmegs	0	1	0
8 fowls	1	16	0
29 lbs. of sugar	8	14	0
1 teapot	1	10	0
4 gallons of rum	5	4	0
2 bushels of cranberries	2	0	0
1 lb. of tea	0	10	0
1 lb. of ginger	0	2	0
6 gallons of molasses, 2s. 8d. per gallon	0	16	0
4 ounces of pepper	0	0	6

A. GORHAMITE.

GORHAM, ME.

Transatlantic Passages Fifty Years Ago.—A volume of the *Merchants' Magazine* for 1839 lately fell into my hands, which contained an account of the trips of

the Liverpool packets for the year from November 1, 1837, to November 1, 1838.

The average passage of four lines (let us call them A, B, C, D), for the period, was:

	OUT.	HOME.
A.	21 days and a fraction	36 days
B.	21 days and a fraction	32 days
C.	22 days	34½ days
D.	23 days	35 days

G. SIMPSON.

BROOKLYN, N. Y.

State Nicknames (Vol. v, p. 224; Vol. vii, p. 108).—I have heard these other nicknames:

North Dakota, the Flickertail State; South Dakota, the Swinge-cat State; Montana, the Stub-toe State; Kansas, the Sunflower State; Washington, the Chinook State.

L. FAIRWEATHER.

NEWARK.

A Book neither Written nor Printed.

—"The Prince de Ligne is the possessor of a curiosity of literature. It is a book that is neither written nor printed. The letters are all cut out of the finest vellum and pasted on blue paper. The book is as easy to read as if printed from the clearest type. The precision with which these small characters are cut excites infinite admiration for the patience of the author. The book, by the way, bears the title, 'Liber Passionis Nostri Jesu Christi, cum characteribus nulla materia compositis' ('The Book of the Passion of our Jesus Christ, with Characters not Composed of any Material'). The German Emperor, Rudolph II, is said to have offered, in 1640, the enormous sum of 11,000 ducats for this curious work of art. Strangely enough, the book bears the English arms, though it is supposed never to have been in England" (*Morning Journal*).

"Fall" for "Autumn" (Vol. iv, pp. 307, etc.; Vol. vi, p. 103).—"If these locks be rooted against winde and weather, spring and fall, I sweare they shall not be lopped" (Lyly, "Mydas," vii).

ω.

American Notes and Queries:

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Queries on all matters of general literary and historical interest—folk-lore, the origin of proverbs, familiar sayings, popular customs, quotations, etc., the authorship of books, pamphlets, poems, essays, or stories, the meaning of recondite allusions, etc., etc.—are invited from all quarters, and will be answered by editors or contributors. Room is allowed for the discussion of moot questions, and the periodical is thus a valuable medium for intercommunication between literary men and specialists.

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NOTES.

AFTER FIFTY YEARS' STRUGGLE.

(CONTINUED FROM P. 123.)

"Is there or is there not a property in a book: a primitive, real, fundamental right in its ownership as in any estate or property? Often and clearly as this question has been determined, the opponents of a law, by stress of argument, are driven upon denying it over and over again, and making use of every sort of ridiculous and irrelevant illustration to crowd the right out of the way. They fly into all corners of creation in pursuit of an analogy, and come back without as much as a sparrow in their bag.

"One of them, for example, says: 'We buy a new foreign book; it is ours; we multiply copies and diffuse its advantages. We also buy a bushel of foreign wheat, before

unknown to us; we cultivate, increase it, and spread its use over the country. Where is the difference? If one is stealing, the other is so. Nonsense! neither is stealing. They are both praiseworthy acts, beneficial to mankind, injurious to nobody, right and just in themselves, and commendable in the sight of God.' This reasoner, of a pious inclination and most excellent moral tendencies, has made but a single error—he thinks the type, stitching and paper are **THE BOOK**! He forgets that when you buy a book you do not buy the whole body of its thoughts in their entire breadth and construction, to be yours in fee simple for all uses (if you did, the vender would be guilty of a fraud in selling more than a single copy of any one work), but simply the usufruct of the book as a reader. Any processes of your own mind exerted upon that work, or parts of it, make the result, so far, your legitimate property, and is one of the incidents of your purchase. To reprint the work in any shape, as a complete, symmetrical composition, is a violation of the original contract between the vender and yourself; whether it be in folio or duodecimo, in the form of newspaper or pamphlet—there lies **THE BOOK**, unchanged by any action of your own mind. The wheat, of which you have purchased the bushel, in the meantime has been sown in your field (there is a difference to begin), which has been prepared by your plough and plough-horse for its reception; the kindly dews and rains of heaven—which would answer to the genial inspirations and movements of the mind, in the other case—descend upon it; it is guarded by walls and hedges from inroad; the weeds and tares which would fain choke it are plucked out by a careful hand; at last it is reaped and gathered in by the harvestman to his garner. The one bushel has become a thousand; but it has passed through a thousand appropriating and fructifying processes to swell it to that extent. It has not been merely poured out of one bushel measure into another bushel measure. Though the one plough the earth, and the other plough the sea, the world will recognize a distinction, a delicate line of demarcation between farmer (man's first occupation) and pirate (his last). The republishers—the proprietors of the mam-

moth press—groan under the aspersion of piracy and pillage laid at their door: they complain of the harshness of epithet which denounces them as Kyds and MacGregors. They must bear in mind that authors and republishers are likely to regard this question from very different points of view: that the poor writer, regarding himself as plundered, defrauded of a positive right, and of a property as real and substantial as guineas, or dollars, or doubloons, may feel a soreness of which the other party, living as he does on the denial of that right, and the seizure of that property, without charge or cost, may not be quite as susceptible. Let us make an effort to bring this point home to these gentlemen in an obvious and intelligible illustration.

"How would the worthy proprietors of 'The Brother Jonathan' like it, if, when their editions of 'Barnaby Rudge' or 'Zanoni' had been carefully worked off, at some expense of composition, paper and press-work, and lay ready folded in their office for delivery: How would they be pleased if, just at that moment, when the newsboys were gathered at the office door, pitching their throats for the news cry, a gang of stout-handed fellows should descend upon their premises, and without as much as 'by your leave,' or, 'gentlemen, as you will!' sweep the entire edition off, bear it into the next street, and there proceed to issue and vend it with the utmost imaginable steadiness of aspect, with an equanimity of demeanor quite edifying and perfect? Why, gentlemen, to speak the truth plainly, you would have a hue and cry around the corner in an instant! *Your* ejaculations of thief, robber and burglar would know no pause till you were compelled to give over for very lack of breath; and the whole community would be startled, at its breakfast the next morning, by an appeal to its moral sensibilities so loud and lightning-like, that the coffee would be unpalatable, and the very toast turn to a cinder in the mouth.

"Now, it should be borne in mind that the large weekly press, whose influence we are anxious to counteract, and whose interest is rapidly becoming the leading one in opposition to the proposed law, has arisen since the agitation of this question; has em-

barked its capital, and has grown to its present power and influence in the very teeth of a solemn protest of the authors whose labors they appropriate. It should also, in fairness, be added that some members of this huge fraternity only avail themselves of this law as it now stands, as they think they have a right, and hold themselves ready to abandon the field or adapt themselves to the change whenever a new law requires it; in the meantime, meeting the question fairly, and reasoning it through in good temper. The very paper which I have employed in illustration is chargeable with no offense against literature, society, or good morals, save the single taint of appropriating the labors of authors without pay, and defending the appropriation as matter of strict right and propriety. Only in a community where a contempt for literary rights has been engendered by long malpractice, could such sentiments have obtained lodgment in minds of general fairness and honesty.

"If the hostility to a law of reciprocal copyright be as deep rooted as is alleged, why has there not been some able argument (raised above sordid considerations, and looking wide and far upon the question in all its vast bearings) expounding to us the grounds on which this professed antagonism is based? When we ask them for a syllogism they give us an assertion. 'My dear sir, how can you waste time, perplexing yourself and the public with this barren question! We supply readers with a novel, a good three-volume novel, for a shilling; and as long as we do that they will remain deaf to all your appeals. The *argumentum ad crumenam*, the syllogism of the pocket has, in all ages, carried the sway!' This is the head and front of their declamation, of their invective and their facts. This is *the* Fact! This boulder (offered in lieu of bread) they beg us of the author-tribe to digest: this is their bulwark, their fortress—no, their burrow rather—into which they skulk at the approach of a poor author, quill in hand, prepared to drive off the game—*feræ naturæ*—that lay waste his preserves and make free in his clover-field.

(To be continued.)

"CORNELIUS MATHEWS.

"NEW YORK, June, 1842."

ARTIFICIAL EGG-HATCHING, NO NEW THING.

May I bring forward one more piece of evidence to prove the trite assertion that there is nothing new under the sun? This was about 300 years ago.

"At this Town, in the Land of *Goshen*, named *Philbits*, we staid two Days and one Night; in which Time I went into a House, where I saw a very strange Secret of hatching of Chickens, by artificial Heat, or Warmth: The like I had seen before at *Grand Cairo*, but not in such extraordinary Numbers or Multitudes as here; the Manner whereof I will declare as followeth: The Country People inhabiting about this Town, four or five Miles distant every Way, bring their Eggs in apt Carriages for the Purpose, upon Asses or Camels, to this Place, where there is an Oven, or Furnace, purposely kept temperately warm, and the Furner, or Master thereof, standeth ready at a little Door, to receive the Eggs of every one, by Tale; unless that when the Number arises so high (as to ten Camels Loading or more) then he filleth a Measure by Tale, and after that Order, measures all the rest. And I tell you this for a Truth, that I saw there received by the Furner, Cook or Baker in one Day, by Tale and by Measure, the Number of *thirty-five*, or *forty thousand Eggs*, and they told me that for three Days Space together, he doth nothing but still receive in Eggs, and at Twelve Days End, they come again to fetch Chickens, sometimes at ten Days, and sometimes (but not very often) at seven Days, according as the Weather falleth out. Perhaps some two hundred Persons are Owners of one Rangeful, some having two thousand some one; or more, or less, as the Quantities amount to: The Furner noteth the Names and Portions of every Bringer; and if he chanceth to have a hundred and fifty Thousand, or two hundred Thousand at one Heat (as many Times it chanceth that he hath) yet doth he mingle them all together, not respecting to whom they severally belong. Then he layeth them, one by one, upon his Range, so near as they can lie, and touch each other; having first made a Bed for them, of Camels-dung burnt; and the Place whereon the Ashes do rest, is of a very thin Matter made of Earth, but mixed with the Camels-

dung in the making, and some Pigeons dung amongst it; yet herein consisteth not the Secret only; for there is a Concave, or hollow Place, about three Feet Breadth, under it, whereon is likewise spread another Layer of Camels-dung, and under that is the Place, where the Fire is made. Yet can I not rightly call it Fire, because it appeareth to be nothing but Embers; for I could not discern it, but to be like Ashes, yielding a temperate heat to the next Concave, and the Heat being resifted by the Layer of Dung next it (which Dung being green, and laid upon pieces of withered Trees) delivereth forth an extraordinary Vapour, and that Vapour entereth the hollow Concave, next under the Eggs, where, in Time, it pierceth the aforesaid mixed Earth, which toucheth the Ashes, whereon the Eggs are laid, and so serveth as a necessary Receptable for all the Heat coming from underneath. This artificial Heat, gliding through the Embers, whereon the Eggs lie, doth by Degrees warm through the Shells and so infuseth Life, by the same Proportions of Heat; thus in seven, eight, nine, ten, or sometimes twelve Days, Life continueth by this artificial Means. Now when the Furner perceiveth Life to appear, and that the Shells begin to break, then he beginneth to gather them; but of a Hundred-thousand, he hardly gathers Three-score-thousand, sometimes but Fifty-thousand, and sometimes (when the Day is overcast) not Twenty-thousand; and if there chance any Lightning, Thunder or Rain, then, of a Thousand, he gathers not one; for then they all miscarry and die. And this is to be remembered withall, that be the Weather never so fair, the Air perfect clear, and everything as themselves can desire, and let the Chickens be hatched in the best Manner, that may be, yet have they either a Claw too much or too little: For sometimes they have five Claws, sometimes six, some but two before, and one behind, and seldom, very few or any in their right Shape."

A. D. E.

NAPOLEON III AND THE LETTER N.

As I was looking over your back numbers, your note on "Napoleon I and the letter M" (Vol. vi, p. 153) reminded me indirectly of

his worthy nephew. One of the hobbies of Napoleon III was to have his name handed down to posterity on all the structures erected under his reign.

On every pillar of every bridge constructed over the Seine, over every portico of every edifice raised in Paris, the most prominent feature, as many tourists know, was a huge N.

This gave rise to one of those *question du jour* conundrums that are such favorites with the French people, and in truth this one was not bad of its kind. You were accosted with the query: "Say, do you know why it is that Napoleon looks so careworn and anxious?" The possible reasons which immediately suggested themselves to your mind were so numerous and manifold, that you naturally gave up guessing. "*Tiens! ça n'est pas étonnant!*" would be the answer; "*il a des N mis partout!*" which, of course sounded to the ear exactly like "*il a des ennemis partout!*"

TOURIST.

THE COPY OF AN ORDER

AGREED UPON IN THE HOUSE OF COMMONS,
UPON FRIDAY, THE EIGHTEENTH OF JUNE,
WHEREIN EVERY MAN IS RATED ACCORD-
ING TO HIS ESTATE, FOR THE KING'S
USE.

PRINTED IN THE YEAR MDCXLI.

Dukes, One-hundred Pounds.
Marquesses, Eighty Pounds.
Earls, Sixty Pounds.
Viscounts, Fifty Pounds.
Lords, Forty Pounds.
Baronets and Knights of the Bath, Thirty Pounds.
Knights, Twenty Pounds.
Esquires, Ten Pounds.
Gentlemen of One-hundred Pounds *per Annum*, Five Pounds.
Recusants of all Degrees to double Protestants.
Lord Mayor, Forty Pounds.
Aldermen Knights, Twenty Pounds.
Citizens fined for Sheriffs, Twenty Pounds.
Deputy Aldermen, Fifteen Pounds.
Merchant Strangers, Knights, Forty Pounds.

Common-Council Men, Five Pounds.

Livery-Men of the first twelve Companies, and those that are fined for it, Five Pounds.

Livery-Men of other Companies, Fifty Shillings.

Masters and Wardens of those other Companies, Five Pounds.

Every one free of those Companies, One Pound.

Every Freeman of other Companies, Ten Shillings.

Every Merchant that trades by Sea, inhabiting in *London*, Ten Pounds.

Every Merchant Stranger that trades within Land, Five Pounds.

Every *English* Merchant residing in the City of *London*, and not free, Five Pounds.

Every *English* Factor that dwells in *London*, and is not free of the City, Forty Shillings.

Every Stranger Protestant, Handy-Craft Trade, and Artificer, Two Shillings.

Every Papist Stranger and Handy-Craft, Four Shillings.

Every Widow a third Part, according to her Husband's Degree.

Every Judge, a Knight, Twenty Pounds.

Every King's Serjeant, Twenty-five Pounds.

Every Serjeant at Law, Twenty Pounds.

Every one of the King's, Queen's, and Prince's Council, Twenty Pounds.

Every Doctor of Civil Law, and Doctor of Physick, Ten Pounds.

Every Bishop, Sixty Pounds.

Every Dean, Forty Pounds.

Every Canon, Twenty Pounds.

Every Prebend, Twenty Pounds.

Every Archdeacon, Fifteen Pounds.

Every Chancellor and every Commissary, Fifteen Pounds.

Every Parson or Vicar at One-hundred Pounds *per Annum*, Five Pounds.

Every Office worth above One-hundred Pounds *per Annum* to be referred to a Committee, to be rated every Man that may spend Fifty Pounds *per Annum*, Thirty Shillings.

Every man that may spend Twenty Pounds *per Annum*, Five Shillings.

Every Person that is above Sixteen Years of Age, and doth not receive Alms, and is not formerly rated, shall pay Six Pence *per Pole*.

CARLYLE ANTEDATED.

Does not the following recall the style of Thomas Carlyle in his "French Revolution"?

"KING WILLIAM'S GHOST."

[From a Half Sheet *Folio*, printed in the Year MDCCXI.]

"*Gentlemen*: The last Time I spoke to you, I told you, you had still one opportunity left, but, if slipped, you should be a miserable People.

"I was then near my End, God inspired me, I spoke the Decrees of Fate.

"What Successes! What Triumphs! have ever since attended your victorious Arms! Your Resolution to assert your own, and *Europe's* Liberties.

"But you stand still! A Fiend in the Likeness of an Imperial *Eagle* dazzles your Eyes. In her right Paunce the Hereditary Countries, in her left the Dominions of *Italy*, in her Beak *Spain* and the *West Indies*.

"Be not frightened. Where is her Fleet? How remote is she from your Shore? Where are her Manufactures to supplant yours?

"The Phantom disappears.

"Your *Lions* are, at any Time, an Overmatch for her disjointed Forces.

"Your good Angel comes forth.

"Behold the *Gallican* Cock and her numerous *Toads*. Three hundred thousand veteran Soldiers, thirty thousand experienced Officers, a mighty Fleet, how distant? Seven Leagues from your Coast.

"Tremble!

"But no.

"Resume your usual courage.

"Rush in before *Cambray*.

"The genius of *France* sickens.

"Push on your bold Squadrons, the *Toads* fly?

"*Lutetia* surrenders.

"O blessed Day! I have my Wishes!

"Now pause a little.

"Secure the *Protestant* Interest.

"Give *Austria* her Due, but recompense her Helper.

"Let *Holland* keep all the Strong-holds in *Flanders*, it is your Barrier.

"Reserve *Calais* your own.

"Restore to *Prussia* *Orange*.

"Give *Portugal, Badajox, Galicia* and *Algarve*.

"To *Savoy Briancon*, Mount *Dauphine* and Fort *Barrau*.

"Erect two Bulwarks against *France*.

"Let *Anjou* have *Navarre*, and add to it *Guienne*.

"*Lorrain* is of the *Eagle Race*, his great Father was my best Friend, give him *Luxemburg* and *Alsace*, the three Bishopricks *Burgundy, Bar* and *Champaigne*, he will be your Friend for ever.

"Take for yourselves *Panama* and *Calloa, Havannah*, and *Porto-Bello*.

"Burn the *Toad's Fleet*, choak *Brest* and *Toulon's Ports*.

"Hang the *Pretender*, he is not of *Stuart's Blood*.

"Go Home, be happy, rich, and glorious" ("The *Harleian Miscellany*," 1744).

Jos. E.

CONNECTICUT 'CUTENESS' MOST 100 YEARS OLD.

Our sprightly *multum in parvo* contemporary, *Printer's Ink*, supplies us with the following:

"A SINGULAR ADVERTISEMENT.

[*New London (Conn.) Gazette, March, 1819.*]

THE SUBSCRIBER,

Being determined not to move from this State, requests all persons indebted to pay particular attention to his New definition of an old Grammar, viz.:—

Present Tense.

I am, Thou art, He is,

I am*

Thou art†

He is‡

} .

In want of money.

Indebted to me

Shortly to be authorized, for the want of things thereof, to take the body.

Unless immediate payment is made you must expect to take a lecture upon my new plural.

The subscriber offers for sale at his store, two rods south of the fish market, the following articles, viz.:—

Solid Arguments—Hot oysters, boiled lobsters, ham and eggs, butter and cheese, etc.

Agitations—Cider, vinegar, salt, pickles, etc.

Grievances—Pepper sauce, mustard, cayenne pepper, etc.

Punishments—Rum, brandy, gin, bitters, etc.

Superfluities—Snuff, tobacco, segars, pomatum, etc.

Extraordinary—Sea serpents' bones, wooden hoes, water witches, etc.

N. B.—The above articles will be exchanged for

*Andrew Smith. †Any one the coat fits, ‡Hezekiah Goddard, sheriff's deputy.

Necessaries, viz.:—Bank bills at par, crowns, dollars, half ditto, quarter ditto, pistareens, nine-penny pieces, four pennys, half-penny ditto, or cents.

Terms of payment.—One half of the sum down, and the other half on the delivery of the articles.

Rudiments gratis, viz.:

Those indebted for	Arguments
Must not be	Agitated
Nor think it a	Grievance
If they should meet	Punishment
For calling for such	Superfluities
Nor think it	Extraordinary
That I find it	Necessary
To demand immediate	Payment

ANDREW SMITH."

QUERIES.

Tobacco Names.—In a print I quote elsewhere (p. 144) the following occurs:

"Libavius assures us that it [tobacco] grows naturally in the famous *Hercynian Forest of Germany*. If this were true, we would no longer call it *Tobacco* from the Island of *Tobago*. The names of it are so various, as they would glut the most hungry Reader. The *Americans* stile it *Picielt*; in *Nova Francia*, *Petum*; in *Hispaniola*, *Cozobba*; in *Virginia*, *Uppuvoc*; at *Rome*, *Herba Sanctæ Crucis*; in some parts of *Italy*, *Herba Medicea*; in *France*, *Herba Reginae*, as you may read in *Magnenus* and *Neander*."

By what other names was it ever known?

BOOKWORM.

NEW YORK.

Killjohn.—I find *Killjohn* set down as a sailor's name for the apricot. What is the reason for this suggestive appellation? Is the fruit of the apricot really unwholesome?

M. O'DOWD.

Artamockes.—Whence came this old Virginian name for the mocking bird? It occurs in Harriott's "*Virginia*," 1588.

R. E. N.

"Why Not Eat Insects?"—A few years ago, while rushing through England, I purchased a little book bearing the above title and mislaid it before I had read a single page of it.

Can any one tell me anything about the way in which the subject was treated?

ABSENT-MINDED.

ELIZABETH, N. J.

Rankokus Kill.—Can you direct me to an early map on which I shall find this Kill marked and named? I have all the *historical* data I need; what I ask for is a mere *map*-reference of as early a date as your correspondents can oblige me with.

STUDENT.

Iowa Squall.—Can you say what is meant by this expression? JAS. W. ELLIS.

Abalone.—What is the origin of this word? It is the Californian name of a well-known sea-shell, and of the mollusk that inhabits it. G.

Sevarambians.—May I ask who wrote a romance called the "History of the Sevarambians?" S. D.

TRENTON, N. J.

War Steamers First Used.—Your mention of the new electric pinnacle (p. 65) recalls my earlier days to me. I well remember the sensation created (I was in Europe at the time) by the first introduction of war steamers, but I cannot recollect the particular action in which they were used for the first time. Can you refresh the waning memory of AN AGED READER?

Trewsels.—In Percy's "Coelia" (1594), mention is made of "the *trewsels* of double-soled shoes." What does this word mean? A. K. J.

RACINE, WIS.

"Walter Scott, All Walter Scott, and Nothing but Walter Scott."—Of whom and by whom was this said? I vaguely remember it as a piece of sarcastic criticism.

A. L. DEVEREUX.

Impecuniosity.—*Corrigendum.*—In the query under this heading, p. 117, for "any other use," read "any earlier use." G.

NEW JERSEY.

REPLIES.

Cyrus and Physical Exercise (Vol. vii, p. 126.).—"Senex" would find the account in Xenophon's *OIKONOMIKOS*, Chap. v.

Cyrus took Lysander all through "his paradise at Sardes," and as the latter "marveled at the beauty of the trees, the symmetrical arrangement of the plants, etc.," and said he admired, even more, the master mind that had devised all those things, the king naturally was but too pleased to tell him that he himself had planned and designed all he saw and had even planted some of the trees with his own hands.

Lysander cast his eyes on the magnificent garments of his host, his rich necklaces and bracelets, and expressed surprise at his statement.

"Θαυμάζεις τοῦτο, ὦ Λύσανδρε;" said Cyrus. "Ὅρνυμί σοι τὸν Μίθρην, ὅταν περ ὀγιάινω, μηπώποτε δειπνῆσαι πρὶν ἰδρῶσαι ἢ τῶν πολεμικῶν τι ἢ τῶν γεωργικῶν ἔργων μελετῶν ἢ αἰεὶ ἐν γε τι φιλοτιμούμενος."

A. ESTOCLET.

PHILADELPHIA, PA.

By the Same Token (Vol. v, p. 245).—I will not venture a guess as to how "token" came to be used in that sense, but there is no doubt as to the exact meaning of the expression as used by Irish people in Ireland, viz., "while speaking of this," "in this connection," "à propos of this," "by the way," etc. CELTA.

Jahalom (Vol. vii, p. 103).—The name under which I wrote my query is that of a gem so very hard that it has been used for cutting other precious stones; and on account of this property it was designated "Jahalom," from the Hebrew verb "halam," to strike.

JAHALOM.

Tutor Murdered by His Pupils (Vol. vii, p. 127.).—Scotus Erigena was said to have been murdered by his pupils with their pen-knives. But the truth of this old story has been much questioned. CAROLUS.

Queer (Vol. vi, pp. 139, 155, etc.).—A quotation from Bp. Hall, which fell under my eyes this day, reminds me of the above subject of a late query.

Is not this simply our familiar friend *quire* (*inquire*, *require*, etc.) in one of the early phonetic dresses it assumed after crossing the British Channel?

This old form "to *queer*," now replaced by "to *quire*," is a strikingly parallel case to "a *queare*," which we now call "a *quire*."

"Lo! What is it that makes white rags so deare
That men must give a teston for a queare?"

(Bp. Hall, B. ii, Sat. 1.)

So that "to *queer*," for *queren* (*enqueren*, *requeren*, etc.), which we find in Alexander, John Trevisa, Chaucer, etc., would come from Lat. *quærere*, French *querir*, and would very naturally mean (as said p. 155, Vol. vi) "to ask, to question, to puzzle, to pose."

And I have yet to know that "a *queer*" had not something to do with "a *query*," formerly spelled "a *quere*" (a dissyllable though it is).

"Better no bad of mine (nor neede
I feare that fault in thee)
Thy bad doth passe by probate, but
A quere is for mee."

(Warner, "Albion's Eng.")

A. ESTOCLET.

PHILADELPHIA.

The Guerriere (Vol. v, pp. 18, 28).—The song in question appears in John Kenedy's "American Songster," Baltimore, 1836, as:

"CONSTITUTION AND GUERRIERE.

[Tune, 'Landlady of France.']

I.

"It oft-times has been told
That the British sailors bold
Could flog the tars of France so neat and hardy O;
But they never found their match
Till the Yankees did them catch!
Oh the Yankee boys for fighting are the dandy O.

II.

"The *Guerriere*, a frigate bold
On the foaming ocean rolled,
Commanded by bold Dacres, the grandee O,
With as choice a British crew
As a rammer ever drew,
They could flog the Frenchmen two to one so handy O.

III.

"When this frigate hove to view,
Says proud Dacres to his crew
'Come, clear the ship for action, and be handy O;
To the weathergauge, boys, get her,'
And to make his men fight better
Gave them to drink gunpowder, mixed with brandy O.

IV.

"Then Dacres boldly cries,
'Make this Yankee ship your prize,
You can in thirty minutes, neat and handy O;
Thirty-five's enough, I'm sure;
And if you'll do it in a score,
I'll treat you to a double share of brandy O.'

V.

"The British shot flew hot
Which the Yankees answered not,
Till they came within the distance they called handy O.
'Now,' says Hull unto his crew,
'Boys, let's see what we can do;
If we take this boasting Briton we're the dandy O.'

VI.

"The first broadside we poured
Brought their mainmast by the board,
Which made their lofty frigate look abandoned O.
Then Dacres shook his head
And to his officers he said,
'Lord, I didn't think these Yankees were so handy O.'

VII.

"Our second told so well
That their fore and mizzen fell
Which doused the royal ensign so handy O.
'By George,' says he, 'we're done!'
And they fired a lee gun
While the Yankees struck up *Yankee Doodle* dandy O.

VIII.

"Then Dacres came on board
To deliver up his sword,
Loth was he to part with it, it was so handy O.
'Oh keep your sword,' says Hull,
'For it only makes you dull;
To cheer up, come let us take a little brandy O.'

IX.

"Come fill your glasses full,
And we'll drink to Captain Hull,
And so merrily we'll push about the brandy O.
John Bull may boast his fill,
Let the world say what they will,
But the Yankee boys for fighting are the dandy O."

BOOKWORM.

NEW YORK CITY.

Discoveries by Accident (Vol. vi, pp. 59, 204, etc.).—Alexander Newell, Dean of St. Paul's and Master of Westminster School, in the reign of Queen Mary, was an excellent angler. But, Fuller says, while Newell was catching of fishes, Bishop Bonner was catching of Newell, and would certainly have sent him to the shambles had not a good London merchant conveyed him away upon the seas. Newell was fishing upon the banks of the Thames when he received the

first intimation of his danger which was so pressing that he dared not go back to his own house to make any preparation for his flight. Like an honest angler, he had taken with him provisions for the day, and when, in the first year of England's deliverance, he returned to his country, and to his own haunts, he remembered that on the day of his flight he had left a bottle of beer in a safe place on the bank; there he looked for it, and "found it no bottle, but a gun—such the sound at the opening thereof; and this (says Fuller) is believed (casualty is mother of more invention than industry) to be the original of bottled ale in England" (Nimmo's "Books and Authors").

Trollope's Veracity (Vol v, p. 79; Vol. vii, p. 32).—Editor, I don't know that it's any business of mine, but I want a small space in your paper; I guess a couple of inches will about fix me. It's just this. I want to ask that correspondent of yours, C. J. D., if he has a wife, a sister, a cousin, or (better still) a mother-in-law, handy. If so be that he is fully equipped in that line, let him by all means get a copy of Trollope's "North America," and read out to them what this "unprejudiced" Britisher says of American women, p. 191:

"I have entertained on sundry occasions that sort of feeling for an American woman which the close vicinity of an unclean animal produces."

Editor, C. J. D. will be a wiser man before he tries another quotation. And, if there is a drop of Texan blood in the veins of any of his hearers, ugh! J-os-ph-t!

J. J. M.

DALLAS, TEX.

The above note was submitted to me before being sent to the printer, and I have to thank J. J. M. for thus taking up my defense.

The book in question abounds with assertions that would amply justify (if needs were) my incidental remark; but I quite agree with my unknown friend that the one test he proposes ought to be sufficient to convince C. J. D.

A. ESTOCLET.

PHILADELPHIA.

Lamb Tree (Vol. vi, pp. 264, etc.).—There is an account of the lamb tree in Mandeville's "Travels," Chap. xxvi (taken from Ordoric).

A. D.

TRENTON.

COMMUNICATIONS.

The Price of One Banquet in 1891.—

The old-time ordination treat mentioned in your last issue (p. 132) recalls to my mind a certain banquet given in this Empire City, on January 31, of this year of grace, 1891. As a gastronomic outrage and a pecuniary outlay, I guess it will hold its own against "all comers."

The enclosed slip is out of the *Herald*:

"With the exception of the names of the special brands of champagnes served, here is a copy of the now famous three thousand dollar political banquet which was given by Colonel William L. Brown at the Manhattan Club, January 31, to Governor David B. Hill, Grover Cleveland and the Governors of the Manhattan Club.

"Caviar on toast. Anchovy toast. Bologna.
Sardines. Flor de Jerez.
Small Blue Points. Montrachet, 1870.
Clear Green Turtle. Purée à la 'Jackson.' Sherry
Apostoles.
Celery. Olives. Radishes. Saucisson.
Broiled Smelts, à la maitre d'hotel.
Boiled Codfish Hollandaise.
Cucumber Salad. 1875 Rudesheimer.
Bouché à la Financière. Champagne.
Fresh Mushrooms au gratin. Champagne.
Cold Quail in jelly.
Celery Salad Mayonnaise.
Salad of Mutton. Current Jelly.
Potato Croquettes. Stewed Turnips in Cream.
Brussels Sprouts. Champagne.
Terrapin à la Chesapeake.
Sorbet, Oh, La! La!
Mongrel Goose and Apple Sauce.
Sweet Potatoes Sauté. 1875 Mouton Rothschild.
Aspic de pâté de foie gras.
Lettuce Salad. 1877 Chambertin Magnum.
Camembert. Roquefort.
Dessert. Quinta de Roeda.
Coffee. Liqueurs. Cigars.

"There were twenty-nine guests at table; the dinner therefore cost over \$100 per cover. Its promoters intended that when future historians wrote up the history of famous feasts the Bill Brown Banquet would be referred to as the greatest of them all."

A. THINKER.

NEW YORK CITY.

Another "Rain" Superstition.—Your Bulgarians (Vol. vii, p. 131) should come to Atlanta; this is how *we* do it right here:

"The saying is that if you kill a snake and hang him up it will bring rain. It is an old tradition among the country folk, and has been verified in many instances. Meriwether Hill is one of our wisest and best City Fathers, and he succeeds at whatever he undertakes. He thought the drought had lasted long enough, and he determined to have a rain if it took all the snakes in Wilkes county to bring it. So a few days ago he set out to killing snakes and hanging them up. He first went down back of his house, where a week or two since a snake had bitten the Colonel of the Ninth Georgia Regiment on the ankle. It was not long before he had his snake and he hung him up high and dry, and then it wasn't twenty-four hours before we had as pretty a rain as you could wish to see. The only trouble about it is that Meriwether ought to have done this thing several weeks before he did" (*Atlanta Constitution*).

F. R.

Father (and Mother) of Waters (Vol. vi, p. 57).—While the paternity case opened at the above reference is still pending, a fortuitous circumstance has just led me to the discovery of the other party, the mother.

The river Benuwe in Africa is locally known as the "Mother of Waters," such being the meaning of its name, it seems, in the Batta language.

E. BRADLEY SIMS.

NEW YORK CITY.

Ancient Egyptian Music.—I do not think the attention of your readers was drawn to the discovery of a number of ancient flutes in a lady's sarcophagus at Kahun or to the interesting exhibition of them made in London, as related at the time (a few months ago) by the *London Daily News*:

"These flutes were indisputably of a date anterior to the time of King David of Israel. Performed upon (and the task of playing these archaic instruments is now most difficult), they gave practically the exact notes of our diatonic scale, thus proving—in

every sense of the term to actual demonstration—that our scale was known to the Egyptians many centuries before the Greeks, from whom it had erroneously been supposed we borrowed it. No attempt was made to perform upon the double flute, and, indeed, if ever the two were played together the art is now lost.

"But upon a copy of one of these ancient flutes there was performed a very ancient funeral dirge, entitled 'The Song of Songs.' The tone of these instruments, we may add, in no way resembles that of the flutes of to-day. To a certain extent it recalls the drone of the bag-pipe, although one prominent musician irreverently likened it to the sound of the small-tooth comb and tissue paper of childhood's days.

"Many other copies of ancient instruments were tried at this *réunion*, among them a replica of a flute (discovered two years ago by a French savant), with eleven holes, the approximate date being 1575 B.C., that is to say, during the period that the Israelites were still in Egypt.

"To 'stop' eleven holes in a flute would seem to demand that one of the hands should have an extra finger; but it was successfully accomplished after many trials, and the notes given were practically those of our chromatic scale. From these and other facts it was contended that the tonality of the ancient Egyptians was the source of our own music, and certainly none of the musicians present were willing to contradict a doctrine which seems quite feasible."

ALAMIRE.

PHILADELPHIA, PA.

Impecuniosity (Vol. vii, p. 117).—I am painfully aware that I am strictly "beside the question," yet I cannot resist calling your correspondent's attention to Worcester's treatment of the word in question, as followeth: "*Impecuniosity*.—Want of money. (Rare.)"!

N. B.—The note of exclamation is my own. PATERFAMILIAS (RARE).

Birds Heard in the Early Morn (see "Bird Heard in the Night," Vol. vii, p. 112).—"The thrush is audible about 4.50 in the morning.

"The quail's whistle is heard in the woods at about 3 o'clock.

"The blackcap turns up at 2.30 on a summer morning.

"By 4 the blackbird makes the woods resound with his melody.

"The house sparrow and tomtit come last in the list of early rising birds.

"The greenfinch is the first to rise, and sings as early as 1.30 on a summer morning.

"The lark does not rise until after the chaffinch, linnet, and a number of other hedgerow folk have been merrily piping for a good while" (*Our Dumb Animals*).

Poetical Alliteration (Vol. vii, p. 119).—Some time in 1881, the London paper *Society* opened a prize competition for verses of this kind. The two I enclose were the best produced :

I.

"Bloom, beauteous blossoms, budding bowers beneath !

Behold, Boreas' bitter blast by brief
Bright beams becalmed ; balmy breezes breathe,
Banishing blight, bring bliss beyond belief.

"Build, bonny birds ! By bending birchen bough,
By bush, by beech, by buttressed branches bare,
By bluebell-brightened bramble-brake ; bestow
Bespeckled broods ; but bold bad boys beware !

"Babble, blithe brooklet ! Barren borders breach,
Bathe broomy banks, bright buttercups bedew,
Briskly by bridge, by beetling bluff, by beach,
Beckoned by bravely bounding billows blue !"

(Sir Patrick Fells.)

II.

"Brimming brooklets bubble,
Buoyant breezes blow,
Baby-billows breaking
Bashfully below.

"Blossom-burdened branches,
Briared banks betide,
Bright bewitching bluebells
Blooming bend beside.

"But beyond be breakers,
Bare blasts brooding black,
Bitterly bemoaning
Broken barks borne back."

(A. M. Morgan.)

Jos. E.

"Excelsior" in Pidgin English (Vol. vii, p. 44).—Since sending you the above, I have discovered that the clipping in my

scrap-book was cut out of the English newspaper *Morning News* published in Paris (France), and that this "Pidgin" production first appeared in *Harper's Magazine* in 1869. *Palmam qui meruit ferat.*

W. B.

PHILADELPHIA, PA.

Those Attorneys.—This very evening, by a singular coincidence, I had just reread Goldsmith's well-known lines :

"He cherished his friend, and he relished a bumper,
Yet one fault he had, and that was a thumper ;
Then, what was his failing ? Come, tell it, and burn
ye :
He was (could he help it ?) a special attorney."

When I stumbled on these of James Smith (who lived in Craven street, near the Thames, London, Eng.):

"At the top of my street the attorneys abound,
And down at the bottom the barges are found.
Fly, honesty, fly to some safer retreat,
For there's craft in the river, and craft in the street."

Then "A Private Letter Sent from One Quaker to Another" in T. Osborne's collection, 1744, fell under my eyes, which ran as follows :

FRIEND JOHN :—I desire thee to be so kind as to go to one of those *Sinful Men in the Flesh*, called an *Attorney*, and let him take out an *Instrument with a seal affixed thereunto*, by means whereof we may seize the *Outward Tabernacle of George Green*, and bring him before the *Lamb-skin Men at Westminster*, and teach him to do, as he would be done by : And so I rest thy
Friend in the Light. R. G.

From this I turned to *The Green Bag* for July, and there found a poem, "The Lawyer's Hereafter," by E. W. Blake, Jr., in which is related how a number of lawyers died, one day, and the "communis mors omnibus" took them away from this sphere and on "through the star-sprinkled regions of space" until it stopped at last

"At the pearl-covered gate ;
And all were well-pleased, but I'm sorry to state
That when they alighted their hopes were all blighted
By being informed they had not been invited
And had to go elsewhere as sure as fate."

Remonstrances (and they were many) availed not :

"Some of the band with a good deal of sand
Claimed estates-tail in the heavenly land."

It was all in vain. "No room here,"

they were told ; " Apply in the basement." Whereupon they remounted the wagon, started down hill, and halted where

" A sulphurous smell
Announced their approach to the Devil's hotel ;
But ere they could even get down from the stage
A devil in red, with two horns on his head,
Delivered these sentiments, much to their rage ;
' I am sorry to hinder your further progression,
But really I can't let you into possession.
The fact is, my friends, this hotel is too small ;
What in hell do you think we could do with you all? "

How shall I summon sufficient courage to finish the tale ?

" It was easy to see, by reflecting a minute,
As for heaven or hell, they were simply not in it."

But worse was to follow :

" They hunted the universe high and low," and " they at last became seized of a close in fee," where " They cheer the hours with genial mirth, recalling the days that they spent on earth." And (by way of explanation, perhaps) we are quietly told that

" Three ladies enliven the jovial scene,
Miss Feasance, Miss Joinder and coy Miss Demeanor."

And the lawyer-poet does not shrink from adding :

" Ever they live in perpetual bliss ;
What happier end could destiny send
To an honest and painstaking lawyer than this? "

A LAWYER'S WIFE.

Royal Freak - Purchasers.—" The prince of Baroda (Hindustan) a few months ago astonished the British residents by paying a barrel of rupees for a twelve-fingered man, but up to the middle of the eighteenth century no European potentate thought his household complete without a full assortment of freaks, as our dime-museum managers would call them. Besides a dozen dwarfs and giants, the Emperor Maximilian I of Austria kept for purely ornamental purposes a fellow with a beard five feet long and bushy enough to cover him like a shawl if he wrapped it around his waist.

" The father of Frederick the Great had 108 giants on his pay-roll, most of them too heavy for his cavalry and too tall for the doors of an ordinary guard-house. They cost him from \$2000 to \$7000 apiece, but

King Stanislaus Leszczynski of Poland paid a still larger sum for the French dwarf Bebe, a wrinkled-faced biped twenty inches long, and, if we may believe the chroniclers of that time, weighing less than ten pounds" (*St. Louis Globe Democrat*).

Smoking, Snuffing and Chewing.—" If we run over the countries where *Tobacco* is made use of, we may observe the various Manners of using it ; some *Americans* will mix it with a Powder of Shells, to chew it, salivating all the Time, which, they fancy, does refresh them in their Journies and Labours ; others in *New Spain* will dawb the Ends of Reeds with the Gum or Juice of *Tobacco*, and, setting them on Fire, will suck the Smoke to the other End. The *Virginians* were observed to have Pipes of Clay before ever the *English* came there ; and from those *Barbarians*, we *Europeans* have borrowed our Mode and Fashion of Smoaking. The *Moors* and *Turks* have no great Kindness for *Tobacco* ; yet, when they do smoak, their Pipes are very long, made of Reeds, or Wood, with an earthen Head. The *Irishmen* do most commonly powder their *Tobacco* and snuff it up their Nostrils, which some of our *Englishmen* do, who often chew and swallow it ; I know some Persons, that do eat every Day some Ounces of *Tobacco*, without any sensible Alteration ; from whence we may learn, that Use and Custom will tame and naturalise the most fierce and rugged Poison, so that it will become civil and friendly to the Body" (" The Natural History of *Coffee, Thee, Chocolate, and Tobacco*," etc., London, 1682).

BOOKWORM.

NEW YORK.

California Long Ago.—" In an old geography printed in 1815 appears the following : ' California is a wild and almost unknown land. Throughout the year it is covered with dense fogs, as damp as unhealthful. In the interior are volcanoes and vast plains of shifting snows, which sometimes shoot columns to great heights.' This would seem nearly incredible were it not for the well-authenticated accounts of travelers" (*Chicago Herald*).

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NOTES.

TRACING LAND BOUNDARIES.

In Eggleston's "Social Conditions in the Colonies," I find the following, which is of interest in connection with antique customs relating to land transfers:

"Once in four years, between Easter and Whit-Sunday, Virginians were required to make formal processions about the boundaries of their several tracts, renewing the marks in their line trees.

"When a division line had been thus traced three times, it might never afterwards be disputed. In Massachusetts, Connecticut, and on Long Island, the townships, as corporate landholders, were to go the rounds at regular intervals, and each individual owner of plow-land, mow-land, forest must trace his boundary every winter, if his next neighbor exacted it. The colonists were

thus following a custom whose origin is lost in the obscurity of the ages before written records."

He has also the following, bearing upon *livery* of seisin, recently discussed in AMERICAN NOTES AND QUERIES, which throws some additional light upon the custom of giving possession by turf and twig:

"The seller stood upon the tract that had been sold, and plucking a twig from a bush or tree, passed it into the hand of the purchaser, or gave a bit of turf with a twig stuck in it, and in some cases a splinter, also.

"If there was a house, the seller took hold of the ring of the house door and formally gave it to the new owner. The ground, with its products and appurtenances, was thus symbolically delivered in a manner suitable to illiterate times and restricted territories.

"Laws were made after a while to cover the omission of *livery* of seisin, and it gradually passed out of use, lingering longest in Virginia." ELLWOOD ROBERTS.

NORRISTOWN, PA.

POLYGLOT PLACE NAMES.

(CONTINUED FROM P. 99.)

Morat is French; *Murten* is German.

Morse is German; *Morges* is French.

Morlacca is Italo-Slavic; *Vellebith* is German.

Mentone is Italian; *Menton* is French.

Morocco is English; *Maroc* is French; *Marucco* is Spanish; *Marocco* is Italian; *Marakash* is Arabic.

Moskva is Russian; *Moscow* is English; *Moscou* is French; *Moskau* is German.

Moselle is French; *Mosel* is German.

Moredon is French; *Milden* is German.

Müglitz is German; *Mohelnice* is Moravian.

Mülhausen is German; *Mulhouse* is French.

Munich is English; *München* is German; *Monachio* is Spanish; *Munica* is Italian.

Münster is German; *Montier-Grandval* is French.

Nagy Banya is Magyar; *Neustadt* is German.

Nagy Enyed is Magyar; *Egidstadt* is German.

Namur is English and French; *Namen* is Flemish.

Naples is English and French; *Napoli* is Italian; *Nápoles* is Spanish; *Neapel* is German.

Neufchâtel is French; *Neuenburg* is German.

Neumarkt is German; *Egna* is Italian.

Nice is French; *Nizza* is Italian.

Nice is English; *Nicæa* is Græco-Latin; *Izneek* is Turkish.

Nürnberg is German; *Nuremberg* is English; *Neurenberg* is Dutch; *Norimberga* is Italian; *Nuremberga* is Spanish.

Nijmwegen is Dutch; *Nimwegen* is German; *Nimègue* is French; *Nimeguen* is English.

Orléans is French; *Orleanès* is Spanish; *Orleana* is Italian.

Osnaburg is English; *Osnabrück* is German.

Otranto is Italian; *Otrante* is French.

Oude and *Oudh* are English; *Ayodhia* is Hindi.

Padua is English; *Padova* is Italian; *Padoue* is French.

Palermo is Italian; *Palerme* is French.

Paris is French; *Parigi* is Italian.

Parma is Italian; *Parme* is French.

Payerne is French; *Peterlingen* is German.

Perugia is Italian; *Pérouse* is French.

Pfalzburg is German; *Phalsbourg* is French.

Pisa is Italian; *Pise* is French.

Pisino is Italian; *Mitterburg* is German.

Pistoja is Italian; *Pistoie* is French.

Porentruy is French; *Bruntrut* is German.

Prague is English; *Prag* is German; *Praha* is Czech.

Pressburg is German; *Pozsony* is Magyar.

Püspöky is Magyar; *Büschdorf* is German.

Raal is German; *Györ* is Magyar.

Ragusa is Italian and English; *Raguse* is French; *Dubrovnik* is Servian; and *Pa-prounik* is Turkish.

Ratibor is German; *Rouborz* is Slavic.

Ratisbon is English; *Ratisbonne* is French; *Regensburg* is German.

Ravenna is Italian; *Ravenne* is French.

Rechicourt is French; *Rixingen* is German.

Renaix is French; *Ronse* is Flemish.

Rendsburg is German; *Rendsborg* is Danish.

Rosinar is Roumanian; *Städterdorf* is German.

Reval is German; *Kolyvan* is Russian; *Talline* is Esthonian.

Rhine is English; *Rhein* is German; *Rhijn* is Dutch; *Rhin* is French; *Rin* is Spanish; *Reno* is Italian.

Rhodes is English; *Rhodos* is Greek; *Rodi* is Italian; *Rodas* is Spanish.

Rhone is English; *Rhône* is French; *Rodano* is Italian.

Ribeauvillé and *Rabschwer* are French; *Rappolsweiler* is German.

Riga is Russian; *Rialin* is Esthonian.

Riguewihr is French; *Reichenweier* is German.

Riva is Italian; *Reif* is German.

Roermond is Dutch; *Ruremonde* is French.

Roma is Italian; *Rome* is English; *Rom* is German.

Roncesvalles is Spanish; *Roncevaux* is French.

Rosetta is Italian and English; *Rosette* is French; *Rasheed* is Arabic.

Roulers is French; *Rousselaer* is Flemish.

Roveredo is Italian; *Rovereith* is German.

Rufach is German; *Rouffach* is French.

Saane is German; *Sarine* is French.

Saanen is German; *Gessenay* is French.

Saar is German; *Sarre* is French.

Saaralben is German; *Sarralbe* is French.

Saarburt is German; *Sarrebourg* is French.

Saargemünd is German; *Sarreguemines* is French.

(To be continued.)

INDIAN VILLAGE SITES.

During a recent visit to Massachusetts, I spent some days with a gentleman who is an enthusiastic student of Indian antiquities. In his company I went to see a place which must have been for a long time the site of an Indian town or encampment. The spot was a high and rather stony place, near a small river, which, in its proper season, is visited by shad and alewives. The ground was pretty densely covered with broom-sedge (here called also poverty-grass, and beard-grass—*Andropogon scoparius*, I think

it is). The long-continued burning of fires about the wigwams has so impoverished the soil that hardly any other grass will grow there. The soil itself has been in general reddened, blackened, or at least embrowned by the fires. Close inspection revealed the presence in the earth of many little lumps of charcoal or charred wood. Some arrow-heads, tomahawks, and other stone tools were found, and the ground was strewn with chips of some flint-like stone. In leaving the place we passed a deep ravine, and then crossed an open place on the top of a hill, surrounded by a dense woods. This open spot was covered with the same kind of poverty-grass, and my friend told me he had no doubt whatever that the proper use of a spade or plough in that spot would bring to light many Indian relics. Not long since some men at work in a sand-pit called my friend's attention to an upright streak of black on the perpendicular sand-bank which they had formed. He said, "that is an Indian firehole, for baking; look out for an old cemetery in the neighborhood." In less than a week the men found an Indian skeleton in the same sand-bank. On the bank of the Sebasticook river, in Maine, I remember to have seen, thirty years ago, a sand-hill covered with Indian graves. The thin soil (as I remember it) was full of pieces of bone.

F. R. S.

AFTER FIFTY YEARS' STRUGGLE.

(CONCLUDED FROM P. 133.)

Now of all arguments this of cheapness is most questionable and unsafe. It has a comely and alluring visage, is smooth-spoken and full of promise, but we must have a caution where it may lead us, for it is as full of trick and foul play as a canting quaker; as precarious a foothold as the trap of the scaffold the minute before the check is slipped. Cheap and good are a pleasant partnership; but it does not happen that they always do business together. Taking cheapness as our guide and conductor, we can readily make our way, in imagination, to a publishing shop where the principle is expanded into a pleasing practical illustration. The shop is of course in a cellar (rent twelve shillings a quarter); the

attendant is a second-hand man cast off from the current population of the upper world into this depository (wages seven shilling a week); his hat, being still on the cheap tendency, has followed him out of Chatham street in company with a coat rejected of seven owners, the last of whom was a dustman, trousers to match and boots borrowed of a pauper (cost of the entire outfit five shillings and a penny); behind a counter that totters to the earth at an expense of fivepence or more for repairs, he dispenses the frugal Literature of which he is the genius—the paper being of such an exquisite delicacy and cheapness that a good eye, by glancing through, can read both sides at once; the purchaser plunges down with a sixpence (most economical of a small coin) in his pocket, and bears off, in a triumphant apotheosis, four-and-twenty columns to be read by the light of a tallow two-penny that sputters cheapness as it burns. This is the glory of the age; the crowning honor and triumph of America. Who would have the heart or the hardihood to blur that fair picture of popular knowledge and cheap enjoyment? Why, sirs—to speak a serious word or two in your ear—this plea of cheapness—a miserable escape at best, where a question of right and wrong is concerned—pushed to its extreme (and as cheapness is urged as the sole criterion and measure of advantage, we are warranted in so doing), would drive literature to the almanac, which can be afforded at a penny; and the age of the brown ballad would return upon us with all its primitive graces of an unclean sheet, a cloudy typography, and a style of thought and expression quite as pure and lucid.

Pass a copyright bill and we are told, “we should soon learn the difference between £1 10, the London price of Bulwer’s ‘Zanoni,’ and the American price of twenty-five cents.” How long—it is triumphantly asked—would our “reading public, almost commensurate with the entire population, continue at such a rate?” What if it did not last a minute? Truth and honesty are a little more worth than a reading public even as wide as the borders of the land. Of the elevation of the people—the instruction of the people, I hold myself a friend—no man more; but I do not propose to begin their

enlightenment with a new version of the Decalogue; so amended as to omit all the opposites against which it is directed, as virtues which we are enjoined to cultivate.

Suppose these gentlemen do furnish your literature at a low price by dint of paying the author nothing, they should bear in mind that there is a place where it is paid for, or it would most assuredly prove as miserable as it is cheap. The literature is valuable, not because they spread it before the world in large sheets, every Saturday morning, at sixpence a copy, but because there happen to be in another country, certain enterprising publishers, of a somewhat different stamp, who thought it worth their while to cheer the writer in his labors by paying him a good round sum for his copyright. I repeat it, an unpaid literature cannot contend with a paid one; nor can it—while money is a representative of value and a motive of exertion—be as good. Do I imagine then that an international law will create great writers? Not at all. Under any law—oppressed by whatever bondage or tyranny custom chooses to lay upon them—men of great genius will struggle into light and cast before the world the thoughts with which their own souls have been moved. They will speak though mountains pressed upon them. But there is a wide class—comprising the body of a national literature—who can claim no such power; essayists, philosophers, whose impulses are not great, periodical writers—all are silent when the law and the trade fail to befriend them. It is these that need the constant stimulus—the genial inspiration (denied to them in any great measure by Nature) of pay. It is the shining gold—decry it as we may—that breeds the shining thought.

It may be asked, How does this question affect the Press? The Press, forming a part of the great body of writers, is affected by whatever affects the writers of books; for the bond by which the entire brotherhood is held together is so close that it cannot be struck in any part without feeling the shock in its whole length. The same injustice by which the author falls in station and place, drags down the journalist. The rights of all who use the pen are rights in common; varying only in degree, and, as they may be

affected from time to time, by circumstances of the hour or day. Beyond this the actual and immediate pressure of a vast amount of reading from abroad, poured upon us without limit or regulation, begins to be felt by the daily and weekly Press. They find attention drawn off from the article or political speculation in their own columns, prepared with care and judgment, to the cheap reprint; and are driven upon abandoning the field or joining in a pernicious system of unpaid appropriation against which their better judgment revolts.

I now close this Appeal, and in doing so I would venture to urge upon you the importance of concert and a steady action in behalf of this law, at all times and in all places where you are called on to employ that sacred instrument of thought, whose immunities are so grossly outraged.

The popular mind has, in this country, made wonderful advances in the appreciation of political truths and principles. There is no reason why it should not make an equal—though perhaps a later—progress in truths that relate to literature and art. The popular mind, as all our institutions require, is essentially just and true; and, once enlightened by a sufficient array of facts, and with time to arrange and digest them, will act with energy and wisdom—on this as on all other questions of which it is the arbiter. Depend upon it, this bill, though adversely regarded by your Senate and Representatives at this time, will ultimately triumph. It will go up to the Senate chamber, year after year, with new facts pleading for it with an urgency which considerate legislators cannot resist. In the meantime it is your duty, as I trust it is your desire, to enlighten the general mind as to the truths on which I have ventured to insist. Seize the instant. In town, in homestead and in city, let these principles be spread as wide as the writings they would protect; and search with a fearless eye, the national heart, to find whether there be not some kindly corner where it is willing the seeds of a national literature should be lodged. Speaking in the accents of persuasion with which God and Nature have endowed you; and through the organs of opinion which every one of you may, more or less, command—you cannot be long

resisted. Together, in a phalanx, before which kings and princes grow pale, enter upon the mighty task. Hand in hand, voice answering to voice, in tones of mutual trust and cheerful hope, press forward in the noble labor to which you are summoned. That Union which, in politics and war, is Strength, will prove in Literature, as well, your champion and deliverer.

CORNELIUS MATHEWS.

NEW YORK, June, 1842.

EARLY ALGONKIN BOOKS.

I am sure that it is not generally known to our Algonkin scholars that that famous book, "The Practice of Piety," was ever translated into the Indian language of Martha's Vineyard. On page 97 of Mayhew's "Pious Indian Women" (Boston, 1830, reprinted from the London edition of 1727) we are informed that Margaret Osooit, *alias* Meeksishqune, who died in 1723, "mightily delighted in the Practice of Piety, a book which our Indians have in their own language." Is there known to be any copy now in existence? The same work (p. 57) speaks of "Mr. Perkins's Six Principles of Religion" as a work which had been translated into "the Indian tongue." I do not know whether either of the above-mentioned translations were ever printed. G.

QUERIES.

Sir John Mandeville.—The *Record* of this morning (July 20) thus commences an article on "Great Guns in Warfare: "Sir John Mandeville tells in his 'Travailes' of a 'mervailous cannon in ye countrie of Prester John the whyche ben to filled with dornyckes and discharged against the paynims with soche creweltie that none less than an hondred thoosand paynims dyed therfrom.' Sir John has always been rated as a most accomplished romancer, but it is doubtful if even in his wildest flights of fancy he could have imagined anything to equal the sober truth in regard to the 110-ton gun now in use in the British navy, a working model of which is now on view at the Royal Naval Exhibition in London."

Although somewhat familiar with the famous "Travailes," I have no recollection of this passage; can anybody tell me where it occurs? O. K.?

PHILADELPHIA, PA.

Intendant.—Is this term still used in any part of the United States as a synonym of "Mayor?" I. V.

Playing the Devil.—How old is this expression? In the introduction to Bunyan's "Divine Emblems" occur these words:

"Wherefore, dear reader, that I save them may,
I now with them the very devil play."

Can your correspondents find any older examples? N. S. S.

Autem (Vol. ii, p. 107; Vol. v, p. 41).—Is it quite certain that *autem* is the thieves' slang name for "church?" It is so given in several books; but in the "Century Dictionary" (under "Mort") we find this quotation from Dekker's "Belman of London," 1608: "Antem in the beggars' language is a church."

Which is right, *autem* or *antem*? G.

Baccalaos (Vol. vi, pp. 186, 196; Vol. vii, p. 46).—"And they [the English] ramble even to *America*, where, though they cannot erect a new Kingdom, yet they do the *Spaniard* very much Harm; for *Drake*, the *Englishman*, hath gone round the World more than once, though *Magalanes* did it before him. And it may come to pass, that all the Kingdom of *Baccalaos* (which is nearer the English, and more commodious to them, by reason of the Temperature of the Air) may some Time or other be put into their possession: Certain it is and evident enough, that, if the King of *Spain* could conquer but *England* and the *Low Countries*, he would quickly become the Monarch of all *Europe*, and of the greatest Part of the New-found World."

This extract from "The Plots of the Jesuits"* proves (in my opinion) the absolute accuracy of "Islander's" suggestion (Vol. vi, p. 196).

Now, I should like to ask, what objection

is there to look upon the name *Baccalaos* simply as a variant (with an imposing coat of Greek paint) of the Dutch *Bakkaljaauw*, itself a doublet of *Kabeljaauw*, a codfish?

References to Newfoundland as the home par excellence of the codfish are numerous in our old writers.

Witness the following (to give but one) from "An Account of St. Sebastians, Spain" (London, 1700):

"They have also some Trade to Newfoundland, but with that Sort of Fish, Cabelau they call it, they are better supplied from other Nations than by their own Ships."

I. V.

REPLIES.

Woman-hating Poet (Vol. vi, p. 195).—It is very certain that Euripides is not the only poet who may be called a woman-hater. As shown by Grote, in the third chapter of his "History of Greece," both Simonides and Phokylides are quite as well entitled to this doubtful honor; and the same disposition to charge upon women the causation of all the ills of mortal life is conspicuous in Hesiod.

M. T. N.

GAY HEAD.

Singular Plant Names (Vol. vii, p. 118).—Bullhead lily for *Nuphar advena*; Sweet Susan for *Silene armeria*; Lady in the Green, also Love in a Mist, and Devil in the Bush for *Nigella damascena*; Baby-feet for *Polygala pauciflora*; Pettymoral and Life of Man for *Aralia racemosa*; Pudding berry for *Cornus Canadensis*; Witch hopple for *Viburnum lantanoides*; Election pink for *Azalea nudiflora*; Carpenter weed for *Brunella vulgaris*; Abraham's Cabbage for *Amarantus retroflexus*; Pussy willows for *Salices*; Lady in a chaise for *Arisæma triphyllum*; Devil's guts for *Equisetum arvense*.

These and others will be found in a interesting letter on "Popular Names of American Plants" written to the *Journal of American Folk-lore*, by Rev. Silvanus Hayward. The above he heard in the south-west part of New Hampshire. S. M.

BOSTON.

* Published by Michael Sparks, 1653.

"Drinking" Tobacco (Vol. vii, p. 126).—I do not know if earlier examples may not be found, but I do know that "drinking the shameful" is used as a synonym of smoking tobacco in George Fox's "Journal."

Likewise the "Colonial Records of Connecticut" contain a decree inflicting a penalty of five shillings for every pound weight on whoever should (after September, 1641) "drinke any other tobacco but such as is, or shall be, planted within these liberties."

Æ.

Bummer (Vol. vii, p. 126).—I send you an old newspaper scrap (unfortunately bearing neither a date nor a name) which contains the answer to your correspondent's query:

"Bummer is usually considered to be an Americanism. But like many other Americanisms, it is simply a legitimate descendant of an old English word, *bummaree*, which may be found in the 'English Market By-Laws' of over 206 years ago. In the London *Publick Intelligencer* of the year 1860, it appears in several advertisements. *Bummaree* means a man who retails fish by peddling outside the regular market. These people were looked down upon and regarded as cheats by the established dealers, hence the name became one of contempt for dishonest persons of irregular habits. The word first appeared in the United States during the '50's, in California, and traveled Eastward, until during the civil war it came into general use."

A SUBSCRIBER.

Sassafras Tea (Vol. vii, p. 128).—My authority for saying that *sass tea* is made from sassafras leaves, is Prof. Scheele de Vere, in the "Encyclopædia Americana," Art. "Americanisms," p. 202. My authority for the statement that the tea is sometimes made of the *bark* of the root is still better. I have seen the bark so used myself, and, what is more, I have tasted of the resulting decoction.

OBED.

Pythoiness of Lynn (Vol. vii, p. 17).—Your correspondent, E. P., in answering the query about Moll Pitcher, has also virtually answered the query about the Pythoiness of Lynn.

C. W.

Natural Bridges (Vol. vi, pp. 162, etc.).—There is on p. 415 of *The Century Magazine* for July, 1891, an engraving of a natural bridge on La Prêle river, in the far-western country.

ILDERIM.

"Touched the Chord of Self," etc. (Vol. vii, p. 126).—See Tennyson's "Locksley Hall:"

"Love took up the harp of life and smote on all the
chords with might,
Smote the chord of Self that, trembling, pass'd in
music out of sight."

CHAS. R. BALLARD.

NORTH EASTON, MASS.

Icta (Vol. v, pp. 82, etc.).—On p. 336 of the Rev. Samuel Parker's "Journal of an Exploring Tour Beyond the Rocky Mountains" (Ithaca, N. Y., 1838) there is a "Vocabulary of the Chenook Language as spoken about Fort Vancouver," in which the word *ikta* is said to mean *what*. This list of words includes quite a number which are now employed in the Chinook jargon, so-called.

G.

Ossa and Pelion (Vol. vii, p. 102).—"Otos and Ephialtes even prepared to assault the gods in heaven, piling up Ossa on Olympus, and *Pelion on Ossa*, in order to reach them" (Grote, "History of Greece," Chap vi, Sec. 2). But in Smith's smaller "Classical Dictionary," Art. "Pelion," it is said that the giants "are said to have attempted to heap Ossa and Olympus on Pelion, or Pelion and Ossa upon Olympus, in order to scale heaven." In the same work, Art. "Olympus," we are told that they attempted to pile "Pelion on the top of Ossa, and both on the lower slopes of Olympus." According to Ovid (Met. I, 155), Pelion was placed upon Ossa. It is Virgil who says they tried to place Ossa upon Pelion, and Olympus upon both (Georg. I, 281). It would appear, therefore, that we should have liberty to speak, either of piling Ossa upon Pelion, or Pelion upon Ossa; for there is equal *literary* authority for each of these two expressions.

M. T. N.

"Walter Scott, All Walter Scott," etc. (Vol. vii, p. 139).—The passage occurs in

one of the Earl of Dudley's letters (1814), in which, while expressing his own admiration of Byron, he regrets that G. Ellis does not appreciate the poet's extraordinary powers, and says:

"His creed in modern poetry (I should have said *contemporary*) is Walter Scott, all Walter Scott, and nothing but Walter Scott. I cannot say how I hate this petty, factious spirit in literature—it is so unworthy of a man so clever and so accomplished as Ellis undoubtedly is."

BOOKWORM.

NEW YORK CITY.

Rankokus Kill (Vol. vii, p. 139).—"Student" will find *Rankoekus* Kill marked and named on Pieter Goos's "Paskaerte van de Zuyd en Noordt Rivier in Nieu Nederlandt," 1668. In the improbable event of his discovering an earlier reference, his communicating it in these columns would prove of interest to a fellow-student,

A. ESTOCLET.

PHILADELPHIA.

War Steamers First Used (Vol. vii, p. 139).—Was it not in 1840, at the bombardment of Acre by the British fleet under Admiral Sir Robert Stopford and Commodore Napier, that steamers were first employed in warfare?

"ET EGO MILES."

Name of American Diamond (Vol. vii, p. 126).—U-i-noor was the name of the stone in question, according to Chambers' Encyclopædia.

On the other hand, in Kunz's "Gems and Precious Stones" (1890), it is called Oninoor, which is said to mean "mountain of light." It is also known as the Dewey Diamond, and the Morrissey Diamond.

W. J. K.

Mens Curva in Corpore Gurvo (Vol. vii, p. 126).—Atterbury, first, and after him Elijah Fenton applied this saying to Pope.

READER.

Native N. American Food Plants (Vol. vii, p. 43).—*Quamash*.—The Quamash of the Indians (*Camassia esculenta*) is common throughout the Northern Rocky Mountain

regions, or from Northern California to British Columbia. In the early spring the beautiful bluish-purple or violet-blue flowers may be seen covering acres upon acres of the "Mountain Meadows," in all their native glory. At first the plant throws up from the buried onion-like bulb narrow leaves about a foot long, and afterwards a straight stem one or two feet high, which bears the flowers, each of which is an inch or more in diameter. The bulbs are sweet and nutritious, and are collected in large quantities for food.

At one time it was the custom with the Indians to gather the bulbs of the Quamash just after flowering, and dry them for future use. They still follow the practice to a slight extent. After the bulbs are dried by sun-cure or fire-cure they are beaten into a paste and dried still more, and then preserved for future need (see *Agriculturist*, June, 1891).

It is now generally believed that squashes, pumpkins, cucumbers and melons flourished in different parts of North America before the discovery of Columbus, and that they were used as food by the aborigines. In treating this subject (*Native N. American Food Plants*) one may consult with advantage Dr. Asa Gray's "Scientific Papers," two vols. Cucurbits are discussed in the essay, "Naudin on the Genus Cucurbita." "Review of De Candolle's Origin of Cultivated Plants" is a mine of information, in the way of references to original sources, early voyages, discoverers and historians, relating to maize and beans, pumpkins and squashes, macocks and cushaws, etc. Some hints, too, may be obtained from "Notes on the *Helianthus tuberosus*, or so-called Jerusalem Artichoke."

MENONA.

Patriarchates (Vol. vi, pp. 287, etc.).—I lately found in a weekly newspaper a reference to the recent establishment of the Patriarchate of the Indies, with the remark that its creation would probably become one of the historic landmarks of the pontificate of the present occupant of the papal see. But the (old, yet not extinct) West Indian patriarchate is occasionally spoken of in books as the Patriarchate of the Indies.

"Sadlier's Almanac" for 1891 gives both the East Indian and West Indian patriarchates.

The Archbishop of Goa, in Portuguese India, is the [titular] Patriarch of the East Indies. G.

COMMUNICATIONS.

Singular Place Names.—"Ben Abou" has something to say in this connection, in an oldish number of the *New York Press*:

"'Big Foot' is an office in Indiana, 'Pig' in Kentucky, 'Skull Bone' and 'Mouse Tail' in Tennessee, 'Buzzard Roost' in Georgia and 'Corn Cob' in South Carolina. 'Number One' is a Maine post-office, and Vermont has a 'Bread Loaf.' In New York State we have a 'Promised Land,' a 'Painted Post,' 'Good Ground,' and 'Half Moon.' Pennsylvania might have selected better-sounding names than 'Bird in Hand,' 'Bean,' 'Bald Eagle,' 'Burning Bush,' 'Darling,' 'Good Interest' and 'Gum Tree.' 'Gunpowder' is in Maryland, while 'Old Hundred' and 'Alone,' with 'Negro Foot,' are in Virginia. 'West Virginia' boasts a 'Left Hand,' and North Carolina the grace of 'Charity,' blessing of 'Prosperity' and 'Forks of Pigeon.' Georgia is discredited by a 'Dirt Town' and has 'Alligator,' 'Fish,' and 'Cold Water;' 'Pay Up' and 'Cut Off' are also Georgia offices. 'Big Coon,' 'Coal Fire,' and 'Red Rose' are in Alabama and 'Bananas' in Florida.

"Texas has an inhospitable 'Adieu,' the first on her list. But then she shows to us a 'Baby Head' and offers us 'Benzine,' and tells of her 'Cotton Gin,' and of her famous 'Cow Boy,' by which time we are no 'Stranger.' Arkansas claims 'Good Luck' and a 'Sweet Home,' and Missouri a 'Chain of Rocks' and 'Medicine.' Tennessee knows her 'A, B, C's,' but talks slang, 'U Bet,' though a 'Baptist' is there and a 'Calf Killer.' 'Leap Year' and 'Safe Lock' also belong to Tennessee. Kentucky has 'Back Bone,' 'Hard Money,' an 'Apple Tree,' and 'Paw Paw.'

"Indiana sets up pretensions to 'Art,' and straightway selects such names as 'Mud Lick,' 'Potato Creek,' 'Pinka Mink,' 'No

Go,' 'Soon Over,' 'Don Juan' and 'Toll Gate' for Hoosier post-offices. And this is the State whence comes the august dignitary of the White House.

"In Ohio there is 'Antiquity;' Michigan has a 'Waltz,' 'None Such,' and 'Cob Moo Sa.' 'Highland Mary' has emigrated from Scotland to Colorado, where she has become 'Troublesome,' possibly from having to drink from a 'Tin Cup.' Kansas has a 'Cheese Man,' a 'May Day' and 'Pop Corn.'

"What a silly lot of names these for Government post-offices! It is the custom for the Post-office Department to sanction the name nominated by the citizens petitioning for the establishment of a post-office. It is, of course, the privilege of the people of any community to thus advertise themselves as donkeys, but for the dignity of the Government should not the department exercise a veto of such boorish nominations?"

Bunyan Jottings.—"Their graver fancies may be *took*."

"Each *fingle-fangle*

On which they dote, does but their souls entangle."

"Since at gravity they make a *tush*."

"O *cumber-ground*, thou art a barren tree!"

"Thy eyes are *ope*, and thou hast wings to flee."

"The sun does with his beams *belace* the clouds."

"Tho' thou a *yawling*, bawling cuckoo be."

"Wholly at the world's *dispose*."

R. MOWBRAY.

CHICAGO.

Brain Power and Old Age.—As a companion to your "Literary Débutante at Sixty" (Vol. vii, p. 130), let me recall Anthony Trollope's mother, the authoress of one hundred and fourteen volumes, the first of which was not written until she was fifty years of age.

The composing of this veritable library covered a period of twenty-six years, and was undertaken and carried on under the most distressing circumstances.

J. CHURCH.

Old-time "Sand Class."—"Sixty years ago I taught the sand class in the schools of this city in the Grand Jury room of the old Court House," said a gentleman to Gossip last evening. "The sand class!" exclaimed Gossip; "what in the name of Socrates was a sand class?" And then the ancient pedagogue proceeded to say: "Sixty years ago the schools of the town occupied the old Court House, and I was one of the scholars. In the Grand Jury room there was a long table about eighteen inches high with a strip of board fastened on the top all around the sides, thus making the centre lower than the sides. This centre was filled with fine sand an inch deep.

"At the end of the table was a wheel on which the letters of the alphabet were printed so that but one letter would appear at a time; around the table the smallest children of the school were gathered, and each furnished with a stick. I, as the pedagogue appointed by the head teacher, would take my stand at the end of the table and alongside of the wheel, and as I moved it would announce the letter that was brought to view which the children would proceed to make in the sand with their sticks. When all had made that letter, I would level the sand with a comb, and the wheel would be moved on to another letter. And these little ones would be called the "sand class." It was an interesting sight the system was somewhat like the Kindergarten of the present day, and it was certainly an economical mode of supplying writing material.' This was the sand class of sixty years ago" (*Harrisburg Telegraph*).

English Language Dates.—"The following dates are all of them more or less important in relation to the changes which have taken place in the English language.

First landing of Cæsar in Britain..	B.C. 55
Agricola builds his line of forts, and reduces Britain to a Roman province.....	A.D. 81
Christianity introduced into Brit- ain.....	about 180
Hengest founds the Kingdom of Kent.....	449
Augustine converts Æthelberht..	597

Northumberland submits to Ecg- berht.....	A.D. 829
Ecgberht defeats the Danes	836
The Danes winter in Sheppey...	855
Peace of Wedmore, between Æl- fred and Guthorm.....	878
Danish invasions begin again....	980
Ascendency of Cnut.....	1016
Battle of Hastings.....	1066
English proclamation of Henry III.....	1258
First Parliament of Edward I....	1275
Year-books of Edward I (Reports of cases in Anglo-French)...	1292-1306
Edward III invades France	1339-1340
Pleadings first conducted in Eng- lish though recorded in Latin	1362
English first taught in schools....	1385
War of the Roses.....	1455-1471
Introduction of printing into Eng- land	1477
Columbus discovers San Salvador	1492
Modern Stage of English begins	about 1500
Ariosto publishes his "Orlando Furioso" (beginning of Ital- ian influence).....	1516
Tyndale's New Testament first printed	1525
Sir John Cheke teaches Greek at Cambridge	1540
The Netherlands resist Spain ..	1566
Battle of Ivry (beginning of fre- quent borrowings in French from Spanish)....	1590
Authorized Version of the Bible..	1611
First folio edition of Shakespeare	1623
Civil War.....	1642-1649
Proceedings at law recorded in English.....	1730
Clive gains the battle of Plassey	1757
Captain Cook's discoveries in the Pacific Ocean.....	1769
Goethe's "Sorrows of Werter" translated into English.....	1779
Carlyle translates Goethe's "Wil- helm Meister"	1824
(Skeat's "Principles of English Etymol- ogy.")	

A Rochambeau-Washington Relic Just to Hand.—"All things come round to him who will but wait;" although the father of his country could scarcely wait a

hundred years for a package of books from Paris. In 1791, Count de Rochambeau sent a dozen volumes of French history by a French vessel to America. On the fly-leaf to each he inscribed, 'To George Washington, from Count de Rochambeau,' or words to that effect, with the date of presentation. The French vessel was overtaken on the high seas by a British privateer and everything on board was captured and carried off to London. Of course the father of his country never saw his books, but last winter some one who was browsing about among the second-hand bookstores in Washington came across four of those volumes. Strange to say, no one had taken interest enough in them to send them to Mt. Vernon, or to the Ladies' Association who have that estate in charge. The books were bought, however, and arrived at Mt. Vernon exactly one hundred years after they were shipped from the French port. They are in a very good state of preservation" (*The Boston Beacon*).

How Names Grow (Vol. vii, pp. 45, 96. — *Boz*. — Moses was his real name; at least he had been so christened by his big brother Charles (Dickens); but he had a younger sister for whom "Moses" was somehow too hard a mouthful, and she transformed it to "Bozie" or "Boz." And when Charles launched his first literary venture, he assumed his little brother's pet name.

Williams for *Cromwell* (from the "History of Oliver Cromwell," by J. H., Gent., 1663).

"Before the King returned into *England*, Colonel *Henry Cromwell*, Son of Sir *Oliver Cromwell*, obtained License of the King to change that hateful Name into *Williams*, which was the Name of this Family, before they married with a Daughter and Heir of *Cromwell*; which was upon Condition they should take her Name as well as Estate."

J. J. E.

Authors and Printers.—

"Lives of printers all remind us
They could make our thoughts sublime,
If they'd cease to leave behind us
Misprints on the books of time."

(*New York Press*.)

Stouter.—This is a local Americanism, which, so far as I know, is not to be found in any book. In some parts of Essex county, Massachusetts, a *stouter* is any one of the upright stakes of an ox-sled, or other similar vehicle. I think the stakes of an ox-cart would also be called *stouters*. G.

NEW JERSEY.

Blizzard (Vol. vii, p. 118).—A person of this name was warden at the Nashville penitentiary in 1879—or rather employed by the State to see that the lessees kept their part of the contract in regard to the convicts.
E. PRIOLEAU.

Curious Book Titles (Vol. vii, p. 52, etc.).—Lyly, the author of "Euphues and His England," wrote in 1589 a tract in the Martin-Marprelate controversy, called "Pappe with an Hatchet, alias a figge for my Godsonne, or Crack me this Nut;—or a Country Cuffe."

In 1596 was published Nash's "Have with you to Saffron-Walden." He also wrote "An Almond for a Parrot" and "Pierce Penilesse, his Supplication to the Devil."

Robert Greene wrote "A Groat's Worth of Wit, bought with a Million of Repentance," and also had a hand, in connection with Lodge, in "A Looking-glasse for London and England."

Marguerite de Navarre's "Mirror of Golde for a Synneful Soule."

Churchyard's "Blessed Balme to Search and Salve Sedition."
E. P.

Curious Remedies (Vol. vii, pp. 33, 123, etc.).—"In Ireland the lizard is called 'aire luichair,' which, literally translated, means 'the pig of the rushes.' It is held in great esteem for its curative powers. When caught the person who is anxious to receive the curative power takes the aire luichair in his hand and licks the creature all over—head, feet, belly, legs, sides and tail—and the tongue of the person who thus licks the aire luichair is said ever afterward to possess the power of taking the pain and sting out of a burn.

"The aire luichair crawling across the throat of one suffering with quincy, or the hands of a person who has licked or even recently handled one of the little creatures, is

thought to be a sovereign remedy for that disease. There is also a prevailing idea that the aire luichair is always on the watch to crawl down the throat of any person who happens to fall asleep out of doors" (*St. Louis Republic*).

"West Indies" = "New England" (cf. Vol. v, p. 207, under "North America called India").—I have by me a copy of Experience Mayhew's "Narratives of the Lives of Pious Indian Women" (Loring's reprint, Boston, 1830, after the London edition of 1727). Prefixed to the work is an "Attestation" (signed by Cotton Mather and ten other ministers of Boston), in which occur these words: "We in the West Indies have pressed after a more vital work in our Proselytes." Compare what is said regarding the West Indian origin of the word *swamp* (Vol. vi, p. 70). Here New England is plainly called "the West Indies." G.

NEW JERSEY.

Dutch Still Used in New York State (Vol. vi, p. 190).—In a recent article on "The Old Cradle Songs," the *New York Recorder* mentioned "a Dutch trotting song which still lingers in the original tongue in some of the quiet nooks of the Hudson River Valley. It has a gay little tune to fit the tripping words, and is much prized by the Knickbockers of the Holland Society. Here are the words as that society knows them:

"Trip a trop a trontjes
De varkens in de boontjes,
De Koetjes in de Klaver,
De paarden in de haver,
De eendjes in de water-plas.
De Kalf in de lang gras;
So groot myn Kleine poppetje was."

C. VAN D.

Remarkable Fecundity (Vol. vi, p. 269; Vol. vii, p. 21).—In an account of the Wesley family, it is stated that Susannah Annesley, who married Samuel Wesley and became mother of the famous John Wesley, was twenty-third child to her father, twenty-fourth to her mother and that she herself gave birth to nineteen children, of whom ten lived to maturity. E. P.

How the Phoenix Dies and Comes to Life Again.—"In that Cytee [Elyople in Egypt] there is a Temple made round, afre

the Schappe of the Temple of Jerusalem. The Prestes of that Temple han alle here Wrytynges, undre the Date of the Foul that is clept Fenix, and there is non but on in alle the World. And he commeth to brenne himself upon the Awtere of the Temple, at the ende of 5 Hundred Zeer: for so longe he lyveth. And at the 500 Zeres ende, the Prestes arrayen here Awtere honestly, and putten there upon Spices and Sulphur vif and other thinges, that volen brenne lightly. And than the Brid Fenix comethe, and brennethe him self to Askes. And the first Day next afre, Men fynden in the Askes a worm, and the secunde Day next afre, Men funden a Bird quyk and perfyt; and the thridde Day next afre, he fleethe his wey. And so there is no mo Briddes of that kynde in alle the World, but it allone" (Mandevile's "Voiage and Tra-vaile").

Metempsychosis à la Southern Negro.—Says a contributor in the *Atlantic Monthly* for August:

"I asked what sort of people were in the world when the world was new.

"The reply came as follows: 'Many of de animals you see now was oncet folks, old-time folks; dese big rattlesnakes, dee was one time bad folks. In de old days dee was changed ter snakes, and dee air des essentially dat way twel yit. Monkeys use ter be old-time folks also; dee ac' like folks yit. De squinch-owls, dem what shiver roun' de house when a pusson gwine die, dee was all ole women when de worril was young. Dese moles dat you see burrowin' undergroun', dee was old-time folks; dee was too proud to walk on de groun', and so dee was put under de groun'. Cats was oncet witches—witchermen and witcher-women. De swamp-owls, dee was ole women also. Dee one time 'fuse ter give de Lord a piece of bread, as he walk here on de earth, so dee was indain ter be owls. All de ole folks tell me,' continued my informant, 'dat dar use ter be three houses clost tog'er wherever you go, and dem three houses belong ter de Injun man, de fox, and de rabbit. De white man done drive off de Injun, done mos' drive off de fox, but Brer Rabbit, he say he gwine stay.'"

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NOTES.

AN INDIAN WIGWAM.

In his account of "Old Sarah," or Assannooshque, the widow of James Cowkeeper, an Indian of Martha's Vineyard, Mr. Experience Mayhew especially commends her (literal) housekeeping, observing that her wigwam was kept in excellent order and good repair by her own hands. So also of Sarah Hannit he says ("Pious Indian Women," p. 54): "She was one of those wise women that builded the house, and not of the foolish ones that plucked it down with their hands, for the fair and large wigwam wherein she with her husband lived was a great part of it her own work, the mats, or platted straw, flags and rushes with which it was covered being wrought by her own hands, and those of them that appeared within side the house were neatly embroidered

with the inner barks of walnut trees, artificially softened, and dyed of several colors for that end, so that the generality of Indian houses were not so handsome as this was; neither was it inferior to those the chief sachems lived in.

"The house thus built was kept clean and neat, all things in it being in their proper places. This virtuous woman's husband was constantly so well clothed, and his linen kept so clean and white, that he was always fit to go into the best company, and was known in the gates when he sat amongst the elders of his people.

"When these good people had much company at their house, as being given to hospitality they frequently had, * * * the good woman and her daughter serving cheerfully on such occasions." This notable Indian matron died in 1716. C. W.

ALLITERATIVE PHRASEOLOGY.

Alliterative poetry (see Vol. vii, pp. 143, etc.) is not cultivated nowadays, save as a *jeu d'esprit*, to such an extent as it was in former times; but it is curious to observe how the practice of the old poets has led to the coupling (in our everyday phraseology) of words beginning with the same consonants, which seem to have been brought together, and subsequently preserved, for no other great reason but this very assonance. Witness:

Bed and board; Born and bred; But and ben; Cark and care; Chick nor child; Dark and dreary; Fair or foul; Fear nor favor; Fun and frolic; Hale and hearty; Have and hold; House and home; Kill or cure; Kith and kin; Make or mar; Meek and mild; Might and main; Rhyme or reason; Safe and sound; Sick nor sorry; Sooth to say; Stick nor stone; True as touch; Weal or woe; Wit and wisdom; Wind and weather, etc. Æ.

GENERAL LEE SELLING FLANNEL IN A YANKEE STORE.

To what extent ignorance of social and political customs of our country is shown by foreign novel writers may be inferred from

the ensuing citation from De la Sota's recent romance, "Dos Evas dos Adanes," p. 46, where a somewhat original Englishman (and who ever read of an Englishman in a foreign novel unless he was an *original*?) is referred to on account of his eccentricity. But as a strong sidelight to such singularity, this marvelous assertion is made in regard to Americans: "En la guerra de la esclavitud entre los Estados del Norte y la América del Sur, el ejército de los meridionales sabeis que fue completamente derrotada. Pues bien, su general en jefe, al día siguiente de la batalla, vendia franelas tras un mostrador de Boston. Si esto no es filosofia!" That is to say: "During the war for slavery between the United States of America, North and South, the Southern army, you know, was completely defeated. Well then, its commander-in-chief, the day after the battle, sold flannels back of a counter in a Boston store. If this isn't philosophy!" No doubt this information will be a genuine bit of news to the readers of AMERICAN NOTES AND QUERIES, that that noble warrior, Gen. Lee, the next day after Appomattox, put himself to selling flannels in a Yankee store! G. F. FORT.

TOBACCO TORTURED.

In John Deacon's "Tobacco Tortured; or, The Filthie Fume of Tobacco Refined," 1616, we read: "The *Fume of Tobacco taken inward* is too too profluous for many of our *Tobacconists* purses * * *. Alas poore *Tobacco*, my pretie *Tobacco*: thou that hast bene hitherto accompted the Ale-knights armes, the Beere-brewers badge, the Carousers crest, the Drunkards darling, the Draffe-sacks delight, the Easterlings ensigne, the Fantasticals foretresse, the Gormandizers glorie, the hungry Hostesses ale-pole, the Mad-braines merriment, the New-fangles noueltie, the Poope-noddies paramour, the Ruffians reflection, the Swil-boles swine-troffe, the Tinkers trull, the Tospots protection, the Vintners vintage, and the vnthriftpasport * * *, their intoxicating *Tobacco fumes* are able (in an vnperceivable and Circcean manner) to transforme nobilitie into gentrie, gentrie into yeomanrie, yeomanrie

into husbandry, husbandrie into manuarie, manuarie into manubiarie, manubiarie into a vagrant and retchlesse roguerie, and what not besides?"

POLYGLOT PLACE NAMES.

(CONCLUDED FROM P. 146).

Salerno is Italian; *Salerne* is French.

Saluzzo is Italian; *Saluces* is French.

Salzburg is German; *Château-Salins* is French.

Savoy is English; *Savoie* is French; *Savoyen* is German; *Savoja* is Italian; *Saboya* is Spanish.

Schaffhausen is German; *Schaffhouse* is French.

Scheldt is English; *Schelde* is Dutch; *Escout* is French; *Escalda* is Spanish.

Schlettstadt is German; *Schélestadt* is French.

Smalcald is English; *Schmalkalden* is German.

Schrimm is German; *Szrem* is Polish.

Seeland is English and German; *Sjælland* is Danish.

Setubal is Portuguese; *Saint Ubes* is (very incorrect) English.

Sierre is French; *Siders* is German.

Siebenbürgen is German; *Transylvania* is English; *Erdély* is Magyar; *Ardealu* is Roumanian.

Sion is French; *Sitten* is German.

Sleswick is English; *Slesvig* is Danish; and *Schleswig* is German.

Sluys is Dutch; *L'Ecluse* is French.

Smyrna is English; *Smyrne* is French; *Ismeer* is Turkish.

Soleure is French; *Solothurn* is German.

Sospel is French; *Sospello* is Italian.

Spires is English; *Speier* is German.

Stelvio is Italian; *Stilfserjoch* is German.

Stockholm is Swedish; *Stocolma* is Italian; *Estocolmo* is Spanish.

Strassburg is German; *Strasbourg* is French; *Strasburg* is English.

Steyermärk is German; *Styria* is English; *Styrie* is French.

Sutledge is English; *Satlaj* is Hindi.

Suabia is English; *Souabe* is French; *Schwaben* is German.

Swansea is English; *Aber-Tawy* is Welsh.

Syra is Lingua-Franca; *Hermopolis* is Greek.

Tabor is German; *Chomow* is Czech.

Tagus is English and Latin; *Tajo* is Spanish and *Tejo* is Portuguese.

Tenby is English, and *Denbych* is Welsh.

Thames is English; *Tamise* is French.

Theiss is German; *Tisza* is Magyar.

Theresienstadt is German; *Szabadka* is Magyar.

Thurgau is German; *Thurgovie* is French.

Tiber is English; *Tevere* is Italian.

Ticino is Italian; *Tessin* is French.

Tirlemont is French; *Thienen* is Flemish.

Tournay is French; *Doornik* is Flemish.

Trebizond is English; *Trapezus* is Latinized Greek; *Trebizonde* is French; *Trapezunt* is German.

Trent is English; *Trento* is Italian; *Trente* is French; *Trient* is German.

Treves is French and English; *Trier* is German.

Treviso is Italian; *Trévise* is French.

Turin is English and French; *Torino* is Italian.

Umbria is Italian; *Ombrie* is French.

Ushant is English; *Ouessant* is French.

Valais is French; *Wallis* is German.

Valencia is Spanish; *Valence* is French; *Valenza* is Italian.

Valkenburg is Dutch; *Fauquemont* is French.

Varhely is Magyar; *Gradistje* is Roumanian.

Venice is English; *Venise* is French; *Venezia* is Italian; *Venedig* is German; *Venezia* is Spanish.

Verocz is Slavic; *Werowiz* is German.

Verona is Italian; *Vérone* is French.

Vevay is French; *Vivis* is German.

Viborg is Swedish; *Wüपुरi* is Finnish.

Vienna is English; *Wien* is German; *Vienne* is French; *Viena* is Spanish; *Weenen* is Dutch.

Villach is German; *Belak* is Slavic.

Villefranche is French; *Villafranca* is Italian.

Villeneuve is French; *Neustadt* is German.

Vise is French; *Wiset* is German.

Vissegrad is Magyar; *Plintenburg* is German.

Vistula is English; *Weichsel* is German; *Wisla* is Polish.

Warsaw is English; *Warszawa* is Polish; *Warschau* is German; *Varsovie* is French; *Varsovia* is Italian.

Wasselnheim is German; *Wasselonne* is French.

Weiler is German; *Villé* is French.

Weissenburg is German; *Wospork* is Wendish.

Wieselburg is German; *Mosony* is Magyar.

Ypres is French; *Ypern* is Flemish.

Yverdan is French; *Yferten* is German.

Zabern is German; *Saverne* is French.

C. WARREN.

INDIAN LADY PHYSICIAN.

The Rev. Experience Mayhew, in his "Pious Indian Women," gives an interesting account of Hannah Nahnosoo, or Nattootumau, who died at Martha's Vineyard in 1716: "Having very considerable skill in some of the distempers to which human bodies are subject, and in the nature of many of those herbs and plants which were proper remedies against them, she often did good by her medicines among her neighbors, especially among the poor, whom she readily served without asking them anything for what she did for them. Nor did she only serve Indians this way, but was to my knowledge sometimes employed by the English also. And I have myself heard her, when she has been asked whether she could help this or the other persons under the indispositions wherewith they were exercised, make this wise and religious answer: 'I do not know but I may, if it please God to bless means for that end, otherwise I can do nothing.' "

C. W.

QUERIES.

Thirty-seven to One.—Which of our Indians (if the story be true of any of them) repelled the first efforts of Christian missionaries among them with the remark that it was not very likely they would give up their thirty-seven gods in exchange for the one God the white men were introducing to them, or words to that effect?

F. C.

Suspension Bridges.—What are the means used to allow suspension bridges to expand and contract?
MARTIN.

Copper Mining.—Has copper mining ever been carried on in this (Montgomery) county?
JOHN MACS.

AMBLER, PA.

Justice like Janus.—By whom and in what manner was the face of Justice compared with that of Janus? I read the allusion at the time it was made (it must be within the last twenty-five years), but the circumstances have slipped out of my memory.
A. W. T.

Bellerus (Vol. i, p. 94).—I find in Mrs. Behn's translation of the sixth book of Cowley's treatise "Of Plants," line 922, that mention is made of "The Belerian Horn." I have not the Latin original by me. Did Cowley take this name from Milton's "Lycidas," or did Milton take it from Cowley? The two poems must have been written much about the same time; and Milton is known to have imitated other things of Cowley's.
EUGAMON.

The Oldest Church in Europe.—Is this newspaper clipping accurate?

"Canon Routledge, in a little volume that has been published in London, claims that St. Martin's, Canterbury, is the oldest church in Europe. He asserts that it is the only existing edifice which was built originally as a church during the first four centuries and has remained a church until the present day."

J. J. ROCHE.

Grammar Question.—

"I became
Lame with counterfeiting lame."
(A. Cowley, "The Dissembler.")

To what part of speech does the last word in the quotation belong?

TETARTOS.

BELPRE, O.

English Bachelor Writers.—How many of England's greatest writers were bachelors?

MARTIN.

Who Was J. O. ?—Who was the J. O. who translated the second book of Cowley's treatise "Of Plants" into English verse?

EUGAMON.

Rose and Blanche of Eugène Sue.—A recent "New York Letter" to a leading New England journal has the following:

"Among the passengers in one of the outward-bound ocean steamers from New York this summer, were two women of quaint little manners, of a hundred and one old-fashioned graces—sisters of Eugène Sue, and models of the characters of Rose and Blanche in his great novel of 'The Wandering Jew.' Although born in this country, they were educated in Europe, where they have lived from time to time. One is the wife of Gen. Adam Badeau, and the other was married to a relative of Martin Van Buren. After the death of her first husband she became the wife of a Frenchman of titles and honors. These little French dames live together, spending their winters in New York, and their summers in France."

The elder Sue, father of Eugène, accompanied Napoleon Bonaparte in his Russian campaign as surgeon. He was immensely wealthy, was three times married, and died in 1830, aged seventy years.

Eugène published "Le Juif Errant" in 1844.

When was Eugène Sue's father's family residing in the United States?

MENONA.

Scorpions and Suicide.—Do scorpions actually commit suicide and how?

MARTIN.

REPLIES.

Jersey Epitaph (Vol. vii, p. 126).—I find in a commonplace book that the "New Jersey epitaph" actually exists in Peterborough, England. Inquiry at the Astor or Lenox library for a copy of the history of the county of Northampton might unearth something which would settle the point.

E. P.

Kinglake and the East (Vol. vii, p. 29).—"Eothen" was published in 1844, not long after Kinglake's return from extensive travels in the Orient. This entertaining record of the author's own observations and experiences is simply a revision of the letters he had addressed to friends in England during his absence.

"The title of the book is somewhat quaint," remarks the *Quarterly Review*, "but it is a more classical version of the *Orient*—of the *Morgenland*—of the *Levant*." Also, this is a real book—not a *sham*.

Two centuries earlier (1637), John Milton had visited Italy and passed fifteen months there. It had been his intention to go to Greece; but the political condition of his own country compelled him to relinquish his much cherished design. The poet, therefore, returned to England without having seen the land of Homer.

More than thirty years after his return (1671), Milton published his "Paradise Regained," the poem in which occurs his famous description of Athens—a city which the poet had never looked upon:

"Behold

Where on the Ægean shore a city stands,
Built nobly, pure of air, and light of soil."

(Book iv, 236-284.)

Michael Drayton was no traveler, but he wrote "Poly-Olbion" (1613-1622), a poem containing more than 30,000 lines of description of "the tracts, rivers, mountains, forests, and other parts of the renowned isle of Britain, with intermixture of the most remarkable stories, antiquities, etc."

Poly-Olbion is the "best topographical poem the English language has produced;" but the author of it could have seen, so far as we can learn, only a very small bit of the wide region he has traversed in Alexandrines.

Jean Paul Frederick Richter was born, lived and died in Bavaria. Unable to maintain himself at Leipsic long enough to complete his theological studies, he was obliged to return to his mother at Hof, in a penniless condition. Later on when he had won reputation and fame as an author, and had become a "little used to the sight of gold," we hear of him at Coburg, Berlin and

Weimar. His travels, however, never extended outside of Germany.

Jean Paul never crossed the Alps, still his descriptions in "Titan" of the land beyond the mountains are full of that reality which springs from minute attention to detail. The Neapolitan pictures, for instance, are vivid with these fine touches. There are many, I am sure, to whom Albano's account of his Italian journey must be the most delightful portion of the Romance—Jean Paul's Masterpiece.

MENONA.

Singular Plant Names (Vol. vii, p. 118).

—The following are some plant names picked up at random—there are and must be many more no less odd, but these may suffice for a beginning:

Love in a mist.
 Love in a puff.
 Old man in green.
 Old man's beard.
 Virgin's cloak.
 Johnny-jump-up.
 Good Henry, Bonus Henricus or Goose-foot.
 Cow-blind.
 Colt's foot, Horse-hoof, Foal-foot, or Bull-foot.
 Cross of Jerusalem, or Cross of Malta.
 None-so-pretty.
 London pride.
 Pretty by night, Belle de Nuit.
 Marvel of Peru.
 All heal.
 Mouse-ear.
 Ragged robin.
 Ragged sailor.
 Blackeyed Susan.
 Old maid's pinks.
 Perce-neige (snow-drop).
 Venus's fly trap.
 Shepherd's purse.
 Cuckoo's bread.
 Mare's tail.
 St. John's wort.
 Shepherd's rod.
 Grass of Parnassus.
 Holy Ghost plant.
 Adder's tongue.
 Loose-strife.

Goat's beard.
 Love lies bleeding.
 Jacob's ladder.
 Aaron's rod.
 Money-wort.
 Weeping widow, Mourning bride.
 Robin-run-in-the-hedge.
 Lady's smock.
 Bouncing Bet.
 Live forever.
 Ladies' bed straw.
 Cowitch.
 Sow-bread.
 Solomon's seal.
 Bush-rope.
 "Wait a bit" thorn.
 Palma Christi.
 Side-saddle plant.
 Cuckow-pint.
 Tway-blade.
 Job's tears.
 Wake robin.
 Spanish bayonet.

E. PRIOLEAU.

"The Sky is Like a Drinking Cup," etc.
 (Vol. vii, p. 126).—The lines are by R. H. Stoddard and run thus:

"The sky is a drinking cup,
 That was overturned of old,
 And it pours in the eyes of men
 Its wine of airy gold.

"We drink that wine all day,
 Till the last drop is drained up,
 And are lighted off to bed
 By the jewels in the cup!"

PHILADELPHIAN.

Tobacco Names (Vol. vii, p. 138).—
 "E. D., Doctour of Physicke," published in 1606 certain "Rules for the preservation of health," wherein he gives to "Tobacco" the name of *Youthsbane*. William Barclay, M.D., in 1614, gave to "this happie and holy herbe" and most profitable plant the name of *Nepenthes*. He notes that the French call it *Nicotian*. In Hispaniola it was called *Pete be Cenuc* (so we are told in "The Venimous Qualities of Tobacco," circa 1650.

A. T.

Balbi's Geographies (Vol. vii, p. 67).—Adnáo Balbi (1782–1848), the celebrated geographer, was a Venetian by birth, but passed much of his life in Paris. Most of his works were written in French, and published by Rey and Gravier, of Paris.

His geographical works are :

"Ethnographical Atlas of the Globe," 1826.

"Compendium of Geography."

"Elementary Treatise on Geography," 1830–1831.

These famous works were preceded by two "Essays on Portugal," displaying great learning and research, published in 1822.

"Essai sur les Bibliothèques de Vienne," another work of high importance, appeared in 1835.

Refer., Brunet "Manuel du Libraire" and "Nouvelle Biog. Gen."

MENÓNA.

Superstition in High Places (Vol. vii, p. 127).—During the severe illness of the Prince of Wales some years ago, and when the crisis of the disease approached, it was reported that by order of the Queen a sheep was killed (or kept ready to be slaughtered) in the next room to that where the sufferer lay, in order that his feet might be wrapped in the warm skin and the animal heat prevent a chill and assist nature in her struggle for mastery.

ELIZABETH PRIOLEAU.

Patron Saint of Mexico (Vol. vii, p. 127).—St. Hippolytus, says the "Encyclopædia Britannica," according to the Roman breviary, was one of St. Lawrence's converts, who, when summoned before the emperor Valerian, on account of the practice of his religion, made a public profession of Christianity. First beaten with rods, he was finally delivered over along with all his family to death, the mode of execution in his case being similar to that by which Hippolytus, the son of Theseus, perished. This saint, along with Casianus, is commemorated by the Roman Church on August 13. He is the patron of Mexico.

BOOKWORM.

NEW YORK.

Intendant (Vol. vii, p. 150).—By the courtesy of Hon. G. D. Bryan, Mayor of the city of Charleston, S. C., I am enabled to send you an official reply to the above query, in so far as that city is concerned.

Under date of July 23, the Mayor writes :

"The word 'Intendant' was used from 1793 (the date of the incorporation of Charleston) until 1836, when it was changed to that of 'mayor.' "

A PHILADELPHIAN READER.

Canute's Rhyme (Vol. vii, pp. 55, 102).—The original of the accordant rhyme, of which E. P. gave an English rendering, p. 102, is :

"Merie sungen the muneches binnen Ely,
Da Cnut ching rew therby :
Roweth cnites near the lant,
And here we thes muneches sang."

S. W.

Characteristics of Nations (Vol. v, pp. 80, etc.).—Henry Buttes, who published "Diets Dry Dinner," 1599, wrote these words in "A Satiricall Epigram:"

"On English foole ; wanton Italianly ;
Go Frenchly ; Dutchly drink ; breath Indianly."

R. RUSKIN.

Angledog (Vol. vii, p. 127).—The use of *angledog* for *angleworm* is common enough in Connecticut, though by no means invariable.

"The word is English, belonging, as Halliwell says, to the Devonshire dialect" ("Dict. Arch. and Prov. Words").

I find Halliwell's account of *angledog* verified in "Dialogue and Glossary of Devonshire," where *angletwitch*, which is the older word—found also in "Promptorium Parvulorum"—is derived from *angel-hook*, and *twicca*, the generic term for earthworm.

The "Century" gives *angledog* (without hyphen) under *angletwitch*.

F. T. C.

HARTFORD, CONN.

"Drinking" Tobacco (Vol. vii, p. 126).—This expression is found in "Tobacco Spiritualized," a well-known song of 1672 ; also in Buttes' "Diets Dry Dinner," 1599 ;

and also in George Wither's answer to the song first named. The Wahabi Arabs to this very day call smoking *drinking the shameful*; and they put smokers to death.

PATER.

Sabbath (Vol. vii, p. 125).—Bush says the "Hebrew *Shabah*, from which comes the German *sieben* and the English *seven*, is derived from a root signifying *to be full, complete, made up entirely*; seven therefore is often called the perfect number. No number recurs in Scripture so often, and as it cannot have an abstract virtue or significance, its constant use here carries in it some important allusion.

ELIZABETH PRIOLEAU.

[See communication under the head of "Numerical Recurrences," p. 165.—ED. A. N. AND Q.]

Killjohn (Vol. vii, p. 138).—The following extracts from Yule-Burnell's "Glossary of Anglo-Indian Words" might interest M. O'Dowd:

"Dozy mentions that Dodonæus, an old Dutch writer on plants, gives the vernacular name as *Vroege Persen*, 'Early Peaches,' which illustrates the origin. In Cyprus bazars, apricots are sold as *χρυσόμυλα*; but the less poetical name of *kill-johns* is given by sailors to the small hard kinds common to St. Helena, the Cape, China, etc. *Zard ālu* (Pers.), 'yellow plum,' is the common name in India."

"Apricocks the Persians call *Kill Franks* because Europeans not knowing the danger are often hurt by them" (Lockyer).

"The common apricot is known in the Frank language (in Barbary) by the name of *Matza Franca*, or the Killer of the Christians" (Shaw's "Travels," edition 1757).

BOOKWORM.

NEW YORK CITY.

Sou Marqué (Vol. iv, p. 247).—I am not at all sure that the reply given to that query is satisfactory. A *sou marqué* is not the equivalent of a "copper cent;" for, as a matter of fact, its being "marked" in any way makes it legally worthless.

The strange thing about such coins in

Europe is that, although of no value in their own country, they may be current in others. A few years ago, a certain well-known English soap manufacturer, finding himself debarred from using English coins for advertising purposes, imported an enormous quantity of French coppers, had his name stamped upon them, and sent them out into circulation.

So ubiquitous did these advertising agents suddenly become, and (probably likewise) so wide awake were rival soap makers that a question was asked in the House of Commons with regard to the legal status of the sous. The official answer was to the effect that foreign copper coins, although practically of the same value as the penny and the half-penny, were current only by courtesy.

That "courtesy" was the death-knell of the soap man's *sous marqués*.

J. A.

COMMUNICATIONS.

Bulls (Vol. vi, pp. 238, 250, etc.).—When will my countrymen (and their imitators in this country) cease their senseless talk about so-called Irish bulls?

The enclosed paragraph, headed "A Veritable Irish Bull," has just caught my eye in a Philadelphia paper:

"An Englishman, who has just returned from Connemara, brings with him a story to remind us of Ireland's historic title to keep the three kingdoms in good humor. He was inspecting the government relief works, and took occasion to comment upon the number of people employed.

"'Ah, sir,' said an Irishwoman, 'if it was not for the famine we'd all be starving.'"

Now, is it not as clear as noonday that the poor woman meant that, were it not for the *famine agitation*, they would all be starving; and that if the anonymous "Englishman" had learned a little more about inverted commas while he was at school, and had used them before and after the word "famine," the Irishwoman's meaning would have been less unmistakable still?

Irish bulls, fiddlesticks! It was not an Irishman who said in the House, in my own hearing, that the town of Bradford was

rather radical in the extreme; nor was it an Irish M. P. who exclaimed that *the voice of England, which sounded so clearly at the last general election, would not be lost sight of*; and was it not our own Lord Cross who immortalized himself by remarking in the middle of a Parliamentary speech, that he thought he *heard some one smile*?

I could add considerable to the humiliating list, but what would it avail?

A THOROUGH COCKNEY.

Nineteenth Century (fin de siècle) Educational Progress.—The other day, when a battalion of British Coldstream Guards, who had been harassed with incessant special duty during the visit of the German Emperor to London expected a day's rest after his departure and were, instead, *ordered to parade in full marching order*, they emphatically declined to do so.

Being questioned in Parliament the causes of the mutiny, the War Office officials replied that it was evident that nowadays "unreasoning compliance with orders was no longer obtainable from men who are permeated with quasi education."

I shall be very glad to see this admission, made by a British Tory government A.D. 1891, recorded in AMERICAN NOTES AND QUERIES by way of "reporting progress" for the benefit of present and future educationalists.

ALPHA.

Washington and his Negroes.—The following extract from a hitherto unpublished letter by George Washington, dated Mount Vernon, 17th August, 1799, and printed in the *Athenæum* of July 11, is significant:

"It is demonstratively clear, that on this Estate (Mount Vernon) I have more working Negroes, by a full moiety, than can be employed to any advantage in the farming system, and I shall never turn Planter thereon. To sell the overplus I cannot, because I am principled against this kind of traffic in the human species. To hire them out, is almost as bad, because they could not be disposed of in families to any advantage, and to disperse the families I have an aversion. What then is to be done? Something must or I shall be ruined; for all the moneys

(in addition to what I raise by crops and rents) that have been received for Lands, sold within the last four years, to the amount of Fifty thousand dollars, has scarcely been able to keep me afloat. Under these circumstances, and a thorough conviction that half the workers I keep on this Estate would render me a greater *nett* profit than I *now* derive from the whole, has made me resolve, if it can be accomplished, to settle Plantations on some of my other Lands. But where? without going to the Western Country, I am unable as yet to decide, as the *best*, if not *all* the Lands I have on the East of the Alliganyes, are under Leases or some kind of encumbrance or other. But as you can give me correct information relative to this matter, I now *early* apply for it."

Numerical Recurrences.—Your correspondent's objection (under "Sabbath," p. 125), to the theory of accidental coincidences in philology recalls to my mind the very frequent recurrence of certain numbers in the annals of this world's history. Not long since, Rev. Minot Savage pointed out the following in connection with 40. (It's a pity 40 is not a multiple of 7; "An Old Friend" might turn these to some use.)

"The rain that produced the flood fell 40 days and 40 nights. After the rain had ceased, it was 40 days before Noah opened the ark. Moses was 40 days in the mountain fasting. Forty days was the period devoted in ancient times to the embalming of the dead. The spies spent 40 days investigating Canaan before they gave their report.

"Elijah fasted 40 days in the wilderness after he had fled from the anger of Jezebel, the Queen. Jonah gave the inhabitants of Nineveh just 40 days in which to consider his prophecy and repent. Jesus fasted forty days in the desert.

"In old English laws forty days has played an important part.

"Forty days is the time for quarantine. A widow was permitted to occupy the house of her dead husband 40 days after his death. A stranger appearing in a parish was allowed 40 days before he must be enrolled as residing in some particular place.

"The members of Parliament were exempt from arrest 40 days after the prorogation of Parliament and 40 days before it met again.

"In the middle ages 40 was a period that was looked upon by old doctors with superstitious regard, as a time when remarkable changes might be expected to take place in their patients.

"Among the alchemists 40 days was looked upon as a charmed number; when, after certain rites and ceremonies, at the expiration of that period the philosopher's stone, or the elixir of life might appear.

J. LAWSON.

Pets of Distinguished People (Vol. vi, pp. 216, etc.).—*Spice, the Terrier—Sir Walter Scott's Forgotten Pet.*—This little dog is all unknown to fame, possibly because Lockhart thought the following entry unworthy of his attention:

"July 20, 1827.—Here is a little misfortune for Spice left me, and we could not find her. As we had no servant with us on horseback, I was compelled to leave her to her fate, resolving to send in quest of her to-morrow morning. The keepers are my *bonos socios*, as the Host says in 'The [Merry] Devil of Edmonton,' and would as soon shoot a child as a dog of mine.

"But there are scamps and tramps, and I am almost ashamed to say how reluctantly I left the poor little terrier to its fate.

"She came home to me, however, about an hour and a half after we were home, to my great delectation."

Nearly four years after this adventure, little Spice was lost "for aye" through the negligence of "James the blockhead" (Sir Walter Scott's Journal).

F. T. C.

HARTFORD, CT.

Squirrels in a House.—I know of a large, comfortable house situated in the outskirts of a town of 50,000 people, in Massachusetts, into which house some years ago, a colony of red squirrels colonized themselves, living in much the same fashion as rats. The family were fairly driven out of their house by the vermin, and sold the property. The purchaser found means of ridding the place of the intruding squirrels; and at present a weather-vane in the form of a squirrel

very happily preserves the memory of what I believe to have been a unique infestation. I have heard of single nests of red squirrels being found in sheds or barns, or possibly in some unoccupied and lonely dwelling. But I never knew of an instance which could parallel the one recorded above. I learned the particulars of the story from a gentleman of the highest character who lives near the place.

S. R. C.

MASSACHUSETTS.

Poetical Alliteration (Vol. vii, p. 119).

"Begot by butchers, but by Bishops bred,
How high his honor holds his haughty head!"

was written by Christopher Pitt. The above is a smoother version of the lines than was given at the above reference.

This other distich is a good example of alliteration:

"So Britain's monarch once uncovered sat,
While Bradshaw bullied in a broad-brimmed hat."

This was written by James Bramston, who died in 1744.

The monarch was Charles I, and Bradshaw was the judge who presided at his trial.

E. P.

How the Other Half Talks.—Lack of work among the laboring classes has many curious euphemistic synonyms, among which are the following: Legging it; on one's uppers; on the loose pulley; got a steady job of loafing; wheeling light into Flat Rock Tunnel; shoveling smoke out of a gas-house; pressing bricks and turning corners; holding on the slack; living on one's intellect; living on the interest of one's debts.

J. C.

An Antiquarian Find in Denmark.

"An antiquarian find, which will excite interest all over Europe, has lately been made in Røymose peat bog, near Hobro, in Jutland, Aalborg Amt. The objects are all of silver, the principal piece being a very large basin, on which have been fastened plates of silver hammered out with figures of men,

women and animals. The basin is twenty-six Danish inches in diameter, but scarcely eight inches high. One or two pieces are apparently wanting, but it is hoped they will turn up when the moss is minutely examined. The eyeholes of the figures are now empty, but had evidently been filled with colored glass. One of the plates, which is nearly seventeen inches long, shows warriors with helmets and other ornaments. One figure is a god with a wheel at his side, and on another are two elephants. A third shows a horned god in a sitting posture, with his legs crossed Oriental wise.

"All these have apparently nothing to do with Northern mythology, as was at first supposed. The whole find has now reached the Danish National Museum, and we see that these pieces belong to the god-lore of the Gallic peoples. The god with the wheel, for instance, is the Gallic sun god. The whole is the work of a Gallic artist at that early period when the Roman and Gallic peoples first came in contact. Allowing time for these things to wander so far north, the date would seem to be, as regards Denmark, the first century before Christ. Other things belonging to this Gallic group have been found previously in this country. The total weight of precious metal hitherto exhumed is about twenty Danish pounds" (*The Academy*).

Unpublished Epitaphs (Vol. vii, pp. 53, 96, 106).—The following epitaph is found on a monument in the Church of St. Anne and St. Agnes, Aldersgate street, London:

Qu an tris di c vul stra
os guis ti ro um nere vit.
H san Chris mi t mu la

Quos anguis tristi diro cum vulnere stravit
Hos sanguis Christi miro tum munere lavit.

Thus in English:

"Those who have felt the serpent's venomous wound,
In Christ's miraculous blood have healing found."

ELIZABETH PRIOLEAU.

Good Old Etymologies (Vol. vi, pp. 144, etc.; Vol. vii, p. 108).—"The Air, than which, to the Preservation of Man's

Life, nothing is more necessary, as all Philosophers agree (and the Derivation of the very Word *Air*, from the *Greek* word *ἄω*, *spiro*, denotes the same being composed of two Vowels, *Alpha* and *Omega*, as *principium* and *finis vitæ*, which is the Beginning and the End of Man's Life) is here clear, serene, lucid, void of any stinking *Mephitis*, or Damps arising from Bogs or Fens, which may occasion epedemical distempers in the Blood" ("A Philosophical and Medicinal Essay of the Waters of Tunbridge," by Pat. Madan, M.D., 1687).

Improvisation (Vol. vii, p. 125).—Macdonald Clarke, the eccentric poet, once rushed into a newspaper office in great wrath, declaring that Lang, another editor, had called him a man with zig-zag brains and demanding a column and a half of space to reply. The presiding genius of the sanctum said: "No, you shall have only four lines, and must compress what you have to say in that space." Clarke at once dashed off the following:—

"I can tell Johnny Lang, by way of a laugh,
In reply to his rude and unmannerly scrawl,
In my humble opinion, 'tis better by half,
To have brains that are zig-zag than no brains at all."

Lord Erskine, who made the very ungalant observation mentioned below, was rightly punished by the reply that will always go with it. He declared at a large party that a "wife was a tin cannister tied to one's tail." Upon which Sheridan, who was present, handed Lady Erskine the following lines:

"Lord Erskine, at women presuming to rail,
Calls a wife a tin cannister tied to one's tail;
And fair Lady Anne, while the subject he carries on,
Seems hurt at his lordship's degrading comparison.
But wherefore degrading? Considered aright,
A cannister's polished and useful and bright;
And should dirt its original purity hide,
That's the fault of the puppy to whom it is tied."

E. P.

Artificial Egg-hatching (Vol. vii, p. 135).—Let me call your attention to the following passage in Moore's "Utopia:"
"They breed an infinite multitude of

chickens in a very curious manner; for the hens do not sit and hatch them, but vast numbers of eggs are laid in a gentle and equal heat, in order to be hatched, and they are no sooner out of the shell, and able to stir about, but they seem to consider those that feed them as their mothers, and follow them as other chickens do the hens that hatched them."

When I was a boy the wives of Chester county (Pa.) farmers sometimes hatched eggs by keeping them in cotton before the fire and occasionally turning them.

E. HUNN, JR.

PHILADELPHIA, PA.

For a corroboration, now five hundred years old, of your note, p. 135, see Sir John Maundevile's "Voiage and Travaile:"

"There is a common Hows in that Cytee [Cayre], that is alle fulle of smale Furneys; and thidre bryngen Women of the Toun here Eyren of Hennes, of Gees and of Dokes, for to ben put in to tho Furneyses. And thei that Kepen that Hows coveren hem with Hete of Hors Dong, with outen Henne, Goos or Doke or any other Foul; and at the ende of three wekes or of a monethe, thei comen azen and taken here Chickenes and norissche hem and bryngen hem forthe: so that alle the Contree is fulle of hem. And so men done there both Wyntre and Somer."

L. M.

The Gunpowder Age.—"The use of powder and shot * * * is one of the most damnable inventions that ever was forged in the Devil's Conclave; against the Fury whereof neither the Courage of the Valiant, nor the Strength of the Mighty can prevail; so that if *Hercules* himself, whom the Poets falsely, or *Sampson*, whom the Scriptures truly deliver for the strongest of men, were living in these Times, a Child might Kill them with a Pistol. Let us examine the Invention, State and Progress of this pernicious and cruel Engine.

"All Writers do agree, that a *German* Monk was the first Inventor of the Materials thereof; and, as it is thought, not without the Devil, to shew his Hatred to Mankind. The first Invention was but rude and simple,

but Time and the Wickedness of Men have added to the first Project, even to the Mounting them upon wheels, that they might be the easier transported, and run, as it were, to the Ruin of Mankind. From hence hath proceeded these Monsters of Cannons, and double Cannons, and Culverins, these furious Basilisks and Murtherers, those fiery Falcons and Sakers; wherein it seems the Inventors knew well what they did, when they imposed on them the Names of Snakes, Serpents, and ravenous Birds; the very Names of them being terrible, and apt to beget in us a Horror and Detestation of them. I forbear to speak of lesser Engines, but of greater Danger; as, the Dagger and Pistol, which may be concealed in a Man's Pocket, wherewith many have been treacherously slain without any Prevention. Out of this miserable and cruel Magazine have issued these Mines, Counter-mines, Fire-pots, Fire-pikes, Oranges, Granados, Hedge-hogs, Petards, and the like; a most cursed Invention, wherein the Malice of Man to Man is grown to that Height, whom we ought to love as our Brother; that such, as can invent the most wicked, cruel, and execrable Project to destroy Men withal, are held the most worthy to receive the greatest Honour, Respect, and Reward; and now, if ever, it may truly be said, *Homo homini Dæmon*; that is, *One Man is a Devil to Another*" ("Harleian Miscellany," 1744).

Visions (Vol. vi, pp. 299, 274, 259, etc.).—The following from Richmond, Ind., supplies another instance in this connection:

"Some months ago Samuel Nutting, of this city, was run down by a switch engine and instantly killed. He had no relatives here, but had a sister somewhere in the West, of whom nothing had been heard for years. Yesterday Postmaster Jenkinson received a letter from the sister, who lives near Davenport, Ia., asking for information as to her brother, and stating that she had dreamed that her brother had been killed in an accident and had felt worried over the matter, so she determined to write and learn if something had happened to him. Particulars were sent to her to-day of the death of her brother."

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NOTES.

GLASS-MAKING IN MAINE.

The United States Census Report for 1880, Vol. ii, p. 1135, states that so far as has been ascertained, no glass was ever made in Maine. But in the house in which I was born, 1840, the windows were glazed with Maine glass. When I was quite a lad, there were still left in the storeroom in the rear of the house, several boxes marked "Wayne Cylinder Glass, North Wayne, Me." The report in question was prepared by Joseph D. Weeks, of Pittsburg, Pa.

OBED.

MASSACHUSETTS.

FOSSIL PATENTS.

T. Graham Gribble writes an interesting article in *Scientific American* on "Fossil Patents" and among other curiosities of the past he mentions the first "breech-loading magazine machine gun," and also "a new invention found out by Sybilla, the wife of Thomas Masters of Pensilvania, Planter, for

cleaning and curing the Indian corn growing in the severall colonies of America, within England, Wales and the Town of Berwick upon Tweed and the Colonies in America."

By the courtesy of *Scientific American* we are enabled to place the *fac similes* of two documents connected with said inventions before our readers.

*Filed the 2nd Novemb^r 1716
In witness whereof I have hereunto set my hand and
the seal of the said Court of Chancery at London
the 25th day of July 1718.*

*Sybilla Masters
In testis die 25th Novemb^r Anno 4th Georgⁱ 1st*

ROYAL PATENT GRANTED THOMAS MASTERS, 1716.

Whereas our Sovereign Lord King George by his Letters Patents bearing date the Fifteenth day of May in the Fourth Year of his Majesties Reign was Graciously pleased to Give & Grant unto me James Puckle of London Gent my Exors Admors & Assignes the sole privilege & Authority to Make Exercise Work & use a Portable Gun or Machine (by me lately Invented) call'd a Defence in that part of his Majesties Kingdom of Great Britain call'd England his Dominions of Wales, Town of Berwick upon Tweed and his Majesties Kingdom of Ireland in such manner & with such Materials as should be ascertain'd to be the sd New Invention by writing under my Hand & Seal and Enrolled in the High Court of Chancery within Three Calendar Months from the date of the sd patent as in & by his Maj^{ties} Letters Patents Relac^{on} being thereunto had D^{oth} & may amongst other things more fully & at large appear NOW I the said James Puckle Do hereby Declare that the Materials whereof the sd Machine is Made are Steel Iron & Brass and that the Tripied whereon it stands is Wood & Iron And that in the above print (to which I hereby Refer) the said Gun or Machine by me Invented is Delienated & Described July the 25th 1718.

J. Puckle

JAMES TUCKLE'S DECLARATION, 1718.

GENESIS LI.

The following, copied from a newspaper clipping which I have had in my possession for a long time, may be deemed worthy of preservation in the columns of AMERICAN NOTES AND QUERIES:

"Over one hundred years ago the following so-called 'Genesis li' was used to puzzle Biblical scholars, and to-day, were it read aloud in any mixed company, it is questionable if its fraudulent nature would be discovered, so beautifully is the spirit and language of the Old Testament imitated:

"'1. And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

"'2. And behold, a man, bowed with age, came from the way of the wilderness, leaning on a staff.

"'3. And Abraham arose and met him, and said unto him: Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early on the morrow, and go thy way.

"'4. But the man said: Nay, for I will abide under this tree.

"'5. And Abraham pressed him greatly; so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat.

"'6. And when Abraham saw that the man blessed not God, he said unto him: Wherefore dost thou not worship the Most High God, Creator of heaven and earth?

"'7. And the man answered and said: I do not worship the God thou speakest of, neither do I call upon His name; for I have made to myself a God which abideth alway in my house and provideth me with all things.

"'8. And Abraham's zeal was kindled against the man, and he arose and drove him forth with blows into the wilderness.

"'9. And at midnight God called unto Abraham, saying: Abraham, where is the stranger?

"'10. And Abraham answered and said: Lord, he would not worship Thee, neither would he call upon Thy name, therefore have I driven him out from before my face into the wilderness.

"'11. And God said: Have I not borne with him these hundred ninety and eight

years, and nourished him, and clothed him, notwithstanding his rebellion against Me, and couldst not thou, that art thyself a sinner, bear with him one night?

"'12. And Abraham said: Let not the anger of my Lord wax against His servant; lo! I have sinned, forgive me, I pray Thee.

"'13. And Abraham arose and went forth into the wilderness, and sought diligently for the man, and found him and returned with him to the tent, and when he had entreated him kindly, he sent him away on the morrow with gifts.

"'14. And God spake unto Abraham, saying: For this thy sin shall thy seed be afflicted four hundred years in a strange land.

"'15. But for thy repentance will I deliver them, and they shall come forth with power, and with gladness of heart, and with much substance.'

"In 1759, when in England as agent for the Colony of Pennsylvania, Benjamin Franklin privately printed this 'Chapter,' as he always termed it. Taking only a sheet of paper, he kept it laid in his Bible at the end of Genesis, and used to amuse himself by reading it aloud to his friends and hearing them express their surprise that they had never recollected reading it, and their openly expressed admiration of the moral it carried with it. Its origin is unknown. It has been traced back seven hundred years to a Persian poet who simply says 'it was so related.' "

D. W. N.

HARRISBURG, PA.

QUERIES.

The Fragrance of Flowers.—In a late number of *Nature* I read that "the opening of flowers coincides with their fragrance, but there is no necessary connection between these phenomena."

I always thought there was such a connection, and would be very glad to be enlightened by those who know.

A. D. E.

Wept of Wish-ton-Wish (Vol. iii, p. 310).—What is the meaning of the word "Wept" in the above connection?

Z. Q.

Fleetwood.—When and where was the Rev. Dr. John Fleetwood, the author of the well-known "Life of Christ," born, and when and where did he die?

J. Y. B.

SALEM, N. H.

The Homer of Jersey.—The poet Cowley speaks of a rhymester known as "The Homer of the Isle" of Jersey. What was the name of this poet? CAMDENITE.

Pisan Assistance.—What is the origin of this term?

"You and your pleas and proofs were what folk call *Pisan assistance*, aid that comes too late."

(Browning, "The Ring and the Book," xii, 294.)

J. C.

Cudjo, Quashy, Cuffey.—These are old-fashioned names, or book names, for a negro. What is their origin? CALESTE.

NEW YORK.

[An explanation of these and other similar African names will be found in our Vol. iv, p. 218.—ED.]

Delia in Literature (Vol. vi, pp. 294, etc.).—Robert Burns' "Delia, an Ode," must not be overlooked, though it is not executed in the poet's best manner. Can any of your readers tell who the fair one was to whom these lines were addressed?

R. T. V.

Suspend.—In a copy of verses made anonymously upon the hanging in chains of Felton, who killed the Duke of Buckingham, in 1628, occur these words:

"There uninterr'd *suspends* * * * Felton's dead earth."

I do not know of another instance in English where *suspend* is used instead of the intransitive verb to *hang*, and I should be curious to hear of another. G.

Classic Orders of Architecture.—I want a handy, short memorandum list of dates, bearing to the history of the classic orders of architecture the same relation as the one given on p. 154 does to the English language.

Where might I find one?

J. W.

Born and Dead on Same Day.—Shakespeare died on his birthday. What are the coincidences of other noted people?

MARTIN.

REPLIES.

Justice Like Janus (Vol. vii, p. 160).—It was Gladstone who said, on March 11, 1870: "The face of justice is like the face of the god Janus. It is like the face of those lions, the work of Landseer, which keep watch and ward around the record of our country's greatness. She presents one tranquil and majestic countenance towards every point of the compass and every quarter of the globe. That rare, that noble, that imperial virtue, has this above all other qualities, that she is no respecter of persons, and she will not take advantage of a favorable moment to oppress the wealthy for the sake of flattering the poor, any more than she will condescend to oppress the poor for the sake of pampering the luxuries of the rich."

BOOKWORM.

NEW YORK CITY.

Canajoharie (Vol. vii, p. 118).—The name Canajoharie is an Indian name meaning "the pot that washes itself."

It takes its name from a hole in the bed of the Canajoharie creek at the foot of the falls.

In Simm's "Frontiersmen of New York," Vol. i, p. 90, is the following account of the name: "Canajoharie, 'the pot that washes itself,' is a natural curiosity of much interest, being a hole cut in solid slate rock twenty feet in diameter, its exact depth being unknown. It usually has ten feet of water in it. Its walls are vertical, and it resembles a large well. The hole was drilled by the water, when the cascade, now some distance above, towered directly over this remarkable cavity. The signification of this word was rendered by Joseph Brant at his home in Canada in 1806 to Judge Isaac H. Tiffany." H. R.

Bonny Boots (Vol. v, pp. 31, etc.).—There is an article on this personage in Grove's "Dictionary of Music," which tells

us nothing new. Under "Holmes, John," there is a short but good account of that organist and composer. Under "Oriana, Triumphs of," we are told that the pieces which make up that collection are anonymous, and that the names associated with them are the names of the composers of the music to which the several pieces were set. All three of the above-mentioned notices in Grove's Dictionary are by W. H. Husk.

The first edition of the "Triumphs" appeared in 1601, two additional canzonets in 1607. It was reprinted, with the music, and with some additional pieces, about 1814. The words, without the music, but with the composer's name attached to each piece, were printed in one of the volumes of Arber's "English Garner."

Concerning the misprint, or misquotation, noticed in Vol. vi, p. 274, I can only say *tout comprendre c'est tout pardonner*. The circumstances in which the passage was copied, could I state them here, would explain the mistake, if indeed it was mine. As a general rule, I look upon a misquotation as almost a crime.

G.

NEW JERSEY.

Thirty-seven to One (Vol. vii, p. 160).—I am able to supply an answer to this query from "The Beginnings of New England," by John Fiske.

"Missionary work [among the Algonquin tribes] was begun in 1643 by Thomas Mayhew on the islands of Nantucket and Martha's Vineyard. The savages at first declared they were not so silly as to barter thirty-seven tutelar deities for one, but after much preaching and many pow-wows Mayhew succeeded in persuading them that the Deity of the white man was mightier than all their *manitous*."

A. B. WILCOX.

Patriarchates (Vol. vii, pp. 152, etc.).—The recent demand of the National Bulgarian Church for the recognition of her chief prelate as a patriarch, recalls the fact that King Bogoris, early in the ninth century, made a similar demand. Later on, or from A.D. 923 to 972, the Bulgarian Church was officially recognized as constituting an independent patriarchate.

T. ROBERTSON.

Overflow of Gall (Vol. vi, p. 236).—As bearing out what E. M. Mayberry says at the above reference, I have just read a passage in J. O.'s translation of a part of Cowley's treatise "Of Plants," where the Celandine is represented as saying:

"Whoever me dissects would think, nay swear,
O'erflown with gall, I sick o' the jaundice were."

EUGAMON.

"The" in Place Names (Vol. vii, pp. 47, etc.).—The island of Perim, in the Strait of Babelmandeb, is sometimes called "The Babs;" *bab* being a well-known Oriental name for a gate.

Z. Q.

Maguelone (Vol. vi, pp. 294, 306).—In support of the derivation of Maguelone suggested at the last reference, let me say that we had a word in old Spanish, *naguela*, which meant a cone-shaped hut, and was a corruption of the earlier forms, *maguela*, *magaila*, *magalia*.

S. GONZÁLEZ.

Brat (Vol. iv, pp. 177, etc.).—The word *bratshard*, apparently meaning a brat, or bantling, or perhaps a bastard, occurs in that very "rouncefall," which is referred to in Vol. vii, p. 130.

G.

Indigenous Food Plants (Vol. vii, p. 152).—Menóna's interesting notes about the quamash, or camass plant, recall to my memory some interesting facts about other North American (Indian) food plants of the West; such are the handsome blue camass, *Milla grandiflora*, with its edible bulbs, which in some circumstances are very poisonous; the bitter-root, whose roots are nutritious and salutary as food, but not very palatable; the *Valeriana edulis*, a valerian root, often eaten, but by no means pleasant as food; the toowhoo, *Phetipaea erianthera*, a parasitic plant; and the yamp, *Carum Gairdneri* (Gairdner's caraway), with a root not at all unlike a carrot. This last, by all accounts, is worthy of a trial in cultivation. The Pacific coast Indians make great use of the seeds of pine trees; these make a palatable and wholesome food. The above list can be largely extended.

G. T. R.

"Why Not Eat Insects?"—I have never seen the book, but the enclosed notice of it so tickled my fancy when I read it in one of my English exchanges (I rather think, from the type, it was the London *Titbits*) that I kept it ever since in my "Scraps:"

"WHY NOT EAT INSECTS?"—Mr. V. M. Holt, the author of this little work (London: Field and Tuer), objects to eat carnivorous spiders or dirt-devouring flies, but considers that English people waste very much wholesome and 'delicious' food by failing to cook and eat butterflies, moths, cockchafers, weevils, wasp-grubs, wireworms, slugs, and other 'clean-feeding' vegetarian insects and maggots. He argues that the insects which destroy our fruit and vegetables must be nice, and would become scarce if we liked to eat them. He thinks the man who finds on his plate at dinner 'a well-boiled caterpillar, accidentally served with cabbage,' ought to be envied instead of condoled with. Most of the creeping things he recommends for food he seems to have eaten raw, and all of them cooked. He gives recipes for cooking some; but we fear he will persuade no one to use them. Although it does seem strange that those who will swallow live oysters and cheese mites and scalded sprats and winkles (sea snails) should be disgusted at the thought of eating some of the plump but disparaged larvæ and mollusks which Mr. Holt finds so 'nutritious and toothsome.' "

W. W. D.

BUFFALO.

Iowa Squall (Vol. vii, pp. 139).—A few years ago (there have been some radical changes in the climate of Iowa within the last half dozen years) this portion of the United States was subject to sudden and extraordinary changes of weather. The writer has seen a damp, foggy morning, with the mercury above forty in the shade, followed within less than twenty-four hours with a terrific snowstorm and the mercury down to twenty degrees below—a fall of sixty degrees in the temperature within less than half that many hours. Perhaps these climatic changes gave rise to the expression quoted by James W. Ellis, at entry above cited.

J. W. W.

KNOXVILLE, IA.

Superstition in High Places (Vol. vii, pp. 163, 127).—The faith centred in his great Danish hound by the Czar of Russia is hardly short of superstition if the report in the *Morning Journal* be accurate:

"It was said last summer when Nihilist rumors were rife and documents of a threatening nature found their way to the very table of the Czar's private cabinet, that the autocrat of all the Russias permitted the hound to sleep in the hall adjoining his bedroom. For some unexplained reason the dog became very suspicious of one of the guardsmen and growled continually when this man was put on duty as a sentinel in the palace.

"Nothing could be shown and nothing was suspected against the man, but to satisfy the dog he was withdrawn from sentry duty. In the case of another sentinel it is reported in St. Petersburg that the hound leaped upon him and nearly tore him to pieces the first time he saw him. The Czar, hearing the cries for help, went to the door of his apartment and hastily called the dog, who obeyed his summons.

"The sentinel was found to be badly lacerated. The Czar directed that the injured man should be cared for and compensated, but also ordered that he never be permitted to enter the palace again. The autocrat apparently has faith in the judgment of the dog, whom he has named Peter, after the founder of Russia's greatness."

R. F.

NEW YORK.

COMMUNICATIONS.

"Civilized" Warfare.—"The cruelties practiced by the Russian forces on the defenseless people of Finland in the Finno-Swedish war with Russia in 1808-1809 were so barbarous as to be incredible. As usual in such struggles for emancipation from foreign dominion, any effort looking to freedom was sufficient cause for the most abhorrent reprisals. Not only were refractory Fins hung up by the score in churches, but the very graves were rifled of their dead" (Björlin, "*Finska Kriget*," 1808 och 1809, p. 173). But the most horrifying specimen of torturing to death is given at the cited page

of the same work and exceeds the terrible ingenuity of the savage. "Directly opposite the church at Kauhajoki, a peasant was found hanging by the legs fixed to a long pole fastened to two supports. Beneath his brown-roasted body lay coals and embers, that attested one of the most cruel of all deaths had been applied" ("Under hans brunstekta kropp lago kol och aska, som vittnade om, att ett af de grymmaste af alla dödsstraff varit tillämpadt").

Lest the above should be deemed to have happened incidentally and without the consent of Russian officers, I refer the reader to page 122 of the same book, which describes the awful scenes that took place at the sacking of the Finnish town of Vasa by the Russian forces under Gen. Demidoff, who *ordered it*, not because the place itself had organized resistance to his troops, but because its narrow streets and houses had been used by the Swedes to hold them in check. While the sacking and looting of the hamlet progressed, Demidoff and the governor of it, Emine, actually rode about the streets encouraging with cries of "good," "fine," etc., the infuriated soldiery to such deeds of violence and rapine that the historian's pen refuses to enter into details!

GEORGE F. FORT.

Epitaphs, Unpublished (Vol. vii, p. 106).—Gen. M. M. Trumbull, writing on the "Courtesy of Assassins" in *The Open Court*, July 30, records an "epitaph" which methinks you have not paralleled yet.

It will be remembered that some time ago, Mr. Constantine Belcheff, the Minister of Finances, was unskillfully shot and killed while walking in the streets of Sofia in company with M. Stambuloff, the Prime Minister. It was thought at the time that M. Belcheff was the victim of mistaken identity, and this belief has been confirmed by the following apology which has been carved on his tombstone: "Forgive us, we aimed at Stambuloff and struck you. The second time we will not fail." Æ.

Book Neither Written Nor Printed (Vol. vii, p. 132).—My daily paper tells me that a silken Roman Catholic Prayer Book has been woven at Lyons, in France, the

completion of which took three years. The prayers are not printed on the silk, but woven. Five hundred copies were "struck off" the loom, and are bought for wedding presents by rich people.

WELL-WISHER.

Discoveries by Accident (Vol. vii, pp. 140, etc.).—"The composition of which printing rollers are made was accidentally discovered by a Salopian printer. Not being able to find the 'pelt ball' he inked the type with a piece of soft glue which had fallen from the glue pot. It was such an excellent substitute that, after mixing molasses with the glue, to give the mass a proper consistency, the old 'pelt ball' was entirely discarded.

"The auger with the twisted shank, which makes it self-discharging, is also the result of an accidental discovery. The real screw auger is an American invention, dating back to the year 1774, when John White and Benjamin Brooke, of Hammer Hollow, Valley Forge, Pa., noticed some boys boring holes in the ground with some pieces of hoop iron. One of these, which had become twisted, was seen to bring up the dirt each time as it made a complete revolution. Being men of an observing turn of mind, White and Brooke began to debate the possibility of constructing a tool for boring wood on the same principle. It was immediately tried, with the addition of a screw point for drawing the cutting edge into the wood. It is needless to add that the experiment was eminently successful" (*Harrisburg Call*).

Copper Mining (Vol. vii, p. 161).—I believe they "tried" copper mining on Perkiomen creek, and found it considerably "wanting." John MacS. will no doubt be able to get fuller information in the locality, but I guess it will hardly repay him for his trouble. SENEX.

Curfew, Origin of (Vol. vi, pp. 312, 259, 209, etc.).—Has the enclosed, from *Harper's Young People*, been noticed in this connection?

"The common supposition is that the curfew bell originated with William the Con-

queror. It is true he enacted a law ordering all fires and lights put out at eight o'clock. At that hour the curfew bell was rung, and after extinguishing lights people were obliged to go to bed. But there is much evidence that a curfew bell existed in various parts of Europe at that time. It was a very necessary precaution against fire, for the houses were mainly built of wood. It is told in some old history that Alfred the Great ordered the inhabitants of the city of Oxford to cover their fires every night at eight o'clock, on the ringing of the curfew bell.

"For the purpose of covering the fires there was a utensil called a curfew, *couvre-feu*, from its use, which was to suddenly put out the fire. The embers were all carefully gathered at the back of the hearth as closely as possible. Then the curfew was covered over them, its open part resting against the back of the chimney. By this contrivance all air was excluded, and the fire extinguished almost immediately.

"The curfew was made of copper firmly riveted together. It was about ten inches high, sixteen inches wide and nine inches deep. There are said to be several of these old-fashioned instruments still in existence in England. Several writers make no mention of this useful curfew, but many antiquarians attest that there was such a utensil, and that it played an important part in the household."

E. R.

Bulgarian Customs (Vol. vii, p. 131).—The singular custom described at the above entry is very remarkable; especially so is the double appeal in the refrain quoted: "Send rain, O God; the voice of Perun is powerful." At present the Bulgarians are devoted Christians; but the "Perun," to whom they refer in the quotation given, was the most celebrated of the old Slavic deities. Some have identified him with the Paranjya of the Vedas. His old images, at Novgorod and Kiev, had a wooden body, a silver head, and a beard of gold. He seems to have been the primitive or highest god of the old Slavs. By all accounts, however, the *original* Bulgarians were not Slavs, nor even Aryans, and the fact that the present Bulgarian language is essentially Slavic is accounted for by the

theory that they adopted the language of the Slavs they conquered in the seventh century, just as the Normans in France dropped their own language and spoke French. So, too, the Norse people in the Hebrides adopted the language of the conquered Celts.

A. B. C.

Rain Superstitions (Vol. vii, pp. 142, etc.).—"In the Caucasian province of Georgia, when a drought has lasted long, marriageable girls are yoked in couples with an ox-yoke on their shoulders, a priest holds the reins, and thus harnessed they wade through rivers, puddles and marshes, praying, screaming, weeping and laughing.

"In a district of Transylvania, when the ground is parched with drought, some girls strip themselves naked, and, led by an older woman, who is also naked, they steal a harrow and carry it across the field to a brook, where they set it afloat. Next they sit on the harrow and keep a tiny flame burning on each corner of it for an hour. Then they leave the harrow in the water and go home.

"A similar rain charm is resorted to in India; naked women drag a plough across the field by night. It is not said that they plunge the plough into a stream or sprinkle it with water. But the charm would hardly be complete without it. Sometimes the charm works through an animal.

"To procure rain the Peruvians used to set a black sheep in a field, poured chicha over it, and gave it nothing to eat till rain fell.

"In a district of Sumatra all the women of the village, scantily clad, go to the river, wade into it, and splash each other with the water. A black cat is thrown into the water and made to swim about for a while, then allowed to escape to the bank, pursued by the splashing of the women. In these cases the color of the animal is part of the charm; being black it will darken the sky with rain-clouds. So the Bechuanas burn the stomach of an ox at evening, because they say, 'the black smoke will gather the clouds, and cause the rain to come.' The Timorese sacrifice a black pig for rain, a white or red one for sunshine. The Garos offer a black goat on the top of a very high mountain in time of drought.

"Sometimes people try to coerce the rain-god into giving rain. In China a huge dragon made of paper or wood, representing the rain-god, is carried about in procession; but if no rain follows, it is cursed and torn in pieces. In the like circumstances the Feloupes of Senegambia throw down their fetiches and drag them about the fields, cursing them till rain falls. Some Indians of the Orinoco worshiped toads and kept them in vessels in order to obtain from them rain or sunshine as might be required; when their prayers were not answered they beat the toads. Killing a frog is a European rain-charm. When the spirits withhold rain or sunshine, the Comanches whip a slave; if the gods prove obstinate, the victim is almost flayed alive. Here the human being may represent the god, like the leaf-clad Dodola" (J. G. Frazer in *The Golden Bough*).

(To be continued.)

Improvisation (Vol. vii, pp. 167, 125).—The interest lately revived in Talleyrand by the publication of his Memoirs may compensate for what the following lacks as a genuine improvisation, it being, strictly, but an impromptu réchauffé of a very old popular song. I take it from Brewer's.

"Napoleon I one day entered a roadside inn, and called for breakfast. There was nothing in the house but eggs and cider (which Napoleon detested). 'What shall we do?' said the emperor to Talleyrand. In answer to this, the *grand chambellan* improvised the rhymes following:

" 'Le bon roi Dagobert
Aimait le bon vin au dessert.
Le grand St. Eloi
Lui dit "O mon roi,
Le droit réuni
L' a bien renchéri."
"Eh bien!" lui dit le roi—'

"But he could get no further. Whereupon Napoleon himself instantly capped the lines thus:

" 'Je boirai du cidre avec toi.' "

H. S.

SAN FRANCISCO, CAL.

Epithets of Noted People (Vol. vii, pp. 47, 3, etc.).—The *New York Tribune*

gives the following denominations of certain authors:

"Emerson, The Sphinx; Schiller, The Republican Poet; Goethe, The Poet of Pantheism; Shelley, The Eternal Child; Keats, The Resurrectionized Greek; Byron, The Poet of Passion; Moore, The Butterfly; Jeremy Taylor, The Shakespeare of Divines; Coleridge, The Insulated Son of Reverie; Bunyan, Sponsor of the People; Shakespeare, The Myriad-Minded; Ben Jonson, The Divine Bully of the Old English Parnassus; Spenser, The Poet's Poet; Chaucer, The Well of English Undeified, or the Morning Star of English Poetry; Caedmon, The Milton of the Forefathers."

G. G. T.

Values of Autographs.—"Some almost fabulous prices have been paid for old autographs. Four volumes of manuscript, containing letters by Bradford and other reformers, were sold for \$10,000 within the last twenty-five years. In 1865, an autograph letter was sold in New York for more than \$2000. The original manuscript of Washington's 'Farewell Address' was bought by James Lennox, of New York, for \$2003. At a sale of autographs in 1866 a letter written by Marie Antoinette was sold for the enormous sum of \$1473. The unfortunate queen's letter consisted of four pages addressed to Count de le Marck. The original manuscript of the 'Elegy,' by Thomas Gray, consisted of two small one-half sheets of paper, mutilated and torn. This was recently sold for \$655, says the *Washington Star*.

"The British Museum has paid for an autograph of Shakespeare the almost fabulous sum of \$1572. This autograph is now laid on velvet in a sloping mahogany case, with a plate glass before it and curtains of blue silk to protect it from too brilliant a light. An agreement signed by John Milton was sold by Sir Thomas Lawrence for \$315. This soon afterward was sold for \$525. This was the agreement between Milton and Samuel Symons for the sale and publication of 'Paradise Lost.'

"Another instance where \$500 has been paid is mentioned in the following extract of a letter written by Josh Billings in reply to

an anxious correspondent who asked for his autograph :

“ ‘ We never,’ wrote the humorist, ‘ furnish ortograffs in less quantities than bi the packig. It is a bizzness that grate men have got into ; but it don’t strike us as being profitable nor amusing. We furnished a near and very dear friend our ortograff a few years ago for ninety days, and he got it into the hands ov one ov the banks and it cost us \$500 teu get it back. We went out ov the bizzness then and have not hankered for it since.’ ”

“ At a sale of Sir Walter Scott’s manuscript in London twenty-three years ago one, entitled ‘ Anne of Geirstein,’ brought its owner \$635. Fragments of ‘ Ivanhoe ’ and ‘ Waverly Novels ’ were sold for \$682. ‘ Marmion ’ was sold for \$987. ‘ The Lady of the Lake ’ brought \$1386 and ‘ Rokeby ’ was sold for \$655. In July, 1869, two letters of Washington brought the high price of \$662, and one by Oliver Cromwell to Colonel Walton sold for \$250. Another written by Cromwell sold for \$495 ” (*Boston Herald*).

(*To be continued.*)

Sealing with the Thumb. — We have it on the presumably official authority of Sydney Smith that the illustrious family of the Smiths “ never had any coat of arms ; they always sealed their letters with their thumbs.”

I am thinking that the originator of this practice among the Smiths was ahead of his time. In proof whereof, hear the *Popular Science Monthly* :

“ Francis Galton exhibited at a recent meeting of the Anthropological Institute a number of impressions of the bulbs of the thumb and fingers of human hands, showing the curves of the papillary ridges on the skin. These impressions are an unfailing mark of the identity of a person, since they do not vary from youth to age, and are different in different individuals. Impressions of the thumb formed a kind of oath or signature among the Chinese, but were not used by them as proofs of identity. Sir W. J. Herschel, when in the Bengal civil service, introduced the practice of imprinting finger-marks as a check of personation. In Mr.

Galton’s impressions, which were taken from more than 2000 persons, typical forms can be discerned and traced, of which the individual forms are mere varieties. Wide departures from the typical forms are very rare.” W.

Numerical Recurrences (Vol. vii, pp. 165, 125). — “ That famous 7 ! — Mr. John W. Kirk, the White-haired, who was with Morse when the first working telegraph line was stretched, and who stood beside the great inventor when the first message was transmitted from Annapolis Junction to Washington — has made during his life a great many interesting calculations in numbers. The two most remarkable numbers in the world are 3 and 7.

“ ‘ The numeral seven,’ says Mr. Kirk, ‘ the Arabians got from India, and all following have taken it from the Arabians. It is conspicuous in Biblical lore, being mentioned over 300 times in the Scriptures, either alone or compounded with other words. It seems a favorite numeral with the divine mind, outside as well as inside the Bible, as nature demonstrates in many ways, and all the other numerals bow to it. There is also another divine favorite, the number three, the Trinity. This is brought out by a combination of figures that is somewhat remarkable. It is the six figures 142,857.

“ ‘ Multiply this by 2, the answer is 285,714.

“ ‘ Multiply this by 3, the answer is 428,571.

“ ‘ Multiply this by 4, the answer is 571,428.

“ ‘ Multiply this by 5, the answer is 714,285.

“ ‘ Multiply this by 6, the answer is 857,142.

“ ‘ Each answer contains the same figures as the original sum, and no others, and three of the figures of the sum remain together in each answer, thus showing that figures preserve the Trinity.

“ ‘ Thus 285 appears in the first and second numbers, 571 in the second and third, 428 in the third and fourth, and 142 in the fourth and fifth.

“ ‘ It is also interesting to note that taking out of any two of these sums the group

of three common to both, the other three, read in the usual order, from left to right, will also be in the same order in both sums.

“ ‘ Take the first and second sums, for example. The group 285 is common to both. Having read 285 out of the second sum, read right along and bring in the first figure of the thousands last. It will read 714. All the others will read in the same way.

“ ‘ Again, note that the two groups of three in the first sum are the same as the two groups of three in the fourth reversed in order, and that the same thing is true of the second and third. The last multiplication has its groups of threes the same as those of the original number, reversed again.

“ ‘ Examine these results again, and you will see that in these calculations all the numerals have appeared save the 9. Now multiply the original sum by the mighty 7—the divine favorite of the Bible and of creation—and behold the answer! The last of the numerals, and that one only in groups of three—again the Trinity!

142,857

7

999,999

“ ‘ No other combination of numbers will produce the same results. Does not this show the imperial multipotent numeral 7 and its divinity?’ ” (*Norristown Weekly Herald*).

Death Valley (Vol. vii, pp. 24, 10, etc.).—A lengthy description of this spot, accompanied by a full-page map of the valley and surrounding territory, appears in this month's *Chautauquan*; have the following points been touched upon yet in AMERICAN NOTES AND QUERIES?

“ Geologically, the formation of Death Valley is anomalous, as the pitch of its strata is to the east and they are composed chiefly of limestone and dikes of diorite and porphyry; while the strata of the Sierra Nevada are composed mostly of granite and gneiss. The presence of boracic acid in solution in the old alkaline lake was probably due to the springs which supplied it with salt and borax from tourmaline granite by the reaction of sulphuric acid on the borax and submitted to heat before emittance. Strangely enough, Owen's lake, sixty miles to the west of the

valley, is, chemically, what the old lake must have been, and from the pitch of the strata it would seem as if the alkaline springs which rise in Death Valley and the surrounding desert must originate in Owen's lake. In an oasis called Furnace Wash, lying one mile east of the valley, are found seven alkaline springs, all differing in alkalinity and in temperature, and in all seasons the quantity and quality of the water discharged from them is the same.” *Æ.*

Curious Book Titles.—The following “curiously titled” books have been called for, according to the *Library Journal*, within a few months past at a certain library, which shall not be named:

“Sara Zenaski,” “Sequel of Saracknessa which is St. Hilario,” “11thworth Case,” “Aristocrat of the Breakfast Table,” “Cluster on the Hearth,” “Marie Bashkershirk,” “Alsop's Fables,” “Hy Spatia,” “Dana's Emanuel of Geology,” “Bonbary Roose,” by Dickens, “Helen's Water Babies,” “Great Orators—their habits and nature when young,” “Cæsar's Contemporaries,” “Tents of Ham,” “Eggleston's Circus-Rider,” “Guyot's Earthen Man,” “Lamb's Essay on Roast Mutton,” “Roe's Escaped from Eden,” “Butter and Eggs and Kisses,” “Mrs. Burnet's Vera Cruz,” “Trowbridge's Three Scoots,” “Stock's Lady of the Lake,” “Kenelworth and Chillingly Sacred Letter, by Hawthorne,” “Expectoration” (Expatriation).

Price of One Banquet in 1891 (Vol. vii, p. 141).—An article on “The Philosophy of Eating” in the New York *Recorder** contains, among many other items, the following extravagant and extraordinary mixture, proposed by a New York chef as something which a millionaire *might eat, pay for, and—live*: Sherry cocktail, 30 cents; oysters on half shell, 50 cents; Yquem Crème de Tête, \$8; green turtle soup, 75 cents; half bottle Ashburton sherry, 1840, \$3; Aloise à la Maréchale, \$2.50; Steinberg Kaiserwein, \$10.50; cucumbers, \$1; croustades de truffes, \$4; lamb, mint sauce, \$10; little peas, \$1.25; champagne,

* Which reaches us second-hand through the excellent August issue of *Current Literature*.

\$4; ris de veau à la Choiseuil, \$2; terrapins au madère, \$4; sorbet, \$1; cigarettes, 25 cents; chaud-froid d'alouettes, \$5; Château Lafitte, 1865, \$6; faisan d'Angleterre, \$10; Clos Vougeot, \$10; chicoré salade, 50 cents; old port, \$2.50; glacé Nesselrode, \$1; Madeira, 1834, \$7; strawberries, \$5; grapes, \$4; café, 25 cents; pousse café, 40 cents; cognac, 40 cents; cigars, \$1.50; flowers, \$7; decorated menu, \$5; total, \$109.50.

The Editor's Bric-a-Brac.

Prominent, in the eyes of our readers, among the contents of the *Century Magazine* for August will be the article "On the Study of Tennyson," or, if preferred, a fatherly epistle to Miss Newlight, of Oldport, near Boston, about the best way to study Tennyson, by Henry Van Dyke.

There will be found Americans to disagree with the writer in his conclusion that "if this age of ours is a great age, then Tennyson is a great poet, for he is the *clearest, sweetest, strongest* voice of the century;" and not a few may opine that because (to use his own words) "this age of ours, with its renaissance of art and its catholic admiration of the beautiful in all forms, classical and romantic; with its love of science and its joy in mastering the secrets of nature; with its deep passion of humanity protesting against social wrongs and dreaming of social regeneration," etc., is a great age, therefore, some of Tennyson's poems (classified by H. Van Dyke as "patriotic and personal") had far better be left unstudied and even unread.

Yet, to all, the article will prove interesting reading, whether as a didactic essay, or as an object of study, in itself.

Naming the other features of the *Century* that are worthy of serious perusal, would be reprinting the full and complete index of its varied contents.

* * *

As a coincidence, an article appears in *The Chautauquan*, for this same month of August, under the unpretentious title of "A Study of Longfellow." We recommend it to our readers. They will find it all the more grateful because of the spirit in which this "study" is carried on, and none the less so if they place it side by side with the Tennysonian essay above mentioned.

In no more befitting manner could John Vance Cheney have resumed his appreciation than with the lines with which he concluded it:

"It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century.

"But better far it is to speak
One single word, which now and then
Shall waken their free nature in the weak
And friendless sons of men;

"To write some earnest verse or line,
Which seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart."

* * *

In the galaxy of valuable articles with which the *Review of Reviews* teems this month, as usual, none surely will be read with greater interest than Mr. T.W. Stead's own masterly exposé of the late Tranby Croft card affair.

Prefacing with a rough computation of the number of times that prayers have been offered, in the last fifty years, as by law enacted, in all the Anglican churches throughout the Empire for Albert Edward Prince of Wales, etc., the writer takes up for examination what he calls the "answer to eight hundred and eighty millions of prayers, *viz.*, the Baccarat Scandal of Tranby Croft!"

With fearless hand he probes a sore unknown to none but hitherto merely hinted at by a few, and loyally ignored by the majority of Albert Edward's future subjects.

The secret source of the disease, its social and political aspects, its possible remedy, are all dealt with in the style that the late editor of *Pall Mall Gazette* has made peculiarly his own.

Mr. Stead is not a prophet, and some of his optimist hopes of better things in store may show it, but this article alone would stamp him as one of the boldest writers and the keenest thinkers that modern England has produced.

* * *

Brains, a semi-monthly journal for literary folk. We wish our new contemporary, *Brains*, a hearty welcome. *Brains*, healthy and large, active and free brains? What do we need more than such? An ominous name, and, "by 'r faith, right nobly borne" by the first two issues to hand!

The pièce de résistance in No. 2 is, to our thinking, the excellent article on "Dickens and International Copyright" over the name Kate Field.

As luck (*read* "the page setter") would have it, the very next paragraph under the said signature begins: "Kate caught the faded blue shirt, which she had been mending, etc." This, of course, relates to another Kate.

* * *

Gentle reader, who would fain cling on still to the pleasant illusions of this life, turn your glance away from "Dissected Emotions" in the current number of *The Metropolitan*.

Woman's bewitching smile? The mechanical act of the risorius which stretches across the cheek from the fascia over the masseter muscle and is inserted into the angle of the mouth.

The blissful countenance of a laughing child? See under "Zygomaticus Major."

The intensity of sorrow so painful to behold in that suffused face whose lips can find no words to tell their tale of inward woe? Pshaw, an obstruction of the flow of blood caused by the contraction of the platysma myoides, which arises from the shoulder and is inserted into the jaw and the angle of the mouth, that's all.

As to that eye which bespeaks "indescribable longing," or "infinite sadness," imagination pure and simple! The eye by itself is absolutely speechless; it is to the muscles surrounding it that it is indebted for its much-extolled power of language.

All this may not be new to you, but what might be new is the impression you would feel at the sight of these materialized illusions in the crude realism of black ink, in type and photographs.

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NOTES.

THE NEW ENGLISH DICTIONARY.

SPECIAL QUOTATIONS WANTED.

Dr. Murray needs quotations for the desiderata in the following list, to complete the literary history of some of the words of the next part of his Dictionary. As in previous lists, when the date stands *before* a word, an earlier quotation is wanted; where the date *follows*, a later instance is wanted; for words without a date all quotations will be welcome. We shall be pleased to publish in our columns, so far as space will permit us, any answers our correspondents may send us, and to forward them to Dr. Murray afterwards.

ED. A. N. & Q.

fa (*Music*)
fabaceous

1809 fabian, *a.* 1813
1852 fabiform, *a.*

1767 fable (plot of a play)
 1606 fabled, *ppl. a.*
 1678 fablemonger 1730
 1852 fabledom
 1548 fabler
 fabling 1823
 1483 fabric
 1623 fabric, *v.* 1698
 1777 fabricant
 1598 fabricate (construct)
 1779 fabricate (forge)
 1660 fabrication (construction)
 1802 fabrication (invented story)
 1793 fabricative
 1650 fabricator (constructor)
 1788 fabricator (inventor)
 fabricatress
 1600 fabricature 1677
 Fabrician, *a.*
 1611 fabrile, *a.* 1664
 1567 fabular, *sb.* 1567
 1800 fabular, *a.*
 1624 fabulate, *v.*
 1678 fabulator
 1627 fabule 1631
 fabuler 1624
 1600 fabulist
 1630 fabulistic, *a.* 1630
 1612 fabulize, *v.* 1638
 1600 fabulosity 1800
 1561 fabulous
 1501 faburden 1789
 1596 faburden, *a.* 1596
 fac (fac simile)
 1717 façade
 1588 face (front or forepart)
 face (of a clock)
 1697 *to put a new face upon* 18th c.
 1841 *to bear on the face of* 1841
 1552 face (confidence, imprudence)
 1700 *to have the face*
 1600 face (grimace), *to make a*
 1680 face (court card) 1680
 face (*Astrol.*) 1655
 1880 face (*Printing*) 1880
 1817 face (of a solid)
 1765 face of, *upon the*
 1689 face of, *to fly in the* 1689
 face, *to look (a person) in the* 17th and 18th c.
 1884 face to, *to set one's*
 1867 face against, *to set one's*
 face, *to show one's*
 face, *to throw in one's*
 1440 face, *v.* (confront)
 1500 *to face (a thing) out* 18th c.
 1670 *to face (with something)*
 to face (tea)
 1561 *to face (a garment)*
 1847 face, *Right-about*
 1634 face, *v.* (turn)
 1645 *to face about*
 1746 face (a card)
 1590 face (dissemble)
 16— to 18— faceless
 faced, *ppl. a.*
 15— facer (a boaster) 1611
 1610 facet
 16— facete
 1605 facetious, -ness
 1703 facia

1609 facial, *a.* (face to face) 1711
 1825 facial (angle)
 1817 facial, *sb.*
 15— facile, *a.* (easy to do)
 16— facile (yielding)
 15— facile (easy of access) 18th c.
 15— facile (easily persuaded) 18th c.
 1850 facile (ready)
 facileness 1670
 1621 facilitate
 1530 facility
 1800 facility (means)
 1538 facing (covering)
 1635 facing (*Milit.*)
 1746 facings (of uniforms)
 facingly
 1548 facinorous
 1800 facinorousness
 1627 fack (coil of rope) 1692
 1691 facsimile
 1530 fact (deed) reality
 1490 fact, *in*
 1712 fact, *in the*
 1817 fact, *in point of* 1817
 1581 fact, *matter of*
 1676 faction (doing or making) 1689
 1509 faction (party)
 1593 faction (party spirit)
 1609 faction, *v.* 1721
 1650 factional 17— to 18—
 1555 factionary 17— to 18—
 1611 factionate 1642
 factioner 1644
 1710 factioneer
 1609 factionist 18th c.
 1570 factious, -ness
 1650 factitious
 1609 factive 1649
 1491 factor (agent)
 1561 factor (steward)
 1673 factor (*Arith.*)
 1611 factor, *v.* 1611
 1613 factorage (commission)
 factorage (an agency)
 1627 factress 1722
 1869 factorial, *sb.* (*Math.*)
 factorize
 1598 factorship 17th and 18th c.
 1618 factory (manufactory) 18th c.
 1603 factory (merchant's establishment)
 1702 factory (body of factors) 1777
 1584 factory (office of factor)
 1656 factotum (*Printing*) 1656
 1870 factrix
 1846 factual
 1642 factum (*Law*)
 factum (*Math.*)
 1601 facture (construction)
 facture (invoice)
 1669 factus (*Math.*) 1669
 1560 faculent 1560
 1648 facultate 18th c.
 facultative (conferring a faculty)
 1490 faculty (capacity)
 1576 faculty (medicinal virtue) 1710
 1534 faculty (right, privilege)
 1690 faculty (trade, occupation)
 1382 faculties (property) 1649
 facund, *sb.* 1485

(To be continued.)

SKAT.

The introduction into England of the German card game, Skat, necessarily adds a new word to the English vocabularies, and one which will speedily become familiar if accounts of the popularity of the game at home be not exaggerated.

We ought already to know something of the word here, in the United States, as Skat has been a favorite game with the German-Americans of Brooklyn and elsewhere, and as it was introduced into England directly from America, rather than from its original home, Saxony.

The etymology of *Skat* is, as yet, a matter of conjecture. There is good authority for supposing it a corruption of *Schatz*, of which the Gothic or Anglo-Saxon form is *Skatts*. Its derivation from Latin *scatere* (to overflow or abound) is generally rejected.

Skat is a three-handed game like Euchre, and the old Spanish game, Ombre, and is played with a short pack of thirty-two cards. See Louis Vidal Diehl's treatise, "Skat."

MENÓNA.

FLORENTINE CUSTOMS — THE MORGUE. —
PEASANTS' EARRINGS.

An old and singular custom seems to have prevailed many years ago in Florence at the *morgue*, when the bodies of the murdered dead were exposed for recognition. On the threshold of the mortuary room could generally be seen a man closely muffled in a black cape, swinging an almsbox, more or less filled with *sous*, mumbling: "For the poor souls in purgatory." Whereupon the people threw a few *centimes* as a contribution to the troubled spirits of purgatory ("Per le povere anime del Purgatorio!" E la gente buttava nella cassetta le crazie e i *madonnini*." Jarro, I Ladri di Cadaveri, p. 65). Among other habits of dress this author mentions the fact of the Florentine teamsters, vendors in the markets and others of lower trades wearing earrings that had the shape of small bells. In fact, the peasantry around Florence, especially the small farmers, seem to have adopted the same ornament for their ears. The writer from whom the foregoing is taken is describing an epoch distant about sixty years.

GEO. F. FORT.

BRIBE.

Of this word, in its old sense of *plunder*, *theft*, I have an example twenty-nine years later than any of those given in "Murray's Dictionary." It is also a better, because a clearer, example of this use than any he has recorded. In Bale's "Comœdia de Christi Baptismo" (1538) the publican says:

"Moch am I hated, of the *Pharyse* and *Scrybe*,
For axing trybute, it judgyng vnlauff *brybe*."

G.

NEW JERSEY.

ORIGINAL.

This word, a French name for the moose, or elk, is said, in the "Century Dictionary," to be of probable North American Indian origin. But Littré unhesitatingly connects it with the Basque words *orenac* and *orina*, meaning a deer; and he mentions the form *ornac* as parallel or synonymous with *original*. Littré gives the word its regular French pronunciation; but the "Century" pronounces it like an English word. There is a considerable town in Canada called *L'Orignal*. The Basque names for deer seem to be related to Russian *oleni*, Polish *ielen*, a stag, and Welsh *elain*, a fawn. Compare *elk* and *eland*. C. W.

CAMELLIA.

The plant name is commonly said to be derived from the name of G. J. Kamel, a celebrated Jesuit missionary, and I have doubt that this derivation is correct. But in a MS. Latin-English vocabulary of the eleventh century, preserved in the Royal Library at Brussels, and printed in Earle's "English Plant Names," p. 26, the word *Camellia* occurs as the name of a plant. It is Englished as *Wulfes camb*, which might mean either wolf's comb or wolf's crest. In the same list the words *Camemelon alba* (white camomile) are Englished as *brada wulfes camb*. Apuleius Medaurensis prepared a work, *De virtutibus herbarum*, in which *Chameælete* occurs. This is rendered in an early English translation by *wulfes camb*. Alfric's vocabulary, tenth century, renders *cameleon* [sic] by *wulfes camb*; and in the "Durham Glossary of the Names of Worts,"

occur these words: "*Cameleon vel camedris*, wulues comb. *Camemileon alba vel camemelon*, se *brade wulues teals*. It seems likely, therefore, that the original word *camellia* was only one of several blundering spellings of *chamæmelon*, or *camomile*, a word which literally means ground-apple. It has nothing whatever to do with our modern word *camellia*. EUGAMON.

CATCHOP.

This word is not in Murray's "New English Dictionary." "Having great care of the Sands and Catchops" (T. P.'s translation (1588) of the Duke of Medina's Orders to the Armada). *Catchop* is undoubtedly the Spanish *cachópo*, "a reef," "a gulf of the sea between rocks." G.

NEW JERSEY.

QUERIES.

Rechabites.—What is the latest authentic notice of the existence of the Rechabites? In "A Narrative of the Proceedings of a Great Council of Jews" (London, 1655), by Samuel Brett, it is recorded: "* * * Syria, in which country I also was, and did there converse with the sect of the *Rechabites*, living in Syria: they still observe their old customs and rules; they neither sow nor plant, nor build Houses; but live in Tents, and often remove from one Place to another, with their whole Family, Bag and Baggage." QUÆRENS.

The Three Guardsmen.—Are the characters of Athos, Posthes, Aramis and D'Artagnan the prototypes of any historical personages or purely imaginary? H. W. H.

Robin Bell.—In Bale's Comedy of Christ's Baptism, 1538, a certain Pharisee calls John the Baptist "a Iolye *Robyne Bell*." What is the meaning of this expression? Can it be that *rebel* is intended? G.

NEW JERSEY.

The Death Watch.—Whence arose the superstition connected with the death watch? MARTIN.

Authorship Wanted.—Who wrote the following lines, and where?

"Be to my faults a little blind;
Be to my virtue very kind."

ROSTRAVER.

NEW YORK.

Whence are taken these lines:

"Cry to the moon to sink her lingering horn,
In the dim seas and let the day be born."

H. W. C.

Tabarce.—[The king] "was set upon a poor, lean deformed Jade, and cloathed in a *Tabarce*, the Robe, in those Days, due to the basest Thieves and Rascals" ("History of Edward II," (supposed to be) writ by the Right Honourable *Henry Viscount Faulkland*, "Harl. Misc.," Vol. i, 1744). Is not this word *tabarce* a misprint for *tabard*? G.

NEW JERSEY.

REPLIES.

Singular Plant Names (Vol. vii, p. 118).—*Monkey Puzzler*, because it is covered with sharp thorns and is said to be the only plant the monkeys cannot climb.

Devil's Shoe-string, a little weed which grows near water courses in Louisiana and is said to be a slow poison and used by the negroes in their Voudou rites. The Daisy is known among the French as "Les yeux de la Sainte Vierge," the "Virgin's Eyes." Dusty Miller is the *Centaurea*, Dutchman's Pipe and Dutchman's Breeches, Cigar plant. There is a thorny plant in New Zealand known as the Lawyer, another called the Wild Irishman, and plant vines are known as Supple Jacks. These are mentioned in the current number of *Harper's Magazine*. The palmetto which grows in the South is commonly called the Spanish Bayonet, Pheasant's Eye, Jack in the Pulpit, Devil's Bit, because the root is square, as if it had been *bitten* off. The Yucca is known as Adam's Needle, and the Calycanthus as "Sweet Betsy" in the South. There is a plant whose seeds have hooks which catch to the clothing and are

called Beggar's Lice. There is the Clematis known as Tom Curlyhead and the Zinnia called "Youth and Old Age," Cuckoo's Eye. The French have some curious plant names, as Arrête-bœuf, Attrape-mouche, Herbe à pauvre homme, Bec de Grue, Casse-lunette, Dent de chien, Langue de Cerf, Traveler's Joy.

Thunbergia is sometimes called "Hole in Your Coat," and the Tritoma is vulgarly dubbed "Red Hot Poker." Tradescantia is called Wandering Jew. Others are:

Turk's Cap Lily.

Wolfsbane.

Crowfoot.

Dogsbane.

Wake Robin.

Balm of Gilead.

Ladies' Smocks.

Crow's Bill.

Golden Locks.

Ladies' Tresses.

Ladies' Eardrop.

Foxtail.

Goat's Rue.

Helmet Flower, or, Monk's Hood.

Indian Pipe.

King-cup.

Nosebleed.

Ox Eye.

Poor Robin.

Pride of India.

Shepherd's Purse.

Star of Bethlehem.

Venus' Car.

Watcher by the Wayside.

Venus' Looking-glass.

Quaker Ladies.

Wait-a-bit thorn of South Africa, also called by the natives "Catch Tiger."

"Come and Kiss Me," a thorny shrub of South Africa. E. P.

Leper Kings (Vol. vi, p. 296).—"In 1832 the tomb of Henry IV was opened, and the condition of the face refuted the exaggerated stories of the chroniclers as to the ravages which leprosy had made in him. The exact nature of his diseases has been much discussed. The chroniclers speak of leprosy, and he had fits which were plainly not of an epileptic nature, as some say.

"It is thought by Dr. Norman Moore

(who has kindly supplied the writer with full notes on this subject) that he suffered from valvular disease of the heart, accompanied by syncope, and that his leprosy was *herpes labialis*, with perhaps other aggravations" (T. F. Tout, in "Dict. Nat. Biog.").

MENONA.

Numerical Recurrences and the Bible.—

With the avowed intention of discrediting the value of any numerical coincidences with regard to the Sabbath or in any other Biblical connection (pp. 165, etc.), I send you my mite.

It is said that the Bible contains 3,565,480 letters, 773,746 words, 31,173 verses, 1189 chapters and 66 books. The word *and* occurs 46,277 times, the word *Lord* 1855 times. The word *reverend* occurs but once, which is in the 9th verse of the 111th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter (please notice this 7th) of Ezra contains all the letters of the alphabet except the letter j. Right here, lest the covert allusion should prove too subtle for the superficial reader, let me remark that j is the *seventh* consonant of the English alphabet. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike. The longest verse is the 35th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 111th chapter of St. John. There are no words or names of more than six syllables; not one word of *seven* syllables (portentous!) in the whole Book, so I am told.

C. A. WATSON.

Antem or Autem (Vol. vii, p. 150).—Early English literature affords instances of the use of *antem* and *autem*, both being cant words, in the sense of "church." But *autem* is found much oftener, says Halliwell, than *antem*.

The last-named word also means "anthem," and occurs much more frequently in this sense than as a cant word, in its various forms, *antim*, *antym*, etc. *Anthem* is a contraction of Anglo-Saxon *antefen* or *antefn*, which is derived from Late Latin *antiphona*. "Promptorium Parvulorum," Ducange and Skeat concur in this derivation of *anthem*.

Dr. Murray recognizes *antem* only as an

obsolete form of *anthem*, saying nothing of either of these cant words in the sense of "church." On the other hand, the "Century" has *autem* as "obsolete slang for church."

So also Grose, in "Class. Dict. Vulgar Tongue," has *autem*, and a train of compounds like *autem-bawler*, "a parson," and *autem quaver-tub*, a Quaker's meeting-house, etc., a collection so numerous that one is very naturally led to think *autem* the right word, at least, so far as usage is concerned. But as the first word, *antem*, has the two meanings of "church" and "anthem," not unallied, there is much reason to believe it the original word, of which the more common term, *autem*, may be a corruption.

MENÓNA.

Indian Place Names (Vol. vii, pp. 15, etc.).—One of your correspondents (p. 107) appears to think I am wrong in my opinion that our North American aboriginal place names are, as a rule, uneuphonious. I have culled a few from the map of the State of Washington, regarding which your readers can judge for themselves: Cathlamet, Chewelah, Chehalis, Chinook, Cle-elum, Cowlitz, Enumclaw, Hoquiam, Kamilchie, Newakum, Puyallup, Sehome, Seattle, Semiahmoo, Skookumchuck, Snohomish, Snoqualin, Snoqualmie, Spokane, Squauk, Steilacoom, Tumwater, Utsaladdy, Muckle-shoot, Lummis, Kittatas, Sinpskneuski, Knassatas, Kallispelm, Snaielyti, Swinomish, Skagit, Samish, Dwamish, Stuck, Clealum.

I have appended a few names from British Columbia: Esquimault, Cowichan, Chemainus, Somenos, Comaiken, Quamichan, Shawnigan, Nanaimo, Comox, Metchosin, Sequichan, Nitinat, Sooke, Hesquiat, Mowichat, Machelat, Clayoquot, Ahousat, Keltsemat, Nomakamis, Ohiat, Ohchuclesat, Opichesat, Yucluliat, Kyuquat, Newchatlat, Djeklesat, Ehettesat, Tlaskeinogh, Quatsinogh, Koprinogh, Koskemogh, Skwamish, Tloos, Lillooet, Ywawes, Skwa, Kokwapel, Tsalis, Ketsy, Honok, Kwantlen, Spallemchin, Pintectim, Soyoos, Karameous, Kamloops, Shushwap, Tlitenaiten, Agoulgate, Hostat, Nattan, Tachy, Pinchy, Natle, Poulgachik and Spatsum. Is that not enough? I have not touched the lakes of

Maine and Canada, nor the Creek country in the Gulf States, nor Mexico, with its scores of unpronounceable names. I contend that most of our *pronounceable* Indian names are altered, and made tolerable by our mispronunciation. B. S. W.

Patron Saint of Mexico (Vol. vii, p. 163).—"It was the memorable 13th of August, 1521, the day of St. Hypolito, from this circumstance selected as the patron saint of modern Mexico, that Cortes led his warlike array for the last time across the black and blasted environs which lay around" (Prescott's "Conquest of Mexico," Vol. iii, p. 199). MENÓNA.

England's Bachelor Writers (Vol. vii, p. 160).—Jeremy Bentham.

Bishop Butler, author of the "Analogy."
Thomas Chatterton, who died at eighteen.

Hartley Coleridge.

William Congreve.

Abraham Cowley.

William Cowper.

Richard Crashaw.

Edw. Gibbon.

Oliver Goldsmith.

Thomas Gray.

Theodore Hook.

David Hume.

John Keats, who died at twenty-four.

Charles Lamb.

Lord Macaulay.

Alexander Pope.

Matthew Prior.

William Shenstone.

Adam Smith.

James and Horace Smith.

Samuel Rogers.

Jonathan Swift; if he was ever married he never acknowledged it.

James Thomson.

Horace Walpole.

Jos. Warton.

Isaac Watts.

Sir Isaac Newton.

White of Selborne.

Dr. John Wolcott—Peter Pindar.

William H. K. White.

Dr. John Lingard, who was a Catholic ecclesiastic.

Henry Thomas Buckle.

Samuel Butler, author of "Hudibras."
Burton, author of the "Anatomy of Melancholy."

Robert Herrick.

John Locke.

John Gay.

Richard Savage.

William Collins.

Wilkie Collins.

Charles Reade.

Bishop Thirlwall.

E. PRIOLEAU.

Growth of Hair After Death (Vol. vii, p. 68).—The enclosed will answer one of the two queries at the above entry. That the thing is "possible" is now beyond doubt; "how" it is, others may explain, perhaps. This statement is part of a longer letter written to *Scientific American* by A. R. Federmann, of Northfield, Minn.:

"There are perhaps two or three well authenticated precedents of this phenomenal post-mortem happening, but it is probable that none has borne the unflinching scrutiny to which this case has been subjected. Savants and press representatives, idlers and people filled with morbid curiosity, have thronged the city, and well-nigh harassed the life out of the relatives of the deceased. The writer was one of the first on the field, and on that account was given more complete information than has yet been made public.

"E. M. Haskell died on the 13th day of November, 1868, aged forty-one years. For the last ten years of his life he had worn only a mustache, which was unusually heavy. The disease that caused his death was pronounced brain fever by the attending physicians, and he died after an illness lasting barely two days. He was a short, dark-hued man, of great vitality. He was buried in a stone vault placed about seven feet beneath the surface of the ground, and enjoyed an unbroken repose until the 7th day of June, this year, when, the tombstone crumbling, and the ground beginning to become uneven, his wife, an old but still healthy lady, decided to remove the body to a new lot which she had recently purchased."

By the snapping of a rope, the coffin fell, the lid which had rotted considerably,

became removed, and the face of the corpse thus exposed.

One of the men engaged in the removal, who had been in the employ of Haskell at the time of his death, started back in surprise, and exclaimed, "That ain't him!"

"His old mistress also gave vent to an exclamation of surprise on seeing the long black beard and hair, nearly two feet in length, and at first emphatically denied that the body was that of her late husband. But closer examination brought facts to light that could not be mistaken, and the identity was firmly established.

"The body had partially decomposed, but the face, though lean and almost entirely devoid of flesh, still retained its perfect covering of epidermis, and the beard as well as the hair was of a deep glossy black. The tomb had been cemented, both top and bottom, and air thus excluded to a certain extent."

H. L.

Bellerus (Vol. vii, p. 160).—

"From the Belerian Horn even to the Orcades."

Although it was Mr. Bryant's opinion that the reader may find much in Cowley worth borrowing, and if such a thing be permissible, the fact that the "Lycidas" preceded the "Plantarum" by twenty-five years, forbids any charge of plagiarism against Milton in this instance. "Lycidas" appeared in 1637, "Plantarum" in 1662.

MENONA.

COMMUNICATIONS.

Sex of Hares (Vol. vii, pp. 16, 92, etc.).—When quite a small boy, and at various times since, I can remember of hearing hunters say that they had never known of a male hare being killed in summer or a female in winter.

J. W. W.

KNOXVILLE, IA.

Blanket Men.—"The 'blanket man' is known only in California. In the East he would probably be called a tramp, for it is by tramping that he makes his way from place to place and at night he seeks shelter and lodging in the most convenient place

to be had without charge. But he is not really a tramp. He is one of those hard-working fellows that the conditions of agricultural life in California have called into existence. Such a person as a 'hired man' in the sense that is meant in New England is not to be found in that State. The farm laborers, there, are 'blanket men.' They do not sleep in their employer's house, nor eat at his table as in the East. Bunk houses of the rudest character are provided for them, and here on the ground, or on boards spread with their blankets, they pass the night. Here, too, they are obliged to eat the coarsest and sometimes most unpalatable food. When they have finished the work for which they were employed, they pack up their blankets and seek occupation elsewhere. Their pay is, however, somewhat better than that of the 'hired man.' During the busy season they earn from \$150 to \$300" (New York *Evening Post*).

How Names Grow (Vol. vii, pp. 155, 96, etc.).—But for your stereotyped heading, this instance might appropriately come under another: *Sic vos non vobis*, etc.

In 1747, town No. 4 (N. H.) was abandoned by its inhabitants and Capt. Phineas Stevens was ordered to occupy the fort with thirty men.

For three days this handful of heroes endured everything that Indian cunning and French military skill could devise, and resolutely refused to capitulate to their 400 besiegers, until ultimately the latter retired to Canada and left them in possession of the fort.

As a reward for his bravery, Capt. Stevens was presented with a sword of honor by Sir Charles Knowles; and, from this circumstance, town No. 4 took the name of *Charlestown* when it was incorporated a few years after. Æ.

Curious Remedies (Vol. vii, pp. 33, 123, 155, etc.).—Rev. Joseph Dodderidge, in his "Notes on Settlement and Indian Wars in Pennsylvania and Virginia," in that portion of the work treating of "Witchcraft," says, p. 163:

"The diseases of children supposed to be inflicted by Witchcraft were those of dropsy

of the brain and the rickets. The symptoms and cure of these destructive diseases were utterly unknown in former times in this country. Diseases which could neither be accounted for nor cured were usually ascribed to some supernatural agency.

"For the cure of diseases inflicted by Witchcraft, the picture of the supposed witch was drawn on a stump, or piece of board, and shot at with a bullet containing a little bit of silver. This silver bullet transferred a painful and sometimes mortal spell, on that part of the witch corresponding with the part of the picture struck with the bullet."

In his treatise on "Medicine," pp. 147 to 154 of the same work, the Rev. Dodderidge has this to say concerning erysipelas and its cure: "The Erysipelas, or St. Anthony's Fire, was usually cured by circumscribing the afflicted parts with the blood of a black cat. Hence there was scarcely a black cat to be seen whose ears and tail had not been frequently cropped for their contribution of blood."

J. W. W.

KNOXVILLE, IA.

A Famous Bugle.—"A bugle belonging to Capt. John Slusser, of this city, has a history which no other bugle in the United States possesses. It was owned and carried by Samuel J. Rodgers, Company E, Third Indiana cavalry, during the war of the Rebellion and sounded the first call to 'boots and saddles' which brought on one of the greatest battles of the war, that of Gettysburg. The bugle was afterwards captured by Ashby's famous rebel cavalry at Beverly Ford, Va., while its owner was on a raid with Kilpatrick's cavalry, and was afterwards recaptured from a rebel prisoner at Hanover Court House, Va., by a Federal soldier, and, having the name of Mr. Rodgers cut upon it, was returned to him and was closely guarded until the close of the war. While waiting to be mustered out at Washington, D. C., it was once more lost or stolen, and seemingly for good. As time passed away Comrade Rodgers gave up ever hearing or getting possession of his old war companion again. During the year 1883, he received a package by express at Danville, Ill., and to his surprise and gladness when opening the bundle there was his long lost and precious

war bugle—sixteen years after he had considered it gone from him forever. And from that day to this he has never been able to find out who it was who returned it to him.

"This bugle has been used a number of times by Mr. Rodgers at soldiers' reunions and as soon as its history became known was a great curiosity and was handled and fondled by thousands of old veterans who knew its worth" (*Danville, Ill., Commercial*).

Eccentric Wills (Vol. vii, p. 23).—To call Prince Napoleon's will eccentric appears like a concession to the hard matter-of-fact element in human nature. It would seem more precise and far more just to say "romantic." Of course, I have reference more particularly to its directions for the sepulture of the Prince's remains.

He asks that his body be buried in the St. Jerome Chapel, Church of the *Invalides*, in Paris, near the tomb of Napoleon I, unless the government refuses permission. In this case he desires that his body be entombed in a cave carved out of solid rock on the *Ile Sanguinaire*, in the Gulf of Ajaccio, "where my grave may be wave-beaten in image of my stormy life."

By command of King Humbert of Italy, his brother-in-law, the burial of Prince Napoleon took place in the Church of *La Superga* at Turin, March 19, 1891, absolution having been pronounced over the body in the Church of *Santa Marta del Popolo* at Rome.

The church *Della Superga*, it may be remembered, is the mausoleum of the Ducal House of Savoy, and was built as a memorial of the successful close of a long struggle between the ancestors of Princess Clotilde and the elder Bourbons.

The elevation of *La Superga* above the strife and tumult of everyday existence, and overlooking all around, which is beautiful and grand, is so suggestive of rest and peace, that one may be forgiven the hackneyed

"On the heights there lies repose,"

in recalling the career of Prince Jerome Napoleon.

MENONA.

Here is one from the columns of my *Ledger*:

"An eccentric woman of eighty-three years, who was very wealthy, has died in Lyons, France, leaving a peculiar last will and testament. 'In grateful recognition of the intelligent and devoted care of Dr. X.,' so runs a clause in the document, 'who has enabled me to attain a ripe old age, I bequeath to him everything contained in my *bonheur du jour*.' After the death of the estimable testatrix the executors unlocked the article of furniture in question and found in it, still unopened, unsealed and uncorked, all the pills and potions prescribed for the deceased by Dr. X. during the last ten years."

PHILADELPHIAN READER.

California Long Ago (Vol. vii, p. 144).—I have a map of America in perfect preservation with the exception of the folds, printed in 1652, showing California as an island.

J. W. W.

KNOXVILLE, IA.

Remarkable Fecundity (Vol. vii, pp. 156, 21, etc.).—"The Rev. Abbé Plinguet, curé of Isle du Pads, who died a few days ago, was the son of a French-Canadian farmer, who had thirty-five children by two wives, the first of whom gave birth to twenty-seven children and the other to eight. Abbé Plinguet was the oldest child by the second wife, and was eighty-one years old when he died. One of the daughters by the first marriage reached the age of ninety-four years. Of this large family there is now but one survivor, Mr. J. A. Plinguet, of the Stamp Office in the Magistrates' Court, who is seventy-two years old" (*Montreal Witness*).

Piccadilly.—In "The Honestie of the Age" (1614), by Barnabee Rych, Gentleman, we read as follows: "But he that some fortie or fifty yeares sithens, should haue asked after a *pickadilly*, I wonder who wuld haue vnderstood him, or could haue told what a *pickadilly* had beene, either fish or flesh." In this instance, *pickadilly* appears to signify some form of tobacco.

N. S. S.

Gray Horse Superstition.—"An old farmer in Massachusetts did not allow the grief over the loss of his wife to mask his superstition. He was about to enter a hack at the funeral when his eyes rested for a moment on the horses—a pair of grays. 'Not by a long sight!' he yelled. 'I won't ride after a hearse behind no white horses.' The undertaker and the other members of the party endeavored to induce the man to enter the vehicle, but he absolutely refused, saying: 'I'll be the next of the family to die if I do, and I ain't taking any chances.' Finally another pair of horses was sent for, and then the farmer clambered in and the procession started" (*Philadelphia Ledger*).

A Quaint Old Book.—Madan's "Essay on the Waters of Tunbridge," 1687 (cited Vol. vii, p. 167), may well claim the attention of all lovers of quaint old English. It is written in a style not unlike that of Burton's "Anatomy of Melancholy," and with the same abundance of learned citations, but with much more wit and lightness of touch than Burton ever attained. F.

The Brownist's Conventicle.—"In 1647 there appeared a satire on Puritanism called the 'Brownist's Conventicle.' This black-letter pamphlet is a dish of delectables. Among other things there are printed specimens of graces before and after meal in the alleged Puritan fashion.

"The modern reader will scarcely complete the perusal of this squib without coming to the irresistible conclusion that, after all, it was manifestly the luxuriant manner in which our sturdy fathers thrived which excited the envious spleen of their opponents. In witness we give this extract—and *only* an extract—from the grace before dinner, delivered of course with a nasal twang and turned-up eyes: 'I beseech thee, good Father, make us thankful for all these thy bountiful blessings upon our board. Let this dish of chickens put us in mind of our Saviour, who would have gathered Jerusalem together as a hen gathereth her chickens, but she would not; but let us praise God for these chickens being six in number. Let this leg of mutton call us to remembrance

that King David was once a shepherd. * * * Here is an excellent loyne of veale, let it prompt us to remember the parable of the prodigal child, whom to welcome home, the father caused the calves to be killed, which I think could not yeeld a better rump and kidney than is now before our eyes. * * * By this crammed and well-fed capon let us be mindful of the cock which crowed three times. * * * What see I there? A potato pye, and a sallad of sparagus. * * * When that Westphalia ham comes to be cut up, let us think of the herd of swine. * * * Make us thankful for thy bounty sent us from the sea; and first for this jole of sturgeon, and let it so far edifie us, as to think, how great that whale's head was which swallowed up the prophet Jonas. And, though those lobsters seeme to be in red coats like cardinals, having clawes like usurers, and more bones than the Beast of Rome. * * * Yet having taken off their papesticall capes and cases, let us feed freely upon what is within. * * * I conclude with fruit. * * * These pippins may put us in mind of the forbidden tree. * * * Had she not, wild wretch, eaten ye forbidden apple, all our crabs had been very good pippins, and all our thistles very good hartichoaks. * * * Thus as briefly as I can I have gone through every dish on the board. Let us fall to and feed exceedingly that after a full repast we may the better prophesie." (Mrs. C.G. Furbish, in *Portland Transcript*).

Algonquin Translations (Vol. vii, p. 149).—Three copies of Eliot's Algonquin translation of the "Practice of Piety," by Lewis Bayly, Bishop of Bangor, were sold at the sale of the first part of the Brinley Library, March 10-15, 1879. The Manitowompæ Pomantoonk Sampwshanau Christianoh belonged to the class, "Books Printed in New England, 1640-1709."

The first edition, printed at Cambridge, Mass., 1665, "a splendid copy," brought \$235.

The second edition, Cambridge, Mass., 1685, printed for the Right Honorable Corporation in London for the Gospelizing the Indians in New England, being a little imperfect, realized \$42.50.

A large and fine copy from the library of

Charles Nodier (*littérateur* and editor) with his book-plate and autograph, brought \$50. This copy was printed by Thompson (Paris), 1685. The three copies were Nos. 795, 796, 797, of First Part of Brinley Library Catalogue. Yale College is said to own a copy of this work. No. 795 was described by Mr. Quaritch in 1873 as "Excessively rare (perhaps unique), and apparently unknown to all or most of the American bibliographers." He could not trace the existence of any other copy. F. T. C.

HARTFORD, CONN.

Kinglake and Eothen (Vol. vii, pp. 161, etc.).—Mill's "History of India," as well as Barthélemy's "Voyage of Anacharsis," might be added to the interesting list at the last reference. H. W. C.

Value of Autographs (Vol. vii, p. 177—*continued*).—"A manuscript entitled 'The American Republic,' written by Benjamin Franklin, recently brought \$101, and some letters from the pen of Queen Elizabeth were sold for \$300. At the same sale Robert Burns' manuscript of 'Scots Wha Hae Wi' Wallace Bled' was sold for \$60. At a meeting of the Edinburgh town council on July 15, 1890, the lord provost said that there was for sale the original manuscript of 'Scots Wha Hae Wi' Wallace Bled,' which was recently purchased by Mr. Kennedy, a New York banker. He stated that it was in danger of going out of the country, but that Mr. Kennedy desired, before removing it to America and placing it in a museum there, that the metropolis of Scotland should have an opportunity to obtain it at the price that he paid for it. The council thereupon agreed to purchase the song for \$350.

"Horace Greeley gives in his 'Recollections of a Busy Life' the correspondence which passed between himself and a young man who applied to him for an autograph of Mr. Poe. He says: 'A gushing youth once wrote to me to this effect:

"*Dear Sir*:—Among your literary treasures you have doubtless preserved several autographs of our country's late lamented poet, Edgar Allen Poe. If so, and you can spare one, please enclose it to me and receive the thanks of yours truly,

"I promptly responded as follows:

"*Dear Sir*:—Among my literary treasures there happens to be exactly one autograph of our country's late lamented poet, Edgar Allen Poe. It is a note of hand for \$50, with my indorsement across the back. It cost me exactly \$50.75, including protest, and you may have it for half of that amount. Yours respectfully,

"HORACE GREELEY.

"That autograph, I regret to say, remains on my hands, and it is still for sale at the original price, despite the lapse of time and the depreciation of our country.'

"It was stated by a writer in an early issue of one of our popular magazines that the interest felt in the writer was one of the three factors which governed the value of autographs, but at a recent sale the fact was disproved that eminence, whether political, social or literary, controlled their value. At a sale in London, on the 22d of last month, a letter written by the queen, together with another penned by her uncle, the Duke of Cambridge, and the field-marshal commander-in-chief of the British army, sold for a shilling. At the same time an autograph Latin poem by Dr. Johnson brought nearly £20. A letter written by Gladstone to Lady Herbert in 1861 was sold for 17 shillings. Several letters from Keats to Fanny Browne have brought £40 each.

"A letter signed by George Washington and addressed to Robert E. Lee was sold to W. E. Benjamin, the editor of an autographic magazine, and also possessor of the largest collection of autographs in the country, for \$420. A letter of Patrick Henry was sold for \$40" (*Boston Herald*).

Mayor.—Your interesting note about "intendant" = "mayor" drew my special attention to the following passage in the "Liber Albus" (A.D. 1419); is this the earliest documentary record of the title now extant?

"It is in the Charter of King Henry, son of King John, that the chief officer of London [until then the 'Justiciar'] begins to be called 'Mayor.' In that Charter, as given in the 'Liber Custumarum,' folio 189, it is written to the following effect, 'Know ye that we have granted, and by this our present

Charter have confirmed unto our Barons of our City of London, that they may elect from among themselves their Mayor each year, who must be one trusty as towards us, discreet and fit for the governance of the city, etc.' "

BOOKWORM.

NEW YORK CITY.

Rain Superstitions (Vol. vii, pp. 176, etc.—*continued*).—"When the rice-crop is endangered by long drought, the Governor of Battambang, a province of Siam, goes in great state to a certain pagoda and prays to Buddha for rain. Then, accompanied by his suite and followed by an enormous crowd, he adjourns to a plain behind the pagoda. Here a dummy figure has been made up, dressed in bright colors, and placed in the middle of the plain. A wild music begins to play; maddened by the din of drums and cymbals and crackers, and goaded on by their drivers, the elephants charge down on the dummy and trample it to pieces. After this, Buddha will soon give rain.

"When their corn is being burnt up by the sun, the Zulus look out for a 'heaven-bird,' kill it, and throw it into a pool. Then the heaven melts with tenderness for the death of the bird; 'it wails for it by raining, wailing a funeral wail.'

"In times of drought the Guanches of Teneriffe led their sheep to sacred ground, and there they separated the lambs from their dams, that their plaintive bleating might touch the heart of the god. A peculiar mode of making rain was adopted by the heathen Arabs. They tied two sorts of bushes to the tails and hind legs of their cattle, and setting fire to the bushes drove the cattle to the top of a mountain, praying for rain" (J. G. Frazer in *The Golden Bough*).

Spanish-American Words (Vol. vi, p. 198).—*Alfalfa* is the Spanish name for *Medicago sativa*, or common lucerne. It is found only in our latest English dictionaries, Dr. Murray's, "The Century," and "The International," and was originally *alfalfez*. It is said to be of Arabian origin, having been identified with *al-fal-facah*, which signifies "the best kind of fodder" (Murray).

This kind of clover grows wild in the greatest luxuriance on the pampas of Buenos Ayres, where it is known by its Spanish name. In Chili the same plant is cultivated, and Darwin, who saw it growing in the valley of Illapel, says: "All below is of as bright a green as verdigris from the beds of alfalfa, a kind of clover." From South America alfalfa was introduced into California, and thence into Arizona, Colorado and Texas, where it is extensively cultivated as a forage plant, still preserving its Spanish name.

As the plant has undergone some modifications since transplanting to American soil, owing to climatic difference, some agriculturists consider it a separate variety of lucerne, and, although good authorities insist that alfalfa and lucerne are identical, it is not uncommon to find them referred to as distinct crops.

Darwin's use of *alfalfa*, already quoted, is the earliest (1845) cited by Dr. Murray. The *Naturalists' Journal* contains many other Spanish words which have not yet found place in English lexicons, *corral* forming a rare exception. As to *alfalfa*, there can be no doubt that it is permanently incorporated in our language; nor is its use limited to the Western States, North or South, as the Dictionaries would lead us to suppose. It is a familiar word with farmers at the East, and is commonly found in any Seedsman's catalogue published in the Eastern or Middle States, *alfalfa* being usually included in the list of "clovers." It is only a few weeks since I saw the word in the *New York Observer*, where *alfalfa* was highly recommended as food for poultry. It lends the word new interest, and the thing increased importance, to learn that with the ostriches of Anaheim (near Los Angeles), Cal., *alfalfa* is the chief article of food. The farm consists of 250 acres, and half the ground is devoted to *alfalfa*, affording an allowance of forty pounds daily to each ostrich.

MENÓNA.

TO CORRESPONDENTS.

Replies received after the queries in question had already been answered: M. M. G., Washington, D.C.; J. L., Boston, Mass.; L. O. R., Chicago.

R. C. M., Boston: Thanks. We regret article is not suited to our columns.

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NOTES.

THE NEW ENGLISH DICTIONARY.

SPECIAL QUOTATIONS WANTED.

Dr. Murray needs quotations for the desiderata in the following list, to complete the literary history of some of the words of the next part of his Dictionary. As in previous lists, when the date stands *before* a word, an earlier quotation is wanted; where the date *follows*, a later instance is wanted; for words without a date all quotations will be welcome. We shall be pleased to publish in our columns, so far as space will permit us, any answers our correspondents may send us, and to forward them to Dr. Murray afterwards.

ED. A. N. & Q.

1387 facund, *a.* 18th c.
1548 facundious

facundity 1690
fad (faddish person)

fad (a colored bull)
 fadaise
 1865 faddiness
 1881 faddish, -ness
 1883 faddist
 faddle, *v.*
 1824 faddy
 1775 fade, *sb.* 1775
 fade, *a.* 17th c.
 fade, *v. trans.* 1795
 1652 fadeless
 1633 fadeable 1633
 1596 faded
 1489 fadellage 1489
 fadeness
 1573 fadge, *v.*
 1692 fadoodle 1692
 1750 fady, *a.* 1765
 faeryfayry (fairyland) 17th c.
 1789 fætor (odor) 1803
 1570 fag, *v.* (grow weary) 1570
 1793 fag, *v.* (work hard)
 1806 fag, *v.* (at school)
 1846 fag, *v.* (reap) 1846
 fagging-hook
 1794 fag, *sb.* (hard work)
 1785 fag (at school)
 1586 fag (knot in wool) 1659
 1580 fag (fringe or loose end, remnant)
 1620 fag-end
 fage (flatter) 1570
 1810 fagged, *a.*
 1853 faggery 1853
 1810 fagging
 1540 faggot (iron) 18th c.
 1699 faggot (dummy) 1755
 1598 faggot, *v.*
 1783 fahrenheit (thermometer)
 1713 faience
 fail, *without* 17th and 18th c.
 1612 failance 1696
 1622 failure (act of failing)
 1659 failure (shortcoming)
 1702 failure (bankruptcy)
 1654 failure (decay) 1700
 1609 faineant
 faint-heart 17th and 18th c.
 faint-hearted 18th c.
 faint, *v.* (to swoon) 16th and 17th c.
 1526 faint, *v.* (grow feeble)
 1667 faintish
 1710 faintishness
 1600 fair, *a.* (wind)
 fair (speech) 1670
 fair (unobstructed) 1600-1800
 fair (*to speak*) 18th c.
 1684 fairway (channel)
 1748 fairweather, *a.*
 fair (*a day after the*) 18th c.
 fairhead (beauty) 1560
 1577 fairing (gift)
 1847 fairish
 1590 fairly (honestly)
 1590 fairly (clearly)
 1590 fairly (completely)
 fairness (impartiality) 15th and 16th c.
 fairy (magic) 1532
 1667 fairyland
 1698 fairy-ring (on grass)
 1782 faith (*to pin one's*) 1782

faithful (full of truth) 1610
 1834 fake, *v.* (steal)
 1812 fake, *v.* (get up as a sham)
 1860 fake, *v.* (to coil)
 fake, *sb.* (sham, swindler)
 1812 fakement
 faker
 1613 fakir
 fa-la (*Music*) 1674
 1714 falcated
 1646 falcation
 1787 falciform, *a.*
 1548 falcon (cannon)
 1559 falcond (cannon)
 1575 falconry
 1603 faldstool
 fall, *v.* (of rain, etc.) 18th c.
 fall, *v.* (subside)
 1860 fall, *v.* (of mercury in barometer, temperature, etc.)
 1875 fall, *v.* (of night)
 fall, *v.* (to sin) 18th c.
 fall, *v.* (price) 18th c.
 fall, *v.* (*lame, sick*, etc.) 18th c.
 1590 fall, *v.* (in battle) 18th c.
 fall, *v.* (happen) 1764
 fall, *v.* (result) 1700
 fall, *v. trans.* (drop) 1700
 1867 fall (be captured)
 1611 fall (of the countenance)
 1859 fall (of a wicket)
 fall (be born) 1750
 fall *astern*
 fall *away* (in flesh) 1709
 fall *away* (revolt) 17th and 18th c.
 fall *away* (in religion) 1750
 fall *away* (decline) 1750
 1709 fall *back*
 1841 fall *back on*
 fall *in* (ground, a wall)
 1800 fall *in* (soldiers)
 fall *off* (receipts, revenue)
 1832 fall *out* (leave the ranks)
 1850 fall *through* (come to naught)
 1682 fall *due* 18th c.
 1800 fall, *sb.* (of snow, etc.)
 fall (of mercury) 1860
 1850 fall (of a city)
 1690 fall (in price or value)
 fall (moral) 1826
 fall (*Astrol.*)
 fall (*Bot.*) 1800
 1712 fall (*Adam's*)
 1801 fall (of woodcocks)
 1647 fallacious
 1664 fallacity 1773
 1532 fallacy (*Logic*)
 1775 fal-lal, *sb.*
 1748 fal-lal, *a.* 1807
 fal-lallish
 1556 fallax, *sb.* 1612
 1621 faller 1725
 1592 faller *off* 1621
 1638 fallibility
 1411 fallible
 1638 fallibly 1638
 1598 falling-band 1637
 falling-sickness 1750
 1734 falling-star
 1754 Fallopiian

(To be continued.)

JAMES RUSSELL LOWELL—1819-1891.

"From purest wells of English undefiled
None deeper drank than he, the New World's child,
Who, in the language of their farm-fields, spoke
The wit and wisdom of New England folk,
Shaming a monstrous wrong; the world-wide laugh
Provoked thereby might well have shaken half
The walls of slavery down, ere yet the ball
And mine of battle overthrew them all."

(Whittier.)

"Lowell, alas! in dreamless sleep is laid,
His home, a shrine, in Elmwood's peaceful shade.
Patriot and poet; many a pleasant page
Tells how he served his country and his age;
A graceful life, a scholar's fame well won;
True to the right, a noble work well done.
Honor to him all other names among,
Who wakes to harmony our English tongue!
Prophet of Beauty, charming us along,
With lilt of music and the heart of song.
The change in sorrow ends the life in pride
We part to meet beyond the last divide."

(James B. Wiggin.)

"Why make we moan
For loss that doth enrich us yet
With upward yearnings of regret?
Bleaker than unmossed stone
Our lives were but for this immortal gain
Of unstilled longing and inspiring pain!
As thrills of long-hushed tone
Live in the viol, so our souls grow fine
With keen vibrations from the touch divine
Of noble natures gone."

(J. R. Lowell.)

ELECTRIC INNOVATIONS.

(VOL. VII, P. 65.)

In the year 1860, I cut the following lines from an English paper, and have kept them ever since. They read strange even now; what will be thought of them fifty years hence?

"THE ELECTRIC LIGHT.

"The tall pyramidal scaffoldings erected at different points in Paris for the triangulation of this capital with its recent additions, having been found to oscillate to and fro from the constant traffic through the streets by day, it has been at length resolved to proceed with the triangulation at night, by means of the electric light; and experiments are to be made with the light itself, in order to discover some convenient means of applying it to the lighting of streets. —Prof. Way, says the *Critic*, has discovered an electric light far superior to any yet known. It is produced by the action of a voltaic battery on a moving column of mer-

cury. The mercury is contained in a crystal globe, of the size of an orange, and is sent from a very minute hole, under the form of a thin metallic thread: it is received in a small cup, whence it falls into a basin below, to be again conveyed to the globe above. No sooner are the wires of the battery in contact with the thread of mercury, than a vivid light is produced, which disappears as soon as the contact is interrupted. During this process no evaporation of the mercury is observable.—The old oil lights which have been in use so many years on the Portland lighthouses will shortly be discontinued, says the *Southern Times*, the electric light being its substitute, the Board of Trade considering the Portland lights of so much consequence to ships going down or coming up Channel, these having to pass in close proximity to that dangerous place, the Portland Race."

TOURIST.

"BY HOOK OR CROOK."

The various attempts made at the derivation of this puzzle are thus summed up by *The Herald*, of this city:

"There have been many attempts made to explain the origin of the phrase 'By Hook or Crook.' The Boston *News-Letter* of January, 1776, explains the expression thus: 'Hook and Crook were the names of two English judges at the beginning of the last century. They were both men of eminence in their profession, but not more remarkable for anything than for the perpetual diversity of opinion that prevailed between them on matters of legal jurisprudence. Be the case what it would, every suitor was sure to have either Hook or Crook on his side.'

"Wilson's 'Origin of Familiar Words and Phrases' says that it probably means 'foully like a thief or holily like a bishop,' the hook being used by burglars, the crook being the bishop's crozier.

"The Hand Book of Fact and Fancy' gives the following story under the heading of 'By Hook or Crook:' 'The great fire at London in 1666 destroyed 13,200 houses, and in many cases obliterated all the boundary marks requisite to determine the sites occupied by buildings previous to the fire. When the rubbish was removed disputes

arose among the people as to the position and extent of their landed estates. These contentions promised not only interminable lawsuits, but also delayed the rebuilding of the city until they could be settled. Accordingly, two of the most experienced surveyors of the day—Mr. Charles Hook and Mr. George Crook—were called upon to act as arbitrators in the matter, land owners entering into a compact to take the decision of Hook and Crook as final and binding. From this fact arose the now famous phrase which heads this article.

"As a fourth and last solution of the mystery, an old London legend tells us that the numerous families of Hook and Crook formerly did the ferry business for the whole of the British metropolis. No odds on what boat you crossed the Thames, you were sure to ride with Hook or Crook."

A BOSTONIAN.

REFORMING UNDER DIFFICULTIES.

"Charondas, in order to check capricious innovations in his Thurian laws, ordained that whoever should propose any alteration in them should remain in public with a rope about his neck, till the people had formally decided upon its adoption or rejection. In the latter case the rope was tightened, and the reformer strangled. It is hardly necessary to observe that few alterations were proposed. Only three instances are recorded by the Greek historians; and of these, but one refers to criminal legislation" (*The Green Bag*).

DANISH SIXTEENTH-CENTURY LEGISLATION.

It is said of the Danish king, Christian II, that one of his earliest edicts in the interest of trade soon after his accession to the throne, in 1513, forbade native tradesmen buying up cattle as agents of the Hanseatic cities of Germany for shipment abroad. This decree was directed, it is asserted, mainly against the hierarchy of Denmark, especially the bishops who, acting as commissioners for the Hanse towns, bought up cattle inland and thus caused its exportation from the realm ("Thi tilforn vare boade Bisper og Adelsmaend Kommissionaer for

Udenlandske, isaer for Hansestaederne, og ufoerte alle Landets Produktar til dem").

It is also worthy of note that this king issued an early rescript for the protection of unfortunates shipwrecked on the Danish coast. By this such owners of wrecked goods were at liberty to rescue them unhindered, and it was enjoined on the several parish constables and bailiffs to help them in such salvage, and in case of neglect or wrong inflicted upon these, it was made a capital crime and *punished with death* ("Tilfoede den Skibbrudne nogen Uret, Skulde Straffes paa Livet").

This legislation so early in the sixteenth century is indeed a convincing proof of King Christian II's enlightened judgment and is worthy of mention.

GEO. F. FORT.

QUERIES.

A Correspondent of T. Carlyle in 1853.

—I read the following in the *Literary World* for August 15. In the event of the letter being genuine, who might Tom's correspondent be?

"A clergyman happened to pick up for two-pence at an English book-stall, the other day, an old book, in which he found lying this characteristic letter written by Carlyle:

"CHELSEA, 19 November, 1853.

"Very well! Be 'diligent in business, fervent in spirit,' therefore, and let me have credit of you as a pupil! Remember always, 'The end of a man is not a thought, but an action;' a series of manful, faithful actions (and of modest, silent, steadfast endurances withal), which make up worthily man's life here below! With many good wishes and friendly regards, I remain always, yours truly,

T. CARLYLE."

ROBERT MCGREGOR.

Unpublished Epitaphs (Vol. vii, pp. 167, etc.).—Can you find out the location of the following, if it is not a newspaper canard?

"This unique epitaph is found in California: 'Here lies the body of Jeems Hambrick, who was accidentally shot on the bank of the Pecos river by a young man. He was accidentally shot with one of the large Colt's revolvers with no stopper for the cock to rest on. It was one of the old-fashioned kind—brass mounted. And of such is the kingdom of heaven.'" J. L. HARRISON.

The Oldest Printed Book in Germany.—I should be very glad to hear something more concerning the enclosed newspaper *on-dit*:

"The oldest printed book in Germany has been acquired by the Royal Library in Berlin. It is an early edition of the Chinese Art Treasury, Po-ku-t'u-lu, printed from metal blocks and dating from the years 1308 to 1312. The impression of both the text and the illustrations are said to be beautifully clear and distinct."

JAMES HUDSON.

A Remarkable Bank Note.—"Among numerous curiosities the most remarkable is a Chinese bank note of the Ming dynasty, about 1368, a comparatively modern specimen for China, but 300 years older than the first bank note issued in Europe. No example of any other early issue is known to exist. With this may be mentioned Dutch treaties with Malay sovereigns, printed at Batavia in 1668, and Dutch and English papers printed at the Cape of Good Hope in 1804 and 1805, nearly the first examples of printing in these colonies; a benevolence or letter requiring a loan, addressed to a subject of James I, 1604, an application common enough in MS., but almost unknown in print" (*New York Tribune*).

Devil in Literature (Vol. vii, pp. 79, 47, etc.).—In the "Publisher's Circular" for 1874 is mentioned Henry Kernot's Catalogue, which contains the names of 700 books on the "Devil in Literature."

E. P.

Death by Drowning.—The enclosed clipping, attributed to the late French novelist, A. Karr, goes against what I always conceived to be the physiological aspect of death by drowning.

Can any one tell me in which of A. Karr's works this tirade occurs, and also whether his description coincides with the experience of those who have been rescued from a watery grave.

"The death of the drowned man is not that death which we essay all our lives by our daily sleep; it is not that death which simply consists in sleeping once for all on the

pillow where one has gone to sleep every night for fifty years. It is a death joined to a struggle, to despair, to blasphemy. Man is not prepared for it by the excessive enfeebling of his organs. He does not expire by imperceptible transitions; it is not a last thread which has parted—but all his bonds have at once burst asunder. He dies with his health, with his strength, his hope, his life—without friends, without a priest, and in those immense solitudes of ocean, uttering cries of agony and despair, which the whistling of the wind and the tempest, the joyful cries of the mew and the sea-gull, seem to prevent ascending to heaven."

CH. HOE.

Pawpaw.—Our well-known N. American fruit, the pawpaw, has a name remarkably like that of the tropical Papaw, and the poet Bryant even calls it "the papaya." But are the names etymologically the same? The two fruits are botanically very distinct from each other.

P. R. E.

Composition During Sleep.—It has been affirmed that Condorcet obtained the conclusion of some of his most abstruse, unfinished calculations in his dreams. Franklin makes a similar admission concerning some of his political projects which in his waking moments sorely puzzled him.

Sir J. Herschel is said to have composed the following lines in a dream:

"Throw thyself on thy God, nor mock Him with feeble denial;
Sure of His love, and, oh! sure of His mercy at last!
Bitter and deep though the draught, yet drain thou the cup of thy trial,
And in its healing effect, smile at the bitterness past."

Goethe says in his "Memoirs:" "The objects which had occupied my attention during the day often reappeared at night in connected dreams. On awakening a new composition, or a portion of one I had already commenced, presented itself to my mind. In the morning I was accustomed to record my ideas on paper."

Coleridge composed his poem of the "Abyssinian Maid" during a dream.

Something analogous to this is what Lord Cockburn says in his "Life of Lord Jeffrey:" "He had a fancy that though he went to

bed with his head stuffed with the names, dates, and other details of various causes, they were all in order in the morning, which he accounted for by saying that during sleep 'they all *crystallized round their proper centres.*' "

I should be thankful for other such instances of mental activity during sleep.

A. N. EMERSON.

Petticoy.—What plant was formerly called by this name? P. H. SURRY.

GUILFORD, VT.

Pidge.—What is the meaning of this word? The expression 'a pedaneous pidge' is quoted in "Worcester's Dictionary," under *Pedaneous*, but there is no entry of the word *pidge* in its proper place.

CYRIL LODGE.

TRENTON, N. J.

[That printer again! This is plainly a misprint for "a pedaneous judge."—ED. A. N. & Q.]

"Obiter Dicta."—What is the nature of "Obiter Dicta," written by Augustine Birrell? Please give a short account of it?

E. P.

REPLIES.

Indigenous Tea Substitutes (Vol. vii, pp. 128, 167).—In an old scrap-book of mine I find two paragraphs which may not be out of place under this heading:

"Strawberry Leaves as Green Tea.—In some parts of Germany they gather the strawberry leaf, and also the flowers when young, and after selecting and clearing them (without the use of water), they are dried in the air in a shady place, out of reach of the sun. To these leaves the Germans give the appearance of Chinese tea, by first pinching their stalks off, waving them over the fire, and rolling them up when in a flexible state, and then drying them. In this state the substitute for tea is ready for use; and, being prepared exactly in the same manner, the difference, it is said, can hardly be distinguished.

"Black Currant Leaves for Tea.—These leaves, when green, are much used for tea in cases of difficult digestion. With sugar this beverage is agreeable, aromatic, and possessed of exciting properties. M. Blucher, of Point d'OUILLY, in the department of the Calvados, has been induced to distill these leaves in the same way as those of peppermint, balm, etc., the operation being stopped when the liquid obtained is equal in weight to the substance employed. The leaves should be handled as little as possible, in order not to crush their odoriferous glands. This distilled water is a good vehicle for all stomachic potions, and will keep two years."

Mount Tom (Vol. vii, pp. 117, etc.).—In the northeastern portion of the historic island of Saint Helena there is a hill 2000 feet high, called Holdfast Tom.

J. PETHERICK.

MONTREAL.

Tuckered Out (Vol. vii, p. 93).—Bartlett's "Dictionary of Americanisms" says that the term is used both in New England and New York. The same author, quoting from "Southern Sketches," p. 123, has the following, "We fought until we were completely tuckered out."

THOS. LOUIS OGIER.

WEST CHESTER, PA

"Be to my Faults," etc. (Vol. vii, p. 184).—This should read as follows:

"Be to her virtues very kind,
Be to her faults a little blind."

It occurs in Matthew Prior's "An English Padlock."

J. CHURCH.

GERMANTOWN, PA.

Knight Errantry (Vol. vii, p. 126).—I may say that Knight Errantry was actually put into practice by many romantic noblemen of the Middle Ages. It was one of the fancy orders of chivalry assumed by the men of that age who pledged themselves to go forth in the world to redress the wrongs of the weak against the strong, to rescue ladies from Turks and heathens. This class of knights were particularly numerous in Spain. Cervantes, in his "Don Quixote,"

ridicules the habits of the age. The Duke of Alva (Spanish) made a vow to conquer Portugal in honor of some lady that he had fallen in love with. These Knights Errant were generally attended by an Esquire.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Towns With Compound Names.—This does not quite answer the heading at p. 54, but is none the less remarkable. A town situated near the point where join the three States of Louisiana, Arkansas and Texas, is called "Texarkana," a combination of all three, or rather of selected syllables of all three.

E. P.

Martha's Vineyard (Vol. vii, p. 20).—The present Martha's Vineyard is not the original, which was the small island to the southwest now called No Man's Land. In 1602 Capt. Gosnold, an English navigator, visited the New England coast; he gave Cape Cod its name, and called the present No Man's Land, Martha's Vineyard. As he continued his course around the island he called the present "Gay Head Cliffs" on the present Martha's Vineyard island, Dover Cliffs, on account of their resemblance to the cliffs of Dover in England. He also gave the name of Elizabeth island to the most westerly of the group at the mouth of Buzzards bay. This name has also been changed back to the Indian name of Cuttyhunk island. The name Elizabeth was in honor of Queen Elizabeth. Who the Martha was I am unable to say.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Alliterative Phraseology (Vol. vii, p. 158).—To this list of assonant phrases others may be added, as, Buck and ball; Great and good; Shot and shell; Neither meddle nor make; Ducks and drakes; Warp and woof; Stock and stall; Sixes and sevens; Staff and stay. Not quite like these first, because not alliterative, but only assonant, are these others: Toil and moil; Will he, will he; Art and part; waif and straif. C. W.

Playing the Devil (Vol. vii, p. 150).—We have this expression by Shakespeare thirty

years before the birth of Bunyan (in 1597), in "Richard III," Act i, Scene 3. The Duke of Gloster, in a soliloquy after the retirement of Queen Elizabeth, Lord Rivers and Catesby, uses the following:

"And thus I clothe my naked villainy
With odd old ends, stolen forth of holy writ;
And seem a saint, when most I play the devil."

Probably some reader may have an earlier date than mine.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Mucker (Vol. iv, pp. 151, etc.).—It is noteworthy that in Arabic the noun *makkār*, ordinarily pronounced *muckar*, in many places denotes a worthless fellow, a low person, almost precisely its slang meaning at present all over this country.

GEROULD.

PENNSYLVANIA.

The Hair After Death (Vol. vii, p. 68).—I, for one, can place no faith in the paragraph quoted upon the above page. There is no growth of the hair after death. There is, however, a shrinkage of the tissue of the face and body, and frequently after a smooth face has been secured after shaving a short stubby beard appears, but it is not a growth, but a shrinkage. Another thing frequently occurs, to wit, a grayish mould or fungus will appear, as is frequently observed upon meat or cheese that has been kept in a damp place, and is mistaken by a non-close observer for hair. Pliny says "the hair grows on the body after death," but he was wrong as he was in many other statements, and it is probable that his assertion has lived with other superstitions and is the basis of the present idea. THOMAS LOUIS OGIER.

WEST CHESTER, PA.

COMMUNICATIONS.

Royalty in the Witness Box.—"Closely connected with the examination of princes of the blood as witnesses is the possible examination of Royalty itself in a court of justice.

"In the impeachment of the Earl of Bristol, in the early part of the reign of Charles

I, a curious constitutional question arose, which Lord Campbell, in his 'Lives of the Chancellors,' tells us very much perplexed the Lord Keeper, who was (curious to relate) the Lord Coventry of the day. It remains still undetermined. The Earl of Bristol, in his defense, relied upon communications which had passed between him and the king, when Prince of Wales, at Madrid, and proposed to call the king himself as a witness.

"The Lord Keeper gave it as his opinion that the Sovereign cannot be examined in any judicial proceeding, under an oath or without an oath, as he is the fountain of justice, and since no wrong may be imputed to him, the evidence would be without temporal sanction. On the other hand, the hardship of an innocent man being deprived of his defense by the heir to the crown becoming king was urged, and much stress was laid on the doctrine that substantial justice ought to be paramount to all technical rules.

"A proposal was made, which could not be resisted, that the judges should be consulted; they however declared on a subsequent day that his Majesty, by his Attorney-General, had informed them that, 'not being able to discuss the consequence which might happen to the prejudice of his crown from these general questions, his pleasure was that they should forbear to give an answer thereto' (2 Campbell's 'Lives,' pp. 510, 511). Lord Campbell, writing in 1845, apprehends that the Sovereign, if so pleased, might be examined as a witness in any case, civil or criminal, but must be sworn, although there would be no temporal sanction to the oath. He likewise states that in the Berkeley Peerage case, before the House of Lords in 1811, there was an intention of calling George IV, then Prince Regent, and as such exercising some royal prerogatives, as a witness; the general opinion being that he might have been examined, but not without having been sworn" (*Law Times*).

Curious Plant Names.—Maiden-hair fern, Bird's-nest fern, Stag-horn fern, Hart's-tongue fern, Pride of the Meadow, Shooting star, Wood waxen. The plantain is called by the Indians the "White man's foot," because wherever the white man comes, it

follows; Lamb kill. There is a plant called "Sangre de Cristo," or "Blood of Christ," and also a wood called "Break hatchet" from its hardness.

A book published in London (third edition, 1879) called Prior's "Popular Names of British Plants" might bring out many overlooked.

E. PRIOLEAU.

The First Horse Car.—"It was in 1831 that I devised the first street car, or omnibus, as it was then called," says John Stephenson in *Ladies' Home Journal*. "This car was composed of an extension to a coach body, with seats lengthwise instead of crosswise. On the outside of the vehicle was printed 'Omnibus' in large letters. People would stand and look at this word and wonder what it meant. 'Who is Mr. Omnibus?' many of them would inquire. I had a shop of my own at that time, and there I built the first horse car. It was run for the first time in 1832, from Prince street, in the Bowery, to Fourteenth street. This car had three compartments of ten seats each, entrance being had from the sides. On the top there were also three rows of seats, facing back and front, seating thirty persons."

How Hayti's Rulers Have Ended.—*Illustrated American* has published a short chapter of modern history which might do as a companion picture to your "How England's Rulers Died."

Toussaint L'Ouverture starved to death, probably by Napoleon's orders.

Dessalines, first emperor, murdered.

Christophe, second, committed suicide to escape his enemies.

Boyer, exiled.

Herald, exiled.

Guerrier, poisoned.

Riche, exiled.

Soulouque, exiled.

Geffard, fled after suppressing nine revolutions, and seeing his daughter murdered.

Salnave, murdered.

Missage-Laget, served his term.

Domingo, escaped in safety.

Boisrond-Canal, exiled.

Salomon, exiled.

Legitime, exiled.

GEO. S.

Starboard, Larboard.—" 'Starboard,' which has always been disputed by scholars as to its meaning, has at last been explained with satisfactory authority. Mr. K. Keat says that Dr. Kingsley informs him that as 'starboard' is, by common consent, from 'steerboard,' the side on which the helmsman stood to grasp the steering paddle, so larboard is from 'leerboard,' the empty side, where the steersman did not stand. In Hakluyt's 'Voyages' there is this passage about Ohthere: 'Whereupon he tooke his voyage directly North along the coast, hauing vpon his steereboord alwayes the desert land, and vpon the leereboord the maine Ocean' " (*Boston Transcript*).

Curious Book Titles (Vol. vii, p. 155).—Tom D'Urfey's "Pills to Purge Melancholy," and the collection of writings against episcopacy, called the "Martin Mar-prelate Tracts."

E. PRIOLEAU.

Napoleon's War Horses.—From data published in *Daily's Magazine* and the Paris *Figaro*, the New York *Sun* gathers the following:

"In a conversation between Napoleon and Barry O'Meara, at Saint Helena, the great prisoner stated that the closest shave he ever had in battle was at Arcola, where his horse, maddened by a wound, ran away with him towards the Austrian lines, and finally plunged into a marsh, where he came very near being captured by the enemy.

"In all Napoleon had nineteen horses killed under him from Arcola to Waterloo.

"It appears that nearly all of them were either white or gray.* The most famous was Marengo, the charger that he rode at Waterloo, Austerlitz, Marie, Ali and Jaffa. Marengo's skeleton is at present in the Military Institute of Whitehall, London, and one of his shoes, made into a snuff box, is in the mess room of the officers of the guard in Saint James' Palace. Upon the silver cover of the shoe, the gift of Colonel Angerstein to his comrades, is the following inscription:

" 'Shoe of Marengo, the war horse that belonged to Napoleon, and mounted by him at Marengo, Austerlitz, Jena, Wagram, in the Russian campaign, and at Waterloo.'

"Around the shoe there is this inscription:

" 'Marengo was wounded in the left haunch when his master rode him at Waterloo on the sunken road at the outposts.'

"But it appears that he was also wounded in the preceding battles, and here the *Figaro* remarks that if the above inscription is correct in its statements Napoleon must have used that horse for fifteen years, from Marengo to Waterloo, which seems very doubtful. There is no doubt, however, that Marengo was the horse that Napoleon rode at Waterloo and that carried him to Charleroi after the battle. How the horse came to end his days in England has not yet been fully revealed.

"The supposition is that he was taken there along with Jaffa by the Frenchman who leased some property at Glassenburg, in Kent, and who was once a great friend of Napoleon's, but whose name is now forgotten. The greatest possible care was taken of the old horse, who died in 1829, at the venerable age of thirty-seven years. In the park on the Glassenburg property there is a little column with the following:

" 'Under this stone lies Jaffa, the celebrated war horse of Napoleon. Aged thirty-seven years.'

"There is some confusion and probably exaggeration in regard to the names of the horses mounted by Napoleon in his different battles. 'But,' says the *Figaro*, 'it is quite probable that the two horses, Marengo and Ali, were ridden by Napoleon on the same day.

"According to Mme. de Rémusat, Napoleon often tired out four or five horses in a day, which perhaps explains the contradiction of the legend which gives Marengo the honor of carrying Napoleon at Austerlitz, while the Memoirs of Gen. Vondamme speak of a steel-gray Arab horse as the one that he rode at that time, and which was baptized 'Austerlitz' immediately after the victory. It is certain that Napoleon had a horse of that description, and a portrait of the animal is at present in the residence of Lord Rosebery.

"As for Marie, her skeleton is at present in the old castle of Ivenach, where the heirs of the Baron Von Plessen preserve it."

* Cf. "Gray Horse Superstition," p. 190.

The Oldest Tree in the World.—"Gautama, the founder of Buddhism, is said to have attained his Buddhahood during a prolonged meditation under a Bo-Tree at Gaya—afterwards called Buddha Gaya. From this incident the Bo-Tree—sometimes called the Temple Tree—became a sacred object, the Bo-Tree of Buddha Gaya and trees grown from its branches being especially so. Mahinda, son of the King of Maghada, was the first missionary to Ceylon. After he had labored in that island for some years he sent for his sister, Sanghamitta, to come to his assistance. She responded and carried with her a branch of the sacred tree at Buddha Gaya. This was planted in a spot a few rods to the south of the Rhuwan-wæla Degaha in the ancient city of Anuradhapura, 250 B.C. That tree is still living. A wall has been built about it and the interior filled with earth. Pillars have been constructed to sustain some of its branches and every precaution taken to prevent its destruction or decay. The Buddhist monks guard it night and day, and water the ground about its base regularly. It is venerated almost to worship. It is known as the sacred tree of Sanghamitta" (J. A. W. in *Canadian Queen*).

Lake Glazier (Vol. vi, p. 228).—It being at present pretty well settled that the late curious attempt to give Capt. Glazier's name to a lake in Minnesota has proved a complete failure, it may be some comfort to that gentleman and his friends to know that there is a Lake Glazier on the boundary between Maine and Canada. It is traversed by the river St. Francis, a branch of the St. John. Some few maps call it Lake Glacier. Its Indian name is Petteiquagamas, but Lake Glazier is, I think, the name commonly given to it. I do not know the origin of this name, nor in whose honor it was conferred.

ISLANDER.

MAINE.

Perfumes and Animals (see "Tobacco," Vol. vii, p. 45).—Not tobacco fumes alone seem to delight our four-footed brethren. Experiments have lately been made, with bottles of scent and bunches of cotton wool, upon the animals of the London "Zoo"

with results, as described in the *Spectator*, substantially as follows, according to the *Boston Commonwealth*:

"Lavender water was the favorite scent, and most of the lions and leopards showed unqualified pleasure when the scent was poured on the wool and put into their cages. The first leopard to which it was offered stood over the ball of cotton, shut its eyes, opened its mouth and screwed up its nose. It then lay down and held it between its paws, rubbed its face over it and finished by lying down upon it. Another leopard smelt it and sneezed, then caught the wool in its claws, played with it, then lay on its back and rubbed its head and neck over the scent. It then fetched another leopard, which was asleep in the cage, and the two sniffed it for some time together, and the last comer ended by taking the ball in its teeth, curling its lips well back, and inhaling the delightful perfume with half-shut eyes. The lion and lioness, when their turn came, tried to roll upon it at the same time. The lion then gave the lioness a cuff, with his paw, which sent her off to the back of the cage, and, having secured it for himself, laid his broad head on the morsel of scented cotton and purred."

R. C. F.

Curious Remedies (Vol. vii, pp. 155, etc.).—The wonderful cures performed by the powers of imagination would supply a copious chapter to your collection. Accept the following old ones from a very old man.

"Boerhaave, so runs the tale, succeeded in curing an epidemic convulsion among the children of a poorhouse by the fear of a red-hot poker. The fits had spread by sympathy and imitation, and this great physician, mistrusting the ordinary remedies in such a case, heated his instrument, and threatened to burn the first who should fall into a fit. The convulsions did not return.

"Muretus, the celebrated scholar, was attacked with fever at a small country inn. He was visited by two physicians, and one of them supposing, from the poverty of Muretus' appearance, that he would not understand Latin, said to the other, '*Faciamus experimentum in corpore vili*'—(Let us try an experiment on this mean person). As

soon as they were gone Muretus got out of bed, huddled on his clothes, scampered off as fast as he could, and was cured of his fever by his fright.

"A similar instance is mentioned by a writer (Griffin) on functional affections of the spinal cord. A girl, named Dalton, being attacked with typhus fever, was sent to the Limerick fever hospital. A week afterwards her brother was seized with the same disease, and was sent to the same institution. On getting out of the car at the gate of the hospital, he was assisted up stairs by the nurses; but on his way was met by some persons who were carrying a coffin on their shoulders. The sick man inquired whose body they were removing, when one of the bearers inadvertently answered, 'A girl of the Daltons.' The brother, horror-struck, sprang from between his conductors, dashed down the stairs, passed the gate of the hospital, and never ceased running until he had reached his cabin in Pallas Kenry. He flung himself on the bed immediately, fell into a sound sleep, and awoke in the morning free from illness.

"Other instances abound. The following is one of an imaginary disease healed by an imaginary remedy. So late as the middle of the sixteenth century, the celebrated Trascastoro found the robust bailiff of his estate groaning in despair, suffering the very agonies of death from the sting of an insect, believed to be a tarantula. He administered at once a potion of vinegar and Armenian bole, the remedy in those days for the poisonous stings of all kinds of animals; and the dying man was, as if by miracle, restored to life and the power of speech. Now, since the bole could have had nothing to do with the case, we can account for the cure only by supposing that the confidence in so great a physician overcame this almost fatal disease of the imagination."

W. S.

Sartor Resartus.—The *Pall Mall Budget* on "Program" and "Gubernatorial:"

"The superior person who enlightens the readers of the *Pall Mall Budget* on the subject of philology, if told that he himself has still something to learn, would doubtless feel affronted. *Program*, for *programme*, he has recently denounced as an 'ignorant

Americanism.' The spelling *programme* was taken from the French, and in violation of analogy; seeing that, when it was imported into English, we already had *anagram*, *cryptogram*, *diagram*, *epigram*, etc. Half-way towards *program*, and yet as anomalous as *programme* is *programm*, by which Liddell and Scott defined πρόγραμμα. Prof. Skeat, in his 'Etymological Dictionary,' gives 'programme, program;' thus recognizing the common American spelling as justifiable. Having despatched *program* to his satisfaction, the superior person aforesaid announces that, in the word *gubernatorial*, 'a fresh horror has been invented.' This 'fresh horror' he has discovered in the *London Daily Chronicle*, where, in the phrase 'gubernatorial appointments,' he supposes that it first saw the light. Let it pass that Americans have been coming across the 'horror,' every now and then, for at least three-quarters of a century. 'Gubernatorial appointments ought to mean,' we are told, 'appointment of pilots.' There may be eccentric mortals to whom *gubernatorial* is not only acceptable, but on a plane with the apocryphal old lady's 'blessed word *Mesopotamia*.' Though offensive to good taste, it may, however, be vindicated etymologically. Only by virtue of its context, as, for instance, when joined to *rei publicæ*, is *gubernator* good Latin for 'governor.' Yet, in giving it, taken out of its context, the same sense, no more violence would have been done than is observable in the case of other expressions without number. The uninformed censure of *gubernatorial*, as being made connotative of 'governor,' applies equally to *gubernance*, *gubernation* and *gubernative*, legitimate, though unlovely, and, like the rawness shown above touching *program*, suggests that the censorer would be well advised in not airing his rudiments, linguistic and historical, while in their present circumstances of poverty" (*The Nation*).

An Ortelius in Indiana.—"A well-known antiquarian of Chicago has just purchased in Indiana a genuine and well-preserved copy of Ortelius's *Theatrum Orbis Terrarum*, of the date of 1573," says the *St. Louis Globe Democrat*. "It is an atlas of

Europe, Asia, Africa, the Holy Land and North America, of which latter country, discovered less than one hundred years previous to the publication of the work, but a small oblong map is given, curiously inaccurate, and without trace or description whatever of the Mississippi, the great lakes or the Gulf of Mexico. The book is a large folio of fifty-two pages or maps, double and single, each one of them richly embellished with water-colored illustrations painted by hand, and representing war, peace, the arts and sciences, agriculture, commerce, etc. The pictures are quaintly curious in design and execution and suggestive of the great advance that has been made in the art of engraving since.

"The Holy Land is bordered with Biblical scenes, such as Christ stilling the tempest, Moses smiting the rock, the worshiping of the golden calf, the flood, Noah and the ark, etc. The text is in Latin, and the printing of the work was done at Amsterdam by the Ortelius Brothers."

Remarkable Rhymes (Vol. vii, p. 107, etc.).—The late Prof. S. S. Haldeman published a book called "Rhymes of the Poets," by Felix Ago, Philadelphia, 1868. It is a very amusing and not uninteresting book, containing selections from 114 writers of verse.

SYPHAX.

NEW YORK.

Literary Coincidences (Vol. iv, p. 257).—The Paris letter of *The Nation* for August 6 contained the following anecdote of Napoleon I:

"An old grenadier who had made the campaigns of Italy and Egypt, not hearing his name pronounced, left the ranks and asked for the Legion of Honor. 'What have you done,' said Napoleon, 'to obtain this recompense?' 'It was I, Sire, who, in the desert of Jaffa, in a dreadful heat, offered you a watermelon.' 'I thank you again for it, but that is not worth the Legion of Honor.' The grenadier, who, so far, had been as cold as ice, flew into a paroxysm, and said with great volubility: 'Do you count for nothing seven wounds received at the bridge of Arcola, at Lodi, at Castiglione, at the Pyramids, at Saint Jean d'Acre, at Austerlitz, at Friedland—eleven campaigns in Italy, in Egypt, in Austria, in Prussia, in Poland?' Here the Emperor interrupted him, and, imitating his vivacious language, said: 'Well, well, well! how you scream! Now you come to essential points; you end where you ought to have begun; this is better than your watermelon.'"

A correspondent now writes to remark how strikingly the above resembles the story told of Julius Cæsar and one of his veterans in Seneca's "De Beneficiis:"

"Causam dicebat apud divum Julium ex veteranis quidam paulo violentior adversus vicinos suos, et causa premebatur. 'Meministi,' inquit, 'Imperator, in Hispania talum extorsisse circa Sucronem?' Cum Cæsar meminisse se dixisset, 'Meministi, quidem,' inquit, 'sub quâdam arbore minimum umbræ spargente cum velles residere, ferventissimo sole, et esset asperissimus locus in quo ex rupibus acutis unica illa arbor eruperat, quemdam ex commilitonibus penulam suam substravisse?' Cum dixisset Cæsar, 'Quid meminerim? et quidem siti confectus, quia impeditus ire ad fontem proximum non poteram, repere manibus volebam, nisi commilito, homo fortis ac strenuus, aquam mihi in galea sua adtulisset.' 'Potes ergo,' inquit [veteranus], 'Imperator, agnoscere illum hominem aut illam galeam?' Cæsar ait se non posse galeam cognoscere, hominem pulchre posse, et adjecit, puto ab hoc iratus quod se a cognitione media ad veterem fabulam abduceret, 'Tu, utique, ille non es.' 'Merito,' inquit, 'Cæsar, me non agnoscis; nam cum hoc factum est integer eram. Postea ad Mundam in acie oculus mihi effossus est, et in capite lecta ossa. Nec galeam illam, si videris, agnosces; machæra, enim, Hispana divisa est.' Vetuit illi exhiberi negotium Cæsar, et agellos in quibus vicinalis via causa rixæ ac litium fuerat, militi suo donavit."

Britisher.—If I remember well, your correspondent, J. J. M., of Texas (Vol. vii, p. 141), is the only American whom I ever knew to make use of the term Britisher. So far as my observation extends, this word is strictly British, but it is always ascribed by the user to some imaginary American.

OBED.

MASSACHUSETTS.

[We think it due to our esteemed correspondent, Obed, to lose no time in explaining that the inverted commas carelessly inserted after the word *unprejudiced* at the entry referred to, should have appeared after the word *Britisher*, and thus included the latter in what Mr. Monroe evidently intended as a quotation.—ED. A. N. & Q.]

Iowa Squall (Vol. vii, p. 174).—This expression makes me think of "a Vermont thaw," which used to be defined as "six feet of snow and a hurricane," and of "Paddy's hurricane," which is explained in books of sea phrases as meaning "not wind enough to stir a pennant."

GEROULD.

PENNSYLVANIA.

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NOTES.

THE NEW ENGLISH DICTIONARY.

SPECIAL QUOTATIONS WANTED.

(CONTINUED FROM P. 193.)

Dr. Murray needs quotations for the desiderata in the following list, to complete the literary history of some of the words of the next part of his Dictionary. As in previous lists, when the date stands *before* a word, an earlier quotation is wanted; where the date *follows*, a later instance is wanted; for words without a date all quotations will be welcome. We shall be pleased to publish in our columns, so far as space will permit us, any answers our correspondents may send us, and to forward them to Dr. Murray afterwards.

ED. A. N. & Q.

fallow (yellow) 1727
1516 fallow-deer

1534 fallow, v.
1583 false (incorrect)

- false (*Music*) 18th c.
 false witness 1380
 1709 falset (*Singing*)
 1826 falsetto
 1607 falsification
 1646 falsify (speak falsely) 1748
 falsify (*Law*) 1660
 1889 falutin
 fame, *v.* 1700
 fameful
 1598 fameless 18th c.
 1611 familiar (spirit) 18th c.
 1541 familiar, *sb.* (one of the same family) 1672
 1536 familiar, *sb.* (a servant) 18th c.
 1576 familiar, *sb.* (of the Inquisition)
 1787 familiarism
 1726 familiarist 1726
 1646 familiarize
 1643 familiary 1678
 1643 familism
 1605 familist (name of sect)
 1658 familist (head of a family) 1658
 1638 familist (one of a family) 1638
 famine *v.* 1637
 1535 famish, *intr.* 18th c.
 1535 famosity 1535
 1590 famous (slandorous) 1590
 1577 famous, *v.* 18th c.
 1678 famulative 1678
 1612 famulist 1612
 1590 fan (lady's)
 fan, *v.* (winnow) 18th c.
 1540 fanatic, *a.*
 1660 fanatic, *sb.*
 1589 fanatical
 1652 fanaticism
 1812 fanaticize
 1791 fancier
 1642 fanciful
 1789 fanciless
 1845 fancy, *a.*
 1768 fandango
 1555 fang (tooth)
 1583 fangle, *sb.*
 1549 fangle, *a.*
 fangless 18th c.
 fanion
 1510 fanner (winnow) 1657
 1530 farce, *sb.*
 farce, *v.* (*cooking*) 1736
 farce, *fig.* 18th c.
 1744 farcical
 farcing, *sb.* 1631
 fard (paint) 18th c.
 fard, *v.* 18th c.
 fardage (baggage) 1648
 1590 farded, *v.*
 fare (passage) 1557
 1562 fare (person)
 fare (behavior) 1634
 fare (condition) 1530
 1583 farewell, *sb.*
 1742 farina (*Bot.*)
 1646 farinaceous
 1593 farm, *v.* (let on lease)
 1806 farm (cultivate)
 1719 farm, *intr.* 1719
 farm (to cleanse) 1608
 farmery 17th c.
 1623 farmhouse
 1807 farmstead
 1791 farmyard
 1739 faro, Pharaoh (gaming)
 1601 farrow (litter of pigs)
 fart, *v.* 1710
 1627 farthel (to furl) 1692
 1648 farther, *v.*
 farthermore 1721
 1701 farthestmost
 farthing (of land) 1630
 farthingsworth 1719
 1603 fasces (rods)
 fascia (*Architecture*) 1827
 1788 fascia (*Anatomy*)
 1708 fascicle
 1794 fasciculate
 1777 fasciculated
 1610 fascinate
 1605 fascination
 1677 fascination (binding together) 1677
 1692 fascine
 fasel (kidney-bean) 1713
 1750 fash, *sb.*
 1637 fash, *v.*
 fashionable (able to be shaped) 1630
 1624 fashionist
 fast, *a.* (of colors) 18th c.
 1562 fast (secure)
 1600 fast (of sleep) 1750
 fast (rapid) 17th and 18th c.
 1800 fast (living fast)
 fast, *adv.* (shut) 17th and 18th c.
 fast (earnestly) 1533
 fast beside 15th to 17th c.
 1580 fast and loose
 fast, *v.* (to fasten) 1700
 1793 fast (a short cable)
 fast-day 16th to 18th c.
 fasten, *v.* (fix firmly) 1750
 1704 fastidious (hard to please)
 fastigated 1668
 fasting-day 1711
 fasting-spittle 18th c.
 fastingong (Shrove tide) 1530
 fastly (firmly) 18th c.
 fastly (quickly) 17th and 18th c.
 fastness (fixity) 1700
 fastness (security) 1710
 fastness (quickness) 1700
 fat, *v.* (to anoint) 1700
 fat *up*, *v.* 1608
 fat, *v. intr.* 1700
 fat-headed 1603
 1678 fatalism
 1650 fatalist
 fatalness 1663
 1697 fate (lot)
 1718 fateful
 father (ancestor) 18th c.
 1800 father (head of a society)
 father (source or originator) 18th c.
 father (title of respect) 18th c.
 Fathers (of the Church) 1611
 Fathers (senators of Rome) 1742
 father (one who acts as) 1611
 1611 The Father (as in the Trinity)
 father, *v.* (beget, produce) 18th c.
 father, *v.* (reveal parentage) 18th c.
 1666 fatherer 1666
 1556 fatherkin 1556

- 1641 fatherless (without a known author) 1648
 fatherlike 18th c.
 fatherliness 18th c.
 1625 fatherling 18th c.
 fatherly, *a.* 18th c.
 fatherly, *adv.* 1689
 fathership 17th and 18th c.
 fathom, *v.* (to compass with the arms) 1800
 fathom-line 18th c.
 fathomable 1691
 fatidical 18th c.
 fatigate, *v.* 1652
 fatigation, 1700
 1669 fatigue, *sb.*
 1693 fatigue, *v.*
 1580 fatten
 fatten, *intr.* 18th c.
 fatty 18th c.
 fatuous 18th c.
 faubourg 17th and 18th c.
 1876 faucal, *a.*
 fauces 17th c.
 1807 faucial, *a.*
 1832 faugh, *interj.*
 1625 faughty (musty) 1625
 1545 faul (yield of corn) 1545
 1815 fault (*Geol.*)
 fault (loss of scent) 17th c.
 fault-finder 18th c.
 fault-finding 18th c.
 fault, *v.* (fail) 1612
 fault, *v.* (be in the wrong) 1627
 faultful 18th c.
 1849 fauna (the animals of a country)
 1768 faunist
 1744 fauteuil
 1596 fautress 1706

(To be continued.)

THE ORIGIN OF "SCOTLAND YARD."

The late chief office of the police force is said to have derived its name of "Scotland Yard" from the fact of its being the site of a palace in which the kings of Scotland were received when they came to England, says *Spare Moments*. The Saxon king, Edgar, granted this portion of land to the south of Charing Cross, to Kenneth III, King of Scotland, in 959, and here the latter lived when he came to do homage to the English Crown. The palace reared on this spot was for a long time the town house, so to speak, of the kings of Scotland, its last inhabitant being Margaret, Queen of Scots, who visited London after the death of her husband at the battle of Flodden Field. The palace after this became neglected, and during the reign of Elizabeth its existence as a palace terminated and the government officials then became its inhabitants.

Here the bard of "Paradise Lost" lived while occupying the position of Secretary to Oliver Cromwell, then Protector, and here Beau Fielding, Inigo Jones and Sir John Denham, of Cooper's Hill notoriety, lived and died. At the beginning of the present century the palace court was held in Scotland Yard. When that came to an end nobody paid much attention to the place until Sir Robert Peel, in 1829, established the present metropolitan police force, the headquarters of which were fixed there.

QUERIES.

Nacre.—We are all familiar with this word in the sense of mother-of-pearl. But I wish to collect examples of its use in the sense of the opaline, or changeable, *gleam*, seen on mother-of-pearl, or at times on pearls themselves.

TYRO.

PROVIDENCE, R. I.

Wash of Edmonton.—What is, or was, the Wash of Edmonton, mentioned in the ballad of John Gilpin?

Q. E. D.

Hair from White to Black.—Would any specialist explain this freak, lately related by *Detroit Free Press*:

"A certain lady whose name is given in full had originally very black eyes and a beautiful head of very black hair. She is about seventy years old now, in good health and a rich widow. When she was about fifty her hair began to turn white, and in a few years the whole of it was as white as snow, and so remained until about a year ago, when it began to turn black again, and has now, without the use of any artificial means and purely as a freak of nature, almost wholly returned to its original color, and is as long and silky as when she was a young woman."

CURIOSUS.

Sheila's Day.—The day following St. Patrick's day is sometimes called Sheila's day. What is the origin of this name, or designation?

C.

PHILADELPHIA, PA.

Mudwall Jackson.—It is said that a certain Confederate General Jackson was known, at least in the Federal armies, as Mudwall Jackson. To whom was this epithet applied?

S. M. J.

GALVESTON, TEX.

Shakespeare and Lyly.—In a late issue of the *Critic*, Pres. Horace Davis, of the Californian State University, was quoted as saying that "a very interesting chapter might be made of Shakespeare's indebtedness to Lyly."

Will any correspondent start a list of "similes?"

Jos. E.

A Relic at Old Pemaquid.—Can any Massachusetts correspondent oblige with further details about a certain street in Pemaquid which a newspaper paragraph states to have been built in 1630? It is said to be thirty feet wide, paved with medium-sized flat stones, raised in the middle, and having good gutters and curbs of large stones, besides a fine sidewalk eleven and one-half feet wide. What a satire on the streets of certain modern towns!

N. B.—This is not politics.

PHILADELPHUS.

Color of Flat Fish and Sunlight.—Have any experiments been made in this country with the view of ascertaining the influence of sunlight on the color of flat fish.

Some have been carried on in Europe, which are thus spoken of by the *Revue Scientifique*:

"Having placed a few young fish in a glass vessel, the experimenter covered the sides and top of said vessel, placed it on a support, and beneath it arranged a mirror in such manner that the sunlight was reflected into the water, and illuminated the ventral faces of the fish while the dorsal faces were in darkness.

"The natural conditions, as to light, being thus reversed, the water was frequently changed, and the fish were well fed. At the same time similar fish were placed in a glass vessel, and exposed to the light in the usual way.

"The result was that out of thirty fish exposed to the sunlight from below, only

three remained exactly like those in the ordinary glass vessel, and the others developed greater or less quantities of pigment cells on the ventral face. This indicates that light has an important influence on the color of animals, but it evidently is not the only factor to be considered, since some animals whose habitat is dark have color."

Authorship of Alliteration Wanted.—The line—

"The dry drudgery of the desk's dead wood,"

is a good example of alliteration. Who is the author and what is the context?

E. P.

REPLIES.

Composition During Sleep (Vol. vii, p. 198).—Here is one reply for which I can claim no credit. I find it in my *Ledger* in an article by F. H. Stauffer:

" 'Coming events cast their shadows before,'

occurred to Campbell in a dream. He awoke and found himself repeating them aloud, and afterwards used them in 'Lochiel's Warning,' a minor poem of much merit."

PHILADELPHIAN READER.

Born and Dead on the Same Day (Vol. vii, p. 172).—Raphael Sangio d'Urbino, the great artist, was born on Good Friday, 1483, and died on Good Friday, 1520, aged thirty-seven. Good Friday is a movable feast, so the day of the month may not have been the same. The "Encyclopædia Britannica" says he "died aged *exactly* thirty-seven."

E. P.

Priscian's Head (Vol. vii, pp. 92, etc.).—

"Whilst he" [the justice of the peace] "mulets enormities demurely,
Breaks Priscian's head with sentences securely."

(Cowley, "The Wish," Stanza v, lines 31, 32.)

C. W.

Palm Leaf (Vol. vii, p. 55).—There are several species of the Palm from which hats are made. In America there are the *Sabal Mexicana* (the Great Palm of Mexico, i.e., *Palmato*). This tree is planted ex-

tensively for growing the leaves from which the palm hats are made.

The *Sabal Palmetto*, of the Carolinas, Florida and Georgia, known as the *Palmetto*, or small palm.

The *Thrinax argentea* (Broom Palm), a native of the West Indies, is used to make the common chip hats.

In Europe the *Chamærops humilis* (Dwarf Fan Palm) is also extensively used in hat making.

The *Broassus flabelliformis* (Palmyra Palm), a native of the entire southern coast of Asia, and found on its adjacent islands, is one of the most used palms in hat manufacturing.

The *Corypha Gebanga* (Gebang Palm) of Java, and the *Livistonias Jenkinseana* (the "Toko-pat" of Assam), are used to make the umbrella hat of the Assamese.

There are, no doubt, other palms used for hat making, as it is one of those indispensable trees to man. Probably some other correspondent of AMERICAN NOTES AND QUERIES may be able to extend this list.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Cockles of the Heart (Vol. iii, p. 263).—In the slang vocabulary appended to "Bailey's Dictionary," ed. of 1737, under the entry, "Horn-Mad," curiously enough (and probably by a mechanical error) we find these words: "*It revives the COCKLES of my Heart*, said of agreeable News, or a Cup of Comfort, Wine or Cordial Water."

B. F. B. E.

SHEFFIELD, MASS.

Genesis li—Franklin's Parable on Toleration (Vol. vii, p. 171).—This beautiful apologue appears in Jeremy Taylor's writings. Lord Kames published it in Scotland, and ascribed it to Franklin, saying the latter had "furnished it to him," and many think that Franklin found it in some ancient Persian book and wrote it out.

E. P.

Discoveries by Accident (Vol. vii, pp. 175, etc.).—"Some years ago a sportsman with rod and line was fishing from the bank of a particularly inviting stream just a little south of the centre of the State of Texas,"

says the N. Y. *Advertiser*. "At the base of a long pool, a ledge, standing edgewise, crossed the stream from one bank to the other, forming a dam, over which the crystal liquid flowed, breaking into foam as it fell below. The sportsman undertook to cross on the crest of this natural dam where the water was shallow. As he walked through the thin stream, placing one foot carefully before the other, he noticed that the ledge was yielding, like an asphalt pavement baked in the August sun. Reaching the other shore, he observed that there was a broad, high, and clearly developed vein of the same material as that of which the ledge was formed, making into the bank. It was of a dark brown color, and contrasted sharply with the reddish earth on either side * * *

After months of investigation this proved to be what is now known as Litho-Carbon.

T. WILSON.

Superstition in High Places (Vol. vii, pp. 174, etc.).—It would seem that Prince Bismarck has a strong superstition concerning number three, which he considers has played an important part in his life, says an old issue of the Philadelphia *Public Ledger*.

The arms of his family bear over the motto "*In trinitate robur*" three trefoil leaves and three oak leaves; all caricatures on him represent him with three hairs on his head; he has three children, Herbert, Wilhelm and Marie; he has three estates, Friedrichsruhe, Varzin and Schonhausen; he has fought in three wars and signed three treaties of peace; he arranged the meeting of three emperors and established the triple alliance.

Finally, he has under him three political parties—the Conservatives, the National Liberals and the Ultramontanes, and he has served three German emperors.

A. S. BINGHAM.

Singular Plant Names (Vol. vii, p. 184).—Adder's Food, Allbones, Bag of Smoke, Billybuttons, Bleeding Nun, Bloody Warrior, Boots and Shoes, Cats and Keys, Codlings and Cream, Cows and Calves, Cups and Saucers, Death-come-quickly, Devil-on-both-sides, Drunken Sailor, Eggs and Bacon, Fiddlesticks, Fighting Cocks, Fingers and

Thumbs, Flappydock, Flesh and Blood, Flirtwort, Flop-Top, Frog's Hair, Frog's Foot, Gardener's Garters, God's Grace, Gill-over-the-ground, Hag's Mannikin, Hell-weed, Hercules' Wound-wort, Heron's Moss, Jack-in-the-Pulpit, Jew's Ear, Johnny-go-to-bed, Kingshood, Kiss-me-over-the-wall, Lazarus' Bell, Locks and Keys, Look-up-and-Kiss-me, Maiden's Ruin, Meet-me-Love, Milk-and-Water, Money-in-both-Pockets, No-Pip, No-Eyes, Patterns-and-Clogs, Pig's-Nose, Prick-my-Nose, Pug-in-a-Primmell, Quick-in-Hand, Rambling Sailor, Robin-run-in-the-hedge, Silks-and-Satins, Scare-Devil, Seven-years'-Love, Seventh Son, Shoes-and-Socks, Snow-in-Harvest, Snow-on-the-Mountains, Sops-in-Wine, Sticky Button, Tisty-tosty, Unshoe-the-Horse, Witches' Thimbles, Brandy-Bottles, Dancing-girls, Dead-man's-Rope, Fair-maids-of-France, May-Blobs, Monkey's-Dinner-Bell, Calf's Head, Quaker Ladies, Sauce-alone, Side-Saddle, Somnambulist, Tear-blanket, Tread-softly, Wandering Jew, Water-Blinks, Life-of-Man, Cruel-Plant, Angel's Trumpets, Bleeding Heart, Simpler's Joy, Monkey-Puzzler, Pease-meal, Mother-of-Thousands, Baby's Breath, Opera-girls, Tear-thumb, Turkey's Beard, Youth-and-Old-Age, Nimble Will, Ragged Lady, Mountain Mist, Joe Pye-Weed, Hen and Chickens, Fire-cracker-plant.

KARL.

John-go-to-bed-at-noon is a name for several plants as follows:

Trapogon prætensis, meadow salsify.

Anagalis arvensis, pimpernel.

Ornithogalum umbellatum, star of Bethlehem.

Numerous fanciful names have been bestowed on the Mullen, such as *flannel-flower*, *hare's beard*, *Adam's flannel*, *Jupiter's staff*, etc. Candle-wick, or common mullen, is also called *hag's taper*.

American velvet-flower is a nickname of recent origin for the same plant.

Dog-tooth-violet is a species of *Erythronium*. The plant is bulbous, and really a lily. Hence most have failed to appreciate the propriety of the nickname.

Some English authority says the plant is called a *violet*, because of its haunts and habits, and that the bulb resembles a dog's

tooth in shape. Yellow adder's tongue is another name for the same plant which Mr. Burroughs fails to approve. MENONA.

Death by Drowning (Vol. vii, p. 197).—Some years ago, when in good practice in swimming, I was upset on the Delaware. After a long struggle against the tide I felt myself weakening and cried out I should drown. I became insensible and was rescued in that state. I was reported to have made no struggle and my sensations were calm, without any painful emotions. Lately, on consulting physicians on the subject, I was informed my collapse was owing to heart failure, as is often the case. When the heart does not give out there is an agony of despair. Consequently, in one class of drownings there is no pain, only a sleeping experience. W. SARTAIN.

Indian Place Names (Vol. vii, p. 186).—I agree with B. S. W. that the Northern Indian names are harsh and difficult, owing to the preponderance of consonants, but after reading a few of the Southern Indian place names I am sure he will think many of them musical and smooth, on account of the preponderance of vowels. Could anything be more liquid than *Panoba*, the name of an adjoining county in Mississippi? Then there are Alabama, Escambia, Eufahla, Tallapoosa, Tuscaloosa, Talladega, Cahaba, Coosada, Etowah, Naheoba, Nannafalla, Pushmataha, Tallahassee, Wakuha, Ouachita, Suwannee, Apalachicola, Kissimmee, Pascagoula, Oklahoma, Olustee, Pensacola, Dahluouga, Hiawassee, Kenesaw, Oconee, Ocmulgee, Okefenokee, Oostanaula, Catahoula, Coahoma, Issaquena, Itawamba, Nashoba, Tallahatchie, Tishomingo, Yalobusha, Yazoo, Chewalew, Looxahoma, Nitayuma, Okaloua, Senatobia, Tunica. These are only picked up at random, but there are enough to show how different was the language of the Indian tribes of the North and South, as different almost as English and Italian or Norwegian and Spanish. E. P.

Antem or Autem? (Vol. vii, pp. 184, etc.).—*Loquitur* N. Bailey, in "Collection of the Canting Words and Terms both ancient and modern, used by Beggars, Gypsies, Cheats,

House-Breakers, Shop-Lifters, Foot-Pads, Highway-Men," etc., 1737:

"Autem, a church; also married.

Autem-Bawler, a Preacher, a Parson, of any sect.

Autem-Cacklers } Dissenters of any De-
Autem-Prickears } nomination.

Autem-Cackletub, a Conventicle, a Meeting-House for Dissenters.

Autem-Dippers, Anabaptists.

Autem-Divers, Church Pick-pockets; also Church-Wardens, Overseers of the Poor.

Autem-Gogglers, pretended *French* prophets.

Autem-Mort, a marry'd Woman; also one who travels up and down the country, with one child in their (*sic*) Arms, another on her Back, and often leading a third in her Hand.

Autem-Quavers, Quakers."

B. F. B. E.

SHEFFIELD, MASS.

Gloire de Dijon (Vol. vii, p. 43).—The origin of this rose seems to be hidden in obscurity, a fact which may explain in part, at least, why the magnolia theory could have been suggested.

H. B. Ellwanger, of Rochester, New York, and Canon Hole, of Lincoln, are two very good authorities in the matter of "Roses," but neither one alludes to hybridization of any sort in his account of the "*Gloire de Dijon*."

The former writer says: "Its parentage is not known, but I believe it must have originated from a natural cross between a Bourbon and a tea-scented Noisette rose. In its habit of growth it showed itself distinct from all others, and has become the head of a class now known as Climbing Teas."

Canon Hole, in his "Book about Roses," says that although it is commonly classed with tea-scented China roses, it bears more resemblance to the Noisette family. He styles it very poetically the "winsome bride" of Gen. Jacqueminot, which was sent out in the same year, 1853.

MENONA.

Singular Place Names (Vol. vii, p. 153).—A glance over a Gazetteer will show the names of post-offices that exhibit

the most singular vagaries on the part of those who baptized them. Luckily, they are generally the names of very insignificant places, so it is to be supposed that when these little hamlets grow past village ideas they dub themselves by more sensible names. In Alabama, for instance, we find Blue Eye, Buck Snort, Burnt Corn, Coppersaw, Dead Level, Gondola, Goodway, Handy Town, Happy Land, Jumbo, Level Road, Little Warrior, Tubbub, Mad Indian, New Moon, Oaky Streak, Peckerwood, Pine Tucky, Quid Nunc, Rabbit Town, Raw Hide, Sand Tuck, Shin Bone, Slip Up, Snow Down, Three Notch, Toad Vine, Wee-Bee. In Arizona, American Flag, Big Bug, Skull Valley, Tip-Top, Tombstone, Total Wreck. In Arkansas, Gum Log, Oil Trough, Old Hand, Sub Rosa, Rocky Comfort, Ultima Thule. In California, Angel's Camp, Bone Yard, Grab Gulch, Humbug Creek, Long Tom, Pot Hole, Rough and Ready, Sage Hew, Snow Tent, Tia (or Aunt) Guana, Town Talk, Uncle Sam, You Bet. In Colorado, Good Night, Mule Shoe, O. Z., Spike Buck, Tin Cup, Wagon Wheel Gap, Wild Horse. In Georgia, Anvil Block, Big Shanty, Dirt Town, Dogsboro, Fido, Hard Cash, Hat Off, Iceberg, Jug Tavern, Pay Up, Pull Tight, Snap Finger, Talking Rock, Trickum, Tyty, War Woman. In Idaho, Gimlet, Hangtown, Saw-Tooth. In Illinois, Big Foot, Hoop-pole, Moonshine, Oblong, Piopolis. In Indiana, Cum Back, No Go, Red Rag, Soon Over, Wild Cat. In Indian Territory, Split Log. In Iowa, Lost Nation, 78, Preparation, Shoofly, Suy Magill, What Cheer. In Kansas, Ben Wade, Big Stranger, Hog Back, Jimtown, Pop Corn, Shibboleth, Squib, Terra Cotta, Troublesome. In Kentucky, Anytime, Backbone, Barefoot, Bachelor's Rest, Beefhide, Bumble Bee, Cut Shin, Devil Shoal, Fair Dealing, Fanny's Hill, Fish Trap, Hard Money, Jambone Pike, Lulbegrab, Old Brother, Pig, Pinchem, Razor Blade, Scrabble, Scuffletown, 7 Guns, Slickaway, Slowgo, Stamping Ground, Tidal Wave, Tiggle, Why Not, Wide Awake. In Louisiana, Forlorn Hope, Funny Louis, Halloo, Happy Jack, Hard Times, Water Proof. In Maryland, Cabin John, Gallant Green, Girdletree Hill, Keep Tryst, Rag Town, T. B. In

Minnesota, Clear Grib, Sleepy Eye, Yellow Medicine. In Mississippi, Byloy, Graball, Octos, Rara Avis, Sailors' Rest, Braggadocia Gumbo, Lingo, Pay Down Pure Air, Rolling Home, Turn Back. In Montana, Pompey's Pillar. In Nevada, Lousetown, Lovelocks, Rye Patch. In New Jersey, Recklesstown, Tumble. In New York, Brokenstraw, Crum Elbow, Good Ground, Kill Buck, Shinhopple, Stone Arabia. In North Carolina, Bee Log, Bug Hill, Calabash, Coddle Creek, Day Book, Hanging Dog, Hunkeydory, Jug Town, Love Lady, Matrimony, Nag's Head, Newbegun, New Supply, Pinafore, Pink Bed, Silk Hope, South Toe, Tarheel, Topnot. In Ohio, Dull, Post Boy, White Eyes. In Oregon, Looking Glass, Lucky Queen. In Pennsylvania, Bird-in-Hand, Drover's Home, Irish Ripple, Jolly Town, Scrub Grass, Shingle House, Shy Beaver, Sis, Snow Shoe, Song Bird, Talley Cavey, Tub, Turkey Foot, Walk Chalk, Warrior's Mark. In South Carolina Etta Jane, Due West, Black Mingo, Catarrh, Catchall, Fiddle Pond, Finger-ville, Level Land, Scuffletown, Thicketty. In Tennessee, A B C, Bald Hornet, Beef Range, Bob, Chuckaluck, Daddy's Creek, Dammit, Darkey's Springs, Difficult, Enigma, Gilt Edge, Greenback, Grief, Help, Jingo, Little Doe, Nettle Carrier, Never Fail, No Time, Parch Corn, Peeled Chestnut, Poke Berry, Possible, Quig, Rip Shin, Scuff Town, Skull Bone, Sweetlips, Tan Bark, Tany, Y. Z. In Texas, Baby Head, Blow-out, Cowboy, Cuthand, Gunsight, J. Bob, Music, Nameless, Noonday, Packsaddle, Plentitude, Poetry, Swiss Alps, Vox Populi. In Virginia, Alone, Bobtown, Ca Iva, Classic Shore, Disputanta, Dug Spur, Land of Promise, Modest Town, Negro Foot, Non Intervention, Readjuster, Skinquarter, Stay-tide, Tinker's Knob. In West Virginia, Bulltown, Cutlips, Lefthand. In Wisconsin, Beef.

E. P.

COMMUNICATIONS.

Witch Superstition.—There are a great many people whom I know, both white and colored, who never go to bed on a windy night without first sprinkling salt around

their beds, says a correspondent of the *News*, this city. This keeps the witches out. Another protection is to set up a knife, fork and spoon at the head of the bed, and then, so say the sufferers, one can see the witch that visits one and tell exactly who it is. Placing bent pins in the track of a reputed witch is another method of proving witchcraft. If upon returning in the same tracks she limps, then the pins have struck home in their uncanny mission, and she is a witch.

“AROINT THEE!”

CHICAGO, ILL.

Anagrams (Vol. vii, pp. 118, etc.).—I am tempted to send you a few out of a large number of anagrams given in last Saturday's *Boston Transcript*, which seem to me particularly happy.

Astronomer = Moon starrer.

Diplomacy = Mad policy.

Funeral = Real fun.

Lawyers = Sly ware.

Matrimony = Into my arm.

Parishioners = I hire parsons.

Penitentiary = Nay I repent it.

Picturesque = Quite spruce.

Presbyterian = Best in prayer.

Telegraph = Great help.

Jos. E.

Baksheesh.—“There are not many words, even among those of foreign extraction, of which the orthography offers no less than thirteen alternatives. We have, however, the authority of the great English dictionary now issuing (very deliberately) from the Clarendon Press for declaring that baksheesh is one of the few which enjoy this privilege. Originally of Persian origin, it seems to have made its first appearance in Western literature very soon after the death of Shakespeare, for in 1625 we find ‘bacsheese’ (as they say in the Arabic tongue); that is gratis, freely (Purchas, ‘Pilgrimes,’ ii, 1340). Whether or no the term ever really had this meaning it were difficult now to determine, but assuredly for many years past it has signified something very different. In what may be called its most vulgar and aggravating sense it is the first word to greet the Eastern traveler, and the last to ring in his ears as

he turns his face homeward. Probably no other single vocable rises with such persistent frequency as this to the lips of the dusky Oriental. It is like what mathematicians call a constant quantity, a ground discord which underlies his every chord, a sort of spectral diapason from which there is no escape. Nothing in nature suggests more vividly the importunate system of the two daughters of the horseleech. A Neapolitan beggar is sometimes not easy to shake off, but sooner or later there comes an end to his pestering. We must go farther south and east to interview the past masters of the craft, who will take no denial, and on whose pachydermatous consciences the rudest rebuff makes no impression whatever" (*Macmillan's Magazine*).

Devil Literature (Vol. vii, pp. 79, etc.).—An addendum to your list has just been issued by the Excelsior Publishing House, New York, under the title "The Devil Visit." We are told it is a poem "for the times." Alas for the times! Æ.

"Satan," a Libretto, by Christopher Pearse Crauch, was published 1874. E. P.

Epitaphs Unpublished (Vol. vii, pp. 167, etc.).—One of the earliest murders committed in Pennsylvania occurred in Philadelphia, in September, 1700, a young man named Rakestraw being shot by a negro slave named Jack. He was buried in the Friends' burial ground at Fourth and Mulberry (Arch) streets, and over his grave was placed a stone with this quaint epitaph:

"Here lies a Plant,
Too many have seen it,
Flourisht and perisht
In half a minute;
Joseph Rakestraw,
The son of William,
Shot by a negro
The 30th day of Sept.,
1700, in the 19th year
And 4th mo. of his age."

(*Philadelphia Press*.)

"There are many stones [in the old cemetery on the historic New Lots road, Long Island] that have verses on them, most of

which are supposed to be a hint to the living to mend their ways and prepare for what all must eventually bow to—death. There are two which are evidently designed to quicken the conscience of the unrepentant. One is:

" 'Death did me short warning give,
Therefore be careful how you live.
My weeping friends I left behind,
I had not time to speak my mind.'

"The other one was quite indistinct, but the reporter managed to transfer it to his note book:

" 'When you, my friends, are passing by
And this informs you where I lie,
Remember, you ere long must have,
Like me, a mansion in the grave.'

"Perhaps this poor Dutchman died of too much love. His relatives announce, through the medium of his headstone, that:

" 'We loved him, yes, we loved him well,
We loved him more than tongue can tell.'

"Perhaps Maria Eldert died of the grip the first time it appeared in this country, when everybody called it the influenza. Maria says:

" 'Afflictions sore for months I bore,
Physician's aid and skill were vain.
My God alone did hear my groan.
And He hath ended in death my pain.
Requiescat in pace, Maria.'

"John Hulst, who occupies a weedy corner of the old graveyard, leaves an injunction to his mourners and then indulges in poesy:

" 'Weep for the spirit fled:
The solemn word is spoken.
Weep for the silver thread
And the golden bands now broken.'

"The last one is terse and to the point. It conveys a world of information in the two lines:

" 'Sacred to the memory of Catharine Kent.
One day she took sick and away she went.' "

(*Brooklyn Daily Eagle*.)

Sixteenth-Century Cures for Insomnia.—"To bedward be ye merry, or have merry company about you, so that, to bedward, no anger nor heaviness, soreness nor pensiffulness do trouble or disquiet you. To bedward, and also in the morning, have

a fire in your chamber, to waste and consume the evil vapors within the chamber for the breath of man may putrefy the air within the chamber.

"In the night, let the windows of your house, specially of your chamber, be closed; when you be in your bed, lie a little while on your left side. And when you do wake of your first sleep, then sleep on the left side, and, look, so often as you do awake, so often turn yourself in the bed from one side to the other.

"To sleep on the back upright is utterly to be abhorred. When that you do sleep, let not your neck, neither your shoulders, neither your hands, nor feet, nor no other place of your body, lie bare undiscovered. Sleep not with an empty stomach, nor sleep not after that you have eaten meat, one hour or two after" (Boorde's "Breviary of Health," 1542).

Eccentric Wills (Vol. vii, pp. 189, etc.).—Three singular testamentary directions which have appeared in the press at various times:

The skeleton of Jeremy Bentham in the Hospital Museum, London, is there at the request of its owner, who made a special provision in his will to have it presented to the hospital, which, upon accepting the gift, was to have the skeleton mounted and put in the presidential chair at each meeting of the Hospital Directors.

A couple of years ago Miss Annie Guldstone, the daughter of the family physician of the Prince of Wales, died in London and left a bequest large enough and shocking enough to rattle the nerves of moral reformers and prohibitionists. The item is just \$15,000, to be deposited in a London bank, and its interest applied to the purchase of several bottles of the best champagne for the use of actors and actresses on every occasion when the play calls for wine drinking upon the stage. Mr. Henry Irving has been appointed by the testatrix as the trustee of the fund.

The third is from the London *Truth*, according to which the will of the late Lord Leven contains a remarkable codicil. As originally drawn, the will gave four-sixteenths of the residuary estate to the testa-

tor's half-brother, the Hon. Norman Leslie Melville. The will contemplated the son of this brother, Mr. G. Leslie Melville, being admitted as a partner into Messrs. Williams, Deacon & Co.'s bank. By a codicil, however, the testator revokes the bequest to his brother on the ground that the latter had sent his son to Downing College, Cambridge, "whereby the probability of his becoming fitted for business had decreased."

Lord Leven had evidently been led by some process to the conclusion that a university education is not calculated to produce a practical man of business—"a conclusion in which I heartily concur," adds the ever outspoken editor Labouchère.

A. D. E.

"West Indies" = "New England" (Vol. vii, pp. 156, etc.).—The annals of our Philadelphian Swedessupply another instance of this, in the proclamation under date of November 22, 1696, by which King William of Sweden ordered "all our admirals, vice-admirals, commanders, captains, gouverneurs, majors, sheriffs, justices of peace, constables, customers, comptrollers, searchers, and all others whom it may concern that they must permit Andreas Rudmanerius, Biork and Jonas Auvern to passe over to Pennsylvania, in the West Indies."

Singularly enough, this may be found also (whether given intentionally or not, I am not prepared to say) in Stieler's Hand Atlas, now in course of publication by Justus Perthe, of Gotha.

In one of the latest fascicules to hand, not only *Central-Amerika*, but all the *Vereinigte Staaten* right away *bis zum Südlichen Canada* are gathered under the designation *West Indien*; and, lest there should be any mistake about it, each of the four maps carefully *Kupferdruck und Handkolorirt* that are taken up with this vast region, bears in its left-hand corner the indication *West Indien in 4 Blättern, Bl. i, Bl. ii, etc.* Æ.

A Gigantic Wooden Statue.—"In the Japanese capital there is a gigantic image of a woman, made of wood and plaster, and dedicated to Hachiman, the god of war. In height it measures fifty-four feet,

the head alone, which is reached by a winding stairway in the interior of the figure, being large enough to comfortably hold twenty persons.

"The figure holds a large wooden sword in one hand, the blade of the weapon being twenty-seven feet long, and a ball twelve feet in diameter in the other. Internally the model is fitted up with extraordinary anatomical arrangements, which are supposed to represent the different portions of the brain.

"A fine view of the country is to be obtained by looking through one of the eyes of the figure. The admission to all parts of the structure is two cents.

"Japanese tradition says that during the time of the Te-Shomeng rebellion, in 1522, hundreds of cords of wood were piled around it and fired, but that the sacred object itself failed to burn, or to even be scorched by the flames" (*Cincinnati Commercial*).

Dying Words of Noted People (Vol. vii, pp. 109, etc.).—Might not this peculiarly pathetic incident find a place under the above heading? It marked the closing of the life of Alonzo E. Stoddard, the well-known Boston baritone, who was taken away by typhoid fever last winter.

As he lay on his cot in the hospital breathing his last (says the *Peoria Transcript*) a sudden inspiration seemed to revivify him, and, to the wonder of all, he sat upright in his couch and began to sing in his familiar, robust voice one of his favorite operatic solos. He never sang with more feeling or with more beauty of tone. The song was sung from beginning to end, the last notes died away, and just as they ended the singer fell back in his bed, dead.

Jos. E.

Underground Rivers (Vol. vii, p. 34; Vol. vi, pp. 127, etc.).—"Until about twenty years ago the vast grassy plain lying between Gainesville and Micanopy, and known as Payne's Prairie, was one of the most noted localities in Florida. Stretching fifteen miles from east to west and six from north to south, it presented a grand and beautiful spectacle when waving with green

grass and herbage. The old Indian chief, King Payne, had his headquarters in the neighborhood of it, and it came to be known by his name. But in 1871, during a violent storm of several days' duration, the subterranean outlet to the waters of the prairie, known as the great sink, became clogged with moss and other debris that drifted into it. Then the water rose over the prairie to a depth of from three to twenty feet, and for twenty years the prairie remained a lake.

"Such phenomena are not rare in Florida, and they prove that the subterranean features of the State are even more remarkable than those of the surface. Let a tourist travel from Marianna to Gainesville, and thence southward to Brooksville, and he could not fail to be convinced that that portion of the State at least has an extensive system of underground waterways. Through those bottomless, well-like holes at Silver Springs one looks down into a subterranean river. The 'devil's hopper,' the 'devil's punch bowl,' and thousands of other abrupt depressions or 'sinks' are caused by the cave-in of the earth or soft rock that spanned some hidden river or creek. The outlets of some of these underground streams have been found off the coast, the fresh water boiling up out of the sea.

"But Florida is not unique in this respect. In the region known as the Great Basin there are but two streams that do not find underground channels for at least a portion of their course. Innumerable streams are believed to flow entirely below the surface. A similar state of things exists in other portions of the West, and in many places east of the Mississippi subterranean streams have been detected. It is a well-established fact that there is a river flowing under the bed of Lake Erie connecting the waters of Lake Ontario with those of the upper lakes. The peculiarity of Florida's system of natural underground drainage is its proximity to the surface. Understanding this subject, many of Florida's peculiar topographical features are easily explained" (*Jacksonville (Fla.) Times Union*).

Akhoond of Swat (Vol. iv, pp. 168, etc.).—In addition to what was said at the above place about the origin of this title, a

further search has brought to light a few other facts of interest. The Pushtu language seems to have adopted the word *akhun* from the Persian, in which speech it means a school-master. In many parts of India, apparently even in regions where the (half-Persian) Hindustani, or Urdu language is not spoken, certain village officers are called *akhun*. But in the valley of Swat, already described by one of your correspondents, there was not many years since an *akhun*, or devotee, whose reputation for sanctity and wisdom was so great that he not only ruled his own people completely, but all the Moslems in that part of Asia, and especially those of the Indus valley, gave him their hearty admiration and obedience. For this cause the British government in India had to treat him with much consideration, since the peace of the country depended largely upon his good will.

W. G. I.

Value of Autographs (Vol. vii, pp. 191, etc.).—"The papyrus manuscript found in the old hermit's den in a cave near Jerusalem in 1880, and said to be the work of St. Peter, has been submitted to a committee sent out by the Biblical Society of London, who have come to the conclusion that the manuscript is in reality in the handwriting of the great apostle. They have refused a \$100,000 offer for the document, which was made by a British society of literary voluptuaries. The Hebrew Bible in the Vatican and the manuscript copy of the Book of Mormon are the only other documents for which so high a price has been offered and refused" (*St. Louis Republic*).

Tabarce (Vol. vii, p. 184).—The writer evidently meant what is most commonly spelled *tabard*, a sleeveless outer garment worn formerly by ploughmen, noblemen and heralds, at the present time only by heralds. The "Century" has collected seven forms of *tabard* from M.E. and four from O.F. Colgrave gives but one of these forms, which is *tabarre*, from Low Latin *tabarrus*.

As *tabarre* is the one which looks most like *tabarce*, it is most probably the spelling which the author intended.

A thorough search in the dictionaries from "Promptorium Parvulorum" down to Skeat's "Etymological" and the "Century" has not brought to light this orthographical variation, "tabarce."

MENÓNA.

How Names Grow (Vol. vii, pp. 188, etc.).—A. C. Burnell, writing in 1879, said: "I saw not long ago in India a Polish Jew who was called Jacob *Atlas*, and he explained to me that when the Jews (about 1800) were forced to assume surnames, this was assigned to his grandfather because he wore a black satin gaberdine!"

The name "Napoleon," according to a writer in the *Nouvelle Revue*, was to be found during the Middle Ages more frequently in Central Italy than in Northern Italy, but it was not heard in Naples itself. From this it is argued that the appellation was used to designate families that had removed from the vicinity of Vesuvius, just as the Gaetani, the Adriani, the Romani, the Forloni and others derived their names from their native towns.

B. T.

By Hook or Crook (Vol. vii, p. 195).—From a newspaper clipping several years old, credited to the Brooklyn *Eagle*, I take the following additional derivations of the expression, "By Hook or Crook:"

"In ancient days the poor of a manor were allowed by the owners to go into the forests 'with their hooks and crooks' to get wood. What they could not reach with their hooks they might pull down with their crooks. The 'Bodmin Register' (English, 1525) says: 'Dymure Wood was ever open and common to the inhabitants of Bodmin, to bear away upon their backs a burden of lop, crop, hook, crook and bagwood.'"

"An Irish origin is claimed for the phrase by the people of Waterford, who say that when Strongbow (in the time of Henry II) invaded Ireland he determined to make his descent on the country by Hook Head or Crook Point, saying that he would have the country by 'Hook or Crook.'"

D. W. NEAD.

HARRISBURG, PA.

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NOTES.

THE NEW ENGLISH DICTIONARY.

SPECIAL QUOTATIONS WANTED.

(CONTINUED FROM P. 207.)

Dr. Murray needs quotations for the desiderata in the following list, to complete the literary history of some of the words of the next part of his Dictionary. As in previous lists, when the date stands *before* a word, an earlier quotation is wanted; where the date *follows*, a later instance is wanted; for words without a date all quotations will be welcome. We shall be pleased to publish in our columns, so far as space will permit us, any answers our correspondents may send us, and to forward them to Dr Murray afterwards.

ED. A. N. & Q.

1770 faux pas 1823

favificous (making a honeycomb) 1670

1686 faviginous 1686
 1682 favous (like a honeycomb) 1682
 1769 favour (letter) 1801
 favour (appearance) 18th c.
 favour (*to curry*) 18th c.
 1709 favour, *v.* (facilitate)
 favour, *v.* (spare) 1725
 1650 favour, *v.* (resemble) 1690
 favourite (of a prince, etc.) 1781
 1690 favourite (of a lock of hair) 1753
 1711 favourite, *a.*
 favourize, *v.* 1624
 favourless 1595
 favourous 1485
 fawn, *v. trans.* 1483
 fawn, *v.* (bring forth) 1688
 fawn, *sb.* (flattery) 1633
 fay (faith) 1470
 fay (*by my*) 18th c.
 1611 feaberry (gooseberry) 1726
 1671 feague, *v.* (whip) 1691
 feal (faithful) 16th and 18th c.
 1664 feal, *v.* (hide) 1664
 fear, *v.* (frighten) 18th c.
 fear, *v. refl.* 17th and 18th c.
 fearer 17th and 18th c.
 1591 fearless
 1772 fearnought (woollen stuff)
 1825 fearsome
 feasance (*Law*) 1741
 1621 feasant (*Law*) 1621
 feast (*to make a*) 1611
 feast-day 18th c.
 feast, *v.* (*the eyes*, etc.) 18th c.
 feast, *v. intr.* 1611
 feateous, featous 1554
 16— feather (in an arrow) 16—
 feather (kind, nature) 18th c.
 feather (curl on a horse) 1800
 1750 feather, *v.* (rowing)
 1865 feather, *sb.* (rowing)
 feather, *v.* (furnish with feathers) 18th c.
 featness 1650
 feature (shape) 1660
 featureless 18th c.
 febrific 1760
 1852 febrifugal
 1677 febrifuge
 February 1700
 februation 1699
 fecund 18th c.
 1763 fecundify 1763
 federacy 18th c.
 1645 federal, *a.*
 federal, *a.* (*U. S.*) 1787
 1878 Federal, *sb.*
 1793 federalism
 1792 federalist
 1789 Federalist (*U.S.*)
 1884 federalize
 1808 federate, *a.*
 1671 federate, *sb.* 1675
 Federate, *sb.* (France) 1794
 1857 federate, *v.*
 1849 federation
 1689 federative
 1675 fedity
 fee (money) 1700
 feeable 1460
 1740 feeless

 feeble, *v. trans.* 1646
 feeble, *v. intr.* 1500
 feeblish, *v.* 1540
 feeblish, *a.* 16th and 18th c.
 feed, *v.* (grass, have it eaten) 1700
 feed, *sb.* (*for cattle*) 18th c.
 1735 feed, *sb.* (allowance of food)
 1616 feeder (*of cattle*)
 1750 feeder (affluent)
 feeder (eater) 1718
 feeding (food) 1774
 feeding (pasturage) 1768
 1800 feel, *v.* (*one's way*)
 1715 feel, *v.* (*warm, cold*, etc.) 1715
 1800 feel, *x.* (*happy, strong*, etc.)
 1709 feel, *sb.* (touch)
 1789 feel, *sb.* (sensation)
 feelable 17th and 18th c.
 1747 feeler (an organ of touch)
 1773 feelings, *pl.*
 1580 feeze, *sb.* (*to take a*) 1675
 feign, *v.* (form) 1607
 feignedness 1710
 1715 felicitate (congratulate)
 1635 felicitous
 1834 feline
 fell, *v.* (*a seam*)
 fell, *sb.* (a flat seam)
 fellow (equal, peer) 1701
 1680 fellow-Christian 1680
 1812 fellow-countryman
 1704 fellow-creature
 1619 fellow-feel, *v.* 1641
 fellow-like 1632
 1820 fellow-man
 fellow-prisoner 1725
 fellowship (a company) 1775
 fellowship, *v. intr.* 16th and 18th c.
 fellowship, *v. trans.* 17th and 18th c.
 1651 felo de se
 1837 felonry
 1811 felsite
 1790 felspar, feldspar, -spat, -spath
 1601 felt, *v.* 18th c.
 felter, *v.* (entangle, mat) 1640
 1628 felucca
 female, *sb.* (*animal*) 1700
 1598 femalist 1598
 1753 femality
 1574 femalize 1611
 femineity, femininity 17th and 18th c.
 fen (mud) 1567
 fence (sword-play) 18th c.
 1850 fence (repartee)
 1700 fence (receiver of stolen goods)
 fenceful 1800
 1583 fend and prove
 1570 fend, *v.* (parry) 1570
 fender (one who defends)
 1715 fender (before a fire)
 feneration 1650
 1835 fenestrate, *a.* (*Bot.*)
 1828 fenestrated
 1864 fenestration (*Archit.*)
 1870 fenestration (*Zool.*)
 1820 fenks (refuse of blubber) 1826
 1844 fenner 1844
 fennish, *a.* 1651
 fent (slit in a dress) 1571
 1878 fent (a crack, flaw)

HOW THE RULERS OF FRANCE DIED.

Hugh Capet, the first ruler of France as a united kingdom, died in 996, but the cause of his death is not stated. He was but 55 and probably died of some ordinary disease. His son, Robert I, was evidently worried to death by his wife Constance who wished her youngest son Robert to be associated with her husband in the government instead of an elder brother Henry, who was anointed and crowned as co-ruler, after the death of his elder brother Hugh, who died in 1031.

Henry I wore himself out in his wars and his health broke down, resulting in general debility.

Philip I ruled for 48 years; and the troubles of his reign, added to his age, were quite sufficient to bring about his demise, for which no specific cause is recorded.

Louis VI died of a worn-out system, at the age of 61. He in 1129 associated his son Philip with himself in the government of France, but the young co-King was killed by being thrown from his horse while riding in the outskirts of Paris. The cause of his death has not been specified.

Philip VI was the first of the House of Valois. Some authorities say he fell a victim to the "Black Death" which was ravaging Europe at that time. The king's wife Jane and his daughter-in-law Bonna are both known to have died of the disease.

John II died of consumption, in London while on a visit to the English King on April 8, 1364.

Charles V was a man of very delicate constitution, the result of a poison administered to him while he was Regent, by the King of Navarre. His shattered system never recovered.

Charles VI was insane. His intellectual condition had been very weak, and the Regents, the Dukes of Berri and Burgundy neglected his mental training and threw every means of debauchery into his way. As early as his twentieth year his mind was giving way, and by the time he was twenty-four he was quite insane.

Louis VII died from a paralytic stroke of a year's standing. He was the same age as his father when he died—61.

Philip II (Augustus) succumbed to a fit of intermittent ague.

Louis VIII died suddenly at Montpensier. It is said by a contemporary writer that he was poisoned by Thibaut IV, Count of Champagne, who had fallen in love with Blanche, the wife of Louis.

Louis IX (The Saint) died of dysentery, while conducting a war in Tunis. He suffered greatly, and one writer says that "he continually cried to St. James, St. Denis and Genevieve to relieve him."

Philip III died of dysentery brought on by fatigue and heat during his campaign in the south of France, against Spain.

Philip IV's death was brought about by the disgraceful behavior of his daughters-in-law, and doubtless hastened by his remorse for the crimes he had committed. The close of his wretched life was rendered more miserable still by the dying summons of Jacques Molay, Grand Master of the Knights Templar, whom he caused to be burned on March 18, 1314. The Grand Master with his last breath summoned Philip "to appear before the Judgment seat of God, within a year and a day" from that date. The king did not reach the allotted time for his end came on November 29, 1314.

Louis X died from poison, though some authorities say that it was from pleurisy.

John I reigned but eight days. He was a posthumous child of Louis X and died of some infantile complaint.

Philip V died, says the chronicler, of "a lingering disease" after a reign of six years at the age of twenty-eight.

Charles IV was the last King of the Capets. He lingered on, for the greater misery of his people, to the age of 53.

Charles VII actually starved himself to death, through the fear of being poisoned by his enemies. He suspected even his favorites.

Louis XI was twice, in successive years, struck with apoplexy; but worse still for his enfeebled health was the remembrance of his broken oaths, his treacherous executions and arbitrary imprisonments in dungeons and iron cages, and the thought of his approaching end. He clung to life, say the historians, with unheard-of desperation, surrounded himself with astrologers, and called to help all the superstitious observances.

suggested to him by the fetish worship which constituted his peculiar religion. And it was thus he died in 1483 recommending himself to "his good mistress, our Lady of Embrun."

Charles VIII died through an accident, the mere knocking of his head against the top of a low door. This was followed by a fit of apoplexy and nine hours after the fit he died. Others say that poison was administered to him in an orange. He was the last of the direct line of Valois.

THOMAS LOUIS OGIER.

(*To be continued.*)

ENGLISH AS SHE IS SPOKE AT HOME.

Dr. Lewis, who for many years held the post of medical officer in the General Post-office, London, and whose duty it was to examine candidates for employment, both as to their own health and that of their parents, recorded the following examples of answers to his questions:

" 'Father had sunstroke, and I caught it of him.' 'My little brother died of some funny name.' 'A great white cat drew my sister's breath, and she died of it.' A parent died of 'apperplexity'; another died of 'parasles.' One 'caught Tiber fever in the Hackney Road; another had had 'goarnders; a third 'burralker in the head.' Some of the other complaints were described as 'rummitanic pains,' 'carracatic fever,' 'indigestion of the lungs,' 'toncertina in the throat,' 'pistoles on the back.' One candidate stated that 'his sister was consumpted, now she's quite well again; while the sister of another was stated to have 'died of compulsion' " (*The Royal Mail*, by J. W. Hyde, Edinburgh).

NORWEGIAN TORNADOES.

Violent windstorms do not appear to be confined to temperate or torrid zones, but in high latitudes they at times apparently approach the fury of cyclones. One such is described by Elster, a Norwegian writer, in his romance, "Tora Trondal." The locality of the tornado in question is laid along the Norway Fells or Alps. These winds, according to this writer, at page 75 *op. cit.*, descend with surprising suddenness from the Fells with

a might that is irresistible. "It is stated," he says, "that boats fast frozen in ice on the lakes are torn loose from their keels, ground to small bits and swept away like motes by the wind" ("Maledei Smaastumper og fejede bort Som Fnug af Vinden"). "Houses are overturned upon their foundations, church towers fall to rubbish, every human being who is journeying abroad is obliged to throw himself flat upon the earth."

The foregoing extract will pass tolerably well for the destructive effects of West Indian tornado.

GEORGE F. FORT.

QUERIES.

Skewgee.—What is a "skewgee?" I have an idea (obtained from some old sea story) that it is a broom or mop used to clean ship deck.

J. W. W.

KNOXVILLE, IA.

[If our correspondent means *squeegee* the contrivance for expressing moisture from paper prints, the word is supposed to be from *squeege* for *squeeze*. Even the latest dictionary out (the "Century") has nothing better to suggest.—ED. A. N. & Q.]

A Bottomless Spring.—I am curious to have some comments on the following, published by the *St. Louis Republic*:

"The great seltzer spring at Saratoga, N. Y., has been sounded to the depth of 3300 feet without touching bottom or encountering any obstacle. This strengthens the belief that this great northern summer resort is built over a subterranean sea."

GEORGE INGRAM.

Nine Days' Wonder.—What is the origin of the expression, "a nine days' wonder?"

SILAS FANE.

NEW YORK.

Stink-base.—I remember when I was a small boy at school in Mahaska county, this State, that the game now known as "base" was always called "stink-base." Is the game with the prefix known in any other locality in the United States? J. W. W.

KNOXVILLE, IA.

Musquaspes.—In Phillips' "New World of Words" (seventh edition, London, 1720) Musquaspes is defined as "a kind of Root in *Virginia* and *Maryland*; with the juice of which, affording a pleasant Colour, the *Indians* paint their Mats and Targets?" Can this root be identified?

CARSON M. SPENCER.

NEW YORK.

A Shakespearian Find.—Does any one know if the following has been duly authenticated? I find it in my *Ledger*:

"A saddler near Stratford, Eng., named Ryan, has discovered on an old oaken cupboard an inscription to the purport that the article of furniture was made by Shakespeare's own hand. The cupboard has been in possession of the family for more than a hundred years, but the inscription was covered until recently, when it appeared in the process of cleaning. It is said that the cupboard originally came from an old house, now demolished, which had been occupied by Shakespeare's family. The inscription is in copper nails driven into the wood and runs thus: 'I bought it. I sawed it. I nailed it and I carved it.

' WILLIAM SHAKESPEARE.' "

C. A.

PHILADELPHIA.

Andrew Marvel and "When All Thy Mercies," etc.—I have seen A. Marvel mentioned more than once in your columns; can any of your correspondents tell me whether he is really the author of the hymn,

"When all thy mercies O my God
My rising soul surveys,"

which I have heard attributed to him?

A. H.

ALBANY, N. Y.

Tone.—I find in Gascoigne's "Voyage into Holland," a description of a traitorous pilot who wrecked the ship the poet sailed in, in which are these words:

"At last the Dutche with butterbitten iawes,
(For so he was a Dutche, a Deville, a swadde,
A foole, a drunkarde, or a traytor tone)," etc.

What does *tone* here mean? Is it a misprint?

K. L. V.

PHILADELPHIA, PA.

Ténèbres.—What was the song or chant called the "Ténèbres," formerly sung by the nuns of Longchamps? See article "Longchamps" in Brewer's "Dictionary of Phrase and Fable."

J. W. W.

KNOXVILLE, IA.

REPLIES.

Martha's Vineyard (Vol. vii, p. 199).—About the origin of this name there has been much speculation. Gosnold, in 1602, gave the name to a neighboring islet, now called "No Man's Land," while the name of Martha's Vineyard has somehow been transferred to the larger island. "By one of these fayre islands we anchored," says the quaint chronicler of his voyage. "In it is a lake near a myle in circuit, the rest overgrown with trees, which so well as the bushes, were so overgrown with vines, we could scarce pass them, which made us call it 'Martha's Vineyard'" (Purchas, iv, 1686). There is a jocular explanation of the names of those islands of the New England coast, to the effect that a father had three daughters, and that Elizabeth was given the "Elizabeth Islands;" Martha had "Martha's Vineyard" for her own, and as to the *third* island, Nan took it—hence "Nantucket."

E. P.

Lake Drained (Vol. vi, pp. 296, etc.).—It seems strange that none of your correspondents, in enumerating the many recorded instances of the natural disappearance of lakes, should have mentioned the disappearance of Lake Rotomahana in New Zealand, which during the great eruption in 1866 of Mount Tarawera was entirely drained of its waters.

EDWARD M. EDWARDS.

PHILADELPHIA, PA.

Glass-making in Maine (Vol. vii, p. 169).—Since I wrote my former brief note on this subject, I have been informed that there were at one time, not very many years since, glass-works at Brunswick, Me. I would be glad of facts, names and dates that may throw further light on this matter.

OBED.

MASSACHUSETTS.

Bellerus (Vol. vii, pp. 160, etc.).—It is not necessary to suppose that Cowley and Aphra Behn derived the expression, "the Belerian horn" from the Miltonic name *Bellerus*. The old Latin name for the Land's End was *Bellerium*, and the Cowleian name (or Behnian one) no doubt came from the Latin direct. I do not know that I have ever seen any conjecture as to the derivation of the Latin name, and it is probable that inquiry in regard to it would be fruitless.

P. R. E.

OHIO.

Indigenous Tea Substitutes (Vol. vii, pp. 128, etc.).—I wonder your correspondents have not mentioned the *youpon*, a well-known Southern tree, or shrub, the leaves of which are said to make a good tea-surrogate.

B. B. A.

The *Gardeners' Chronicle* says on the authority of Mr. J. R. Jackson, of Kew: "The application of the hop for the production of a non-intoxicating beverage is a novelty that has attracted some attention of late. It is stated that an Assam tea planter, at the close of the last hop season, settled down on the Medway, near Maidstone, and with drying machines and tea rollers, as used in Assam, succeeded in making a kind of tea, which, though it cost twice the price of excellent Indian or Chinese tea, is likely to become an important article for mixing with the better known beverage of that name. The infusion is said to contain all the tonic, soothing and nutritive properties of the hop, and when mixed with tea proper counteracts its astringent and tanning properties. A company has been formed in London for the sale of this tea, and it is now to be obtained from any grocer. A sample is shown in the Kew Museum."

J. VAN D.

Why Not Eat Insects? (Vol. vii, p. 174).—The article with the above head in AMERICAN NOTES AND QUERIES caused me to look up a newspaper article which I "scrap-booked" in 1881; it is as follows:

"Lieut. D. A. Lyle has eaten grasshoppers out West, and he lately read a paper before a Springfield Scientific Association

praising them as an article of food. Although they naturally have a disagreeable smell, he says that when cooked they become pleasant to both smell and taste, no disguise being required. They can be eaten (after being boiled two hours) with pepper and salt, and thus prepared are not easily distinguished from beef broth. Fried in their own oil they have a fine, nutty flavor. One drawback to their use as food are the bones in the smaller insects; those in the larger ones can be easily removed. Some residents of St. Louis have tried a dinner of these insects, which was skillfully prepared, and report that it was liked very well. Grasshoppers feed on vegetable matter, and so may be properly classed as 'clean food.'"

J. W. W.

KNOXVILLE, IA.

Homer of the Isle (Vol. vii, p. 172).—This epithet is supposed to refer to William Prynne, the Puritan, who, in consequence of publishing "*Histrio-Mastix, or Scourge of Players*," became the victim of Laud's tyranny.

Prynne was imprisoned three years in the castle of Mount Orgueil at Gorey, on the eastern coast of Jersey, where his cell of six feet by four is still pointed out.

Prynne refers to his place of imprisonment in the following:

"Mount Orgueil Castle is a lofty pile,
Within the eastern part of Jersey's isle;
Seated upon a rock full large and high,
Close by the sea-shore, next to Normandie;
Near to a sandy bay where boats do ride,
Within a pierre, safe from both wind and tide."

From "*Mount Orgueil; or, Divine and Profitable Meditations*," etc.; see drawing of the castle in Bayard Taylor's "*Europe Picturesque*," Pt. xxxii, Channel Islands.

The topic is discussed in *Notes and Queries* (London), first series, Vol. xii, p. 67.

MENONA.

Visions (Vol. vi, pp. 299, etc.).—An interesting case in point is thus related in *Blackwood's Magazine*:

"A young married lady related to me the following remarkable experience of this kind: Shortly after her marriage she had accompanied her husband to India. It was

toward the end of the mutiny, and she was separated from him—he being about forty miles away, and, as she believed, in great personal danger. For the first times in her young life she was left alone. One night, on retiring to rest, feeling far from well, depressed, too, by the sense of loneliness and by anxiety on her husband's account, she 'could not help crying,' and fell, as she thought, into a troubled sleep.

"She dreamed or fancied that an elderly gentleman who had shown them much kindness on their first arrival in India, but was then residing at a considerable distance, entered her room, and approaching the bed said, 'My dear child, I know well what you are suffering, and, believe me, I feel deeply for you,' and that he stooped down and kissed her. Though quite aware, she said, that it was merely a vision, she felt greatly consoled.

"The mutiny ended, she was with her husband in Calcutta at an evening party, at which she met their friend. He expressed his pleasure at seeing her again after a long interval. 'It is not so long,' she replied, 'since I saw you,' and she described the vision. With expressions of the utmost astonishment, he declared that he himself had had a similar vision, or rather dream. 'I dreamed that I saw you crying and tried to console you and kissed you.' "

OLD READER.

Indian Place Names (with a side glance at some of our own) (Vol. vii, p. 210).—I agree with E. P. in thinking that many of the Indian names she has collected are not unmusical. Some of them are really melodious, as we now hear them pronounced. But I have a friend who has had a great deal of experience with the Indians of various tribes; and he tells me that in many, if not most, Indian languages the syllables are uttered in a harsh, explosive *staccato*, that to him seems indescribably repulsive. Even in the Southern States I think I could point out many aboriginal names which any one would confess to be unmusical. Such are Yamacraw, Shuqualak, Sabougla, Emuckfaw, Chunneenuggee, Hallewockee, Choccolocko, Tickabum, Hatcheechubbee, Tchepucklesassa, Hickpokee, Sopchoppy, Puxico, Yawhanna,

Winyaw, Tchefuncte, Eastaboga, Eastatoe, Quihi, Quewhiffle, Chuckatuck, and many others. I am ready to admit that the very worst sounding Indian name ever seen is forty times better than the very best of those disgraceful white-man's names, on pp. 211 and 212 of the last number of AMERICAN NOTES AND QUERIES that E. P. has so industriously and instructively collected. I think that when our people attain a proper degree of humanization they will unanimously drop those degrading names. How can a man respect himself who directs his letters from Barn Door, Possum Trot, Burnt Shirt, Pig Lick, Dog Town, Pot Hole, or Shake Rag? Who would visit a sweetheart living at Saw Tooth, Total Wreck, War Woman, Pull Tight, Rip Saw, Back Bone, Town Talk, Bare Foot, Rag Town, Catarrh, or Grab-all? Would life be worth living at Scratch-awl, Shine-bone, Skin-quarter, Tub, Hard-times, Hog-back, Gum Stump, Jam-bone, or Mule-shoe? Would any benefactor of his race ever think of founding a university, or a ladies' college at Jug Tavern, No Go, Hang-town, Cutlips, Scuffletown, Blood Tub, or Buck Tooth? Such places as Rip Shin, Skull-Bone, Scrub-Grass, Hard Times, Razor Blade, and Big Foot, might do very well as places for penitentiaries, and even almshouses, but I am sure there is no Brown-ing Society at Buck Snort, Dead Eye, Mad Indian, Pop Corn, Hog Back, Tar Heel, Two Sticks, Skinville, Turkey Foot, Dug Out, or Oil Trough. B. S. W.

Towns With Compound Names (Vol. vii, p. 199).—Near the terminus of the northwestern extension of Norfolk and Western Railroad is the town of Kenova, at or near the junction of Kentucky, Ohio and Virginia, the name combining all three. W. S.

Question in Grammar (Vol. vii, p. 160).—

"I became
Lame by counterfeiting lame."
(Cowley, "The Dissembler").

In this quotation *lame* occurs twice as an adjective. In the first instance it is parsed as such, forming a part of the predicate, but belonging to the subject nominative I, and

connected with it by the copulative verb, *became*.

In the latter instance *lame* is plainly the direct object of the transitive participle, *counterfeiting*, and for this reason is to be parsed as a substantive in the objective, or accusative case, the definite article *the* being understood before it. This disposition of *lame* is in accordance with the rule, "Adjectives are often used as Substantives, and especially when preceded by the definite article," etc. (Syntax of the Adjective, Rule v, Note ix, Fowler's Eng. Gram.

Under *counterfeit* the "Century" quotes a parallel example from John Milton: "The deepest policy of a tyrant hath been ever to counterfeit *Religious*."

MENÓNA.

Powler (Vol. i, p. 272). According to "Halliwell's Dictionary," *powler* and *poler* are local English names for a barber. The "Century" has also *poller* in the same sense. A *poller* is one who polls or cuts the hair. *Poler* is not to be derived from the barber's *pole*, but is only another spelling of *poller*.

P. R. E.

Live Load Upon a Bridge (Vol. vii, p. 89).—The clipping herewith (from the New York *Telegram*) might be useful to your correspondent at the above reference:

"A French engineer has devised a method of accurately measuring the strains on iron and steel bridges, using for the purpose two brackets, which are attached some distance apart to the beam to be tested. On one bracket is a water chamber, closed by a flexible diaphragm and connected with an open tube which serves to register, by the height of the tube, any pressure made on this diaphragm. One end of a pointed rod is connected with this metal covering to the water chamber, while the other is suitably joined to the other bracket. It is thus seen that any elongation of the bridge member causes a motion of the diaphragm and a fall of the water in the fine tube."

B. C.

NEW YORK CITY.

Towns with Double Personal Names (Vol. vii, p. 54).—"Ben Ficklin" in "Tom

Green county," Texas; also "Ben Sheeler," in same State; "Tilly Foster," in New York; "Nat Moore," in North Carolina; "Maria Stein," in Ohio; "Jenny Lind," in Arkansas; "Ben Davis," in Indiana. I don't suppose these are made up of "two personal names," but they must be intended to do honor to the whole name (Christian and surname) of some celebrity—local or of general note. There is a county in Texas called *Deaf Smith*.
E. P.

Plantation (Vol. vi, p. 264).—The account already given of this term, as used in the State of Maine, is not at all incorrect. But I am able to give your readers a few additional particulars, which I have learned from a high official in the government of that State, and which may be relied upon as correct. The plantations of Maine are of two classes. Those of the first class are almost the same as "towns" (in many of the States called *townships*), but they have no Selectmen, and differ in some minor points from towns. They have assessors, a treasurer, clerk, school board, and other officers, with much the same powers as the corresponding town officers have. But plantations of the second class have school officers and a few other indispensable officials. They have no municipal responsibilities, and no power to act in such matters as highway construction and repair, or the building of bridges. In short, their local government is of the simplest and most inchoate description.

J. B. C.

TROY, N. Y.

Keltic Superlatives (Vol. vii, p. 9).—I have been watching somewhat curiously for replies to this query, for in truth the thought had more than once forced itself upon me that there should be an enormous proportion of Irish corpuscles in our American blood, if we are to judge by what we hear.

The enclosed I clip from the woman's column in the *Press* of yesterday (Sunday); it may do to "break the ice:"

"To my mind the chief inferiority of American English to the English of England has always been our almost invariable abuse of the superlative.

"Only the very best bred American girls, and those of the rising generation, are careful in restraining their speech and in selecting words with regard to their true values.

"The usual American girl, 'hates' everything that she dislikes.

"She hates a certain man, a certain vegetable, a certain book and a certain song.

"Her cultured sister 'is not fond' of these things.

"The usual girl declares that nearly everything she admires is 'the most gorgeous thing you ever saw in your life.'

"'Perfectly lovely, or 'perfectly magnificent.' The man she most fancies is 'just grand,' and the one she doesn't fancy is 'simply awful.'"

ALICE F.

PHILADELPHIA, PA.

Seven Wonders of Wales (Vol. vi, p. 236).

1. *Snowdon*, or *Eryri*, the highest elevation in South Britain, being 4000 feet above the level of the sea. One of the many poetical references to the majesty of the "Mighty Snowdon" is

"What time the splendor of the setting sun
Lay beautiful on Snowdon's sovereign brow."
(Wordsworth's "Excursion.")

2. *Rhyadr*, the grand cataract of North Wales, exceeding all other waterfalls of Britain in its altitude, (200 feet) and its beauty.

"Foaming and frothing from mountainous height,
Roaring like thunder, the Rhyadr falls;
Though its silvery splendor the eye may delight
Its fury the heart of the bravest appals."

3. *The Ancient Bridge of Llangollen*. "The only pleasant spot in the village of Llangollen" says one tourist, "is the fine old bridge which spans with many arches the wide rocky torrent of the Dee."

4. *Wrexham Tower*, 100 feet in height and bearing the date, 1506.

This is the tower of the Church of St. Giles, the patron saint of cripples, which, from the loftiness of its elevation, and the light open-work turrets by which it is crowned at the angles, forms a conspicuous and highly interesting object from every point of the country.

5. *St. Mary's Churchyard at Overton*, South Wales. This cemetery is remarkable

for its size, and for the great number of yew trees of extraordinary growth by which its avenues are shaded.

6. *St. Winifred's Well, or Holywell*, in Flintshire.

"Whose waters to this day as perfect are and clear,
As her delightful eyes in their full beauties were,"

So says Michael Drayton who has told in verse how the chaste Winifred was slain by Prince Caradoc and the origin of the sacred Cambrian spring ("Polyolbion," Song x).

Prose account in "Counties and County Families of Wales," by Sir Thomas Nicholas.

7. *Bells of All Saints*, the elegant parish church at Gresford, See of St. Asaph (Flintshire).

(See description of this church in "Topography of Wales." Lewis).

MENONA.

COMMUNICATIONS.

Books Neither Printed Nor Written (Vol. vii, pp. 175, etc.).—This heading does not seem inappropriate to the clay books of the Assyrians, concerning which I read what follows in the *American Book-binder*:

"Far away beyond the plains of Mesopotamia, on the banks of the River Tigris, lie the ruins of the ancient city Nineveh. Not long since huge mounds of earth and stone marked the place where the palaces and walls of the proud capital of the great Assyrian empire stood. The spade and scraper, first of the French and then of the English, have cleared all the earth away and laid bare all that remains of the old streets and palaces where the proud princes of Assyria walked and lived. The gods they worshiped and the books they read have all been revealed to the sight of a wondering world. The most curious of all curious things preserved in this wonderful manner are the clay books of Nineveh. The chief library of the city was contained in the palace of Kouyunjik. The clay books which composed its contents were sets of tablets covered with very small letters. The tablets are all oblong in shape, and when several of them are used for one book,

the first line of the tablet following was written at the end of the one preceding it. The writing was done when the clay of the tablet was soft; it was then baked to harden it. Each tablet was numbered, just as librarians of to-day number the books of which they have charge. Among these books are to be found collections of hymns, descriptions of animals and birds, stones and vegetables, as well as of history and travel."

CH. DAVIES.

Numerical Recurrences (Vol. vii, pp. 185).—"The Figure Nine.—The figure 9 is intimately connected with all the great mining excitements of the nineteenth century. The great Algerian gold bubble formed and broke in 1809. Next came the Mantazan Mountain craze in 1839, when solid boulders of gold as large as flour barrels were reported. The California gold fever broke out in 1849, and raged until counteracted by the Pike's Peak boom in 1859. Ten years later, in 1869, 'Old Virginny,' the celebrated miner, struck the lucky lead which made Virginia City and Nevada so famous in the annals of the world. Eighteen hundred and seventy-nine came in on time with the Leadville frenzy and the famous 'carbonates' of Lake county, Colo. Eighteen hundred and eighty-nine broke the charm, but 1899 may make up for lost time, there being two 9's in that date" (*The Kalamazoo Independent*).

How the Other Half Talks: Synonyms for Lack of Work (Vol. vii, pp. 166).—An expression sometimes used for one who is out of employment is to say that he is employed by "Streetwalker, Doolittle & Co.;" and people who "listen with their elbows," as the saying is, are taken in by it and suppose the name to be that of a real firm.

E. P.

Epithets of Noted People (Vol. vii, p. 177).—Sir John Macdonald, "Old-to-morrow." Of the various nicknames bestowed on the Prime Minister of the Dominion, who died the 6th of June, 1891, "Old-to-morrow" is the one by which he will be remembered longest.

The great Canadian, whom we are to con-

sider the projector of the Canadian Pacific Railway, is also referred to in the *Fort-nightly* of July, 1891, as the "Uncrowned King" of the Dominion.

F. T. C.

HARTFORD, CONN.

Bible Notes.—The two following notes from *Chambers' Journal* may be worthy of a place in your columns.

"THE FIRST COMPLETE BIBLE printed in English was issued in 1535 without any publisher's name. It was the work of Miles Coverdale, who incorporated, with revisions, Tyndale's books of the New Testament, of the Pentateuch and of Jonah, and for the rest translated from German and Latin versions. It was thus only partly original, and in that part just a translation of a translation. No perfect copy of this Bible is known to exist. A copy sold a few years ago in London for £120 had the title, the first few leaves and a map in *facsimile*.

"COVERDALE'S BIBLE is called both 'the Treacle Bible' and 'the Bug Bible' from two curious renderings. The passage in Jeremiah which we now read, 'Is there no balm in Gilead?' is rendered, 'Is there no more treacle at Galahad?' And in the Psalms, 'Thou shalt not be afraid of the terror by night,' reads, 'Thou shalt not nede to be afrayed for any bugges by night.' In the ninth Psalm, 'Put them in fear, O Lord,' is rendered by Coverdale as, 'Set a school-master over them.' "

OSCAR D. MEYER.

Rain Superstitions (Vol. vii, pp. 142, etc.).—"In many instances the Russian peasants have transferred, in a foggy way, the attributes and functions of their ancient gods to the saints of the Christian Church, or, to reverse the transformation, have simply bestowed the names of the saints on their old pagan deities. In transferring their allegiance from the old faith to the new they have not always escaped getting matters curiously muddled. Thus the Prophet Elias has succeeded to the office of Perun, the ancient god of thunder. St. Elias is now the Russian peasants' 'clerk of the weather.' He it is who gives or withholds the rain necessary to the growing of their crops. And when it thunders and

lightnings it is St. Elias driving in his chariot across the heavens" (Thos. Stevens in the *N. Y. World*).

Everybody in Iowa knows of the superstition which connects snakes with rain, but we don't go to the trouble that the Georgians do. When the true Hawkeye kills a snake he simply turns its shining belly to the sun and goes on his way in perfect confidence that a heavy rain will fall within the following twenty-four hours. J. W. W.

KNOXVILLE, IA.

General Lee at Appomattox.—This little story about Lee and General Wise is told in the *New York World* by Col. Chas. Mitchell, who was Lee's Adjutant-General. It is therefore more likely to be true than the historical fact à l'espagnole related p. 158. Wise came riding down the road furiously to where General Lee and his staff were grouped. He was splashed with mud from head to heels. There were great splotches of mud dried and caked upon his face. Addressing General Lee, he asked, in a theatrical voice, "Is it true, General Lee, that you have surrendered?" "Yes, General Wise, it is true." "I wish, then, to ask you one question: What is going to become of my brigade, General Lee, and what is going to become of me?" General Lee looked at the splashed warrior for a full minute and then said, calmly and in a low tone: "General Wise, go and wash your face."

"MADISON AVE."

NEW YORK CITY.

Why Dogs Don't Talk.—There is an odd Asiatic legend, current in Kamschatka, says the *Portland Transcript*, which accounts for the inarticulateness of the race of dogs:

"Adam, at first, did not employ dogs, but drew his sledge himself. At that time dogs spoke like men. But it happened once upon a time, that the descendants of Adam, going down the river in a boat, saw upon the bank some furry dogs that said, 'What people are you?' The men not only did not reply, but pulled harder with their oars and hastened away. The dogs were so vexed that they concluded never again to exchange a single word with mankind, and

they kept their word. Yet they are so curious, that they always bark at a stranger and always wish to inquire who he is and whence he comes." G. H.

George Eliot's Manuscripts.—"The manuscripts of George Eliot, recently placed in the British Museum, are mostly on quarto ruled paper of a whitish tone, with blue-ruled lines of twenty-three or twenty-four to a page. In the earlier manuscripts the writing is free, but less round and less running in style to that in those of later years. Rarely is a whole page canceled, and the minor changes are few; in more than one instance you may turn over ten or even twenty pages with but a word here and there revised. 'Allowed a full view' is changed to 'exposed to view'; 'rejoiced in the complex name of' is altered to 'notorious under the name of.' In 'The Mill on the Floss' there seems to have been a little difficulty in naming. Twice the name of a place has been altered. 'Beechfield' was thought of as one. But 'Mudport' was finally selected. In 'Romola,' pp. 296, 297, a confession of faith has been canceled, and in 'Felix Holt,' Chap. ii, a very detailed description of Magna has been scored through. 'The Spanish Gypsy' appears to have been the work over which George Eliot was most fastidious. Thought after thought, idea after idea, has been recast and reset, and in the sifting more than one gem has been lost. Here is a specimen or two:

"Wing raised and gifted with a human heart,
Relenting, hesitating, thought-propelled.

* * * * *

"A nymph divine from out the forest free
Of virgin liberty, and bend your neck
To bear the yolk of love.

* * * * *

"We shall but pass to larger love which holds
In deeper current all that went before:
At present rising still to higher flood
From ever-spring founts of memory.

"Black ink is used in all the early writings; in the three later manuscripts a violet ink, and from the latter it is apparent that George Eliot would write some seven pages at a sitting, for there is among the pages in black ink in 'Middlemarch' a section consisting of seven pages written in violet ink.

Other things George Eliot seems to have been particular about are the chapter headings and the quotations at the heads of the chapters. These have in some instances undergone more than one change, and in others have not been finally arranged till the book has been in pages. George Eliot, it is said, would think her thoughts out quite clearly before she sat down to write. Then she wrote rapidly and clearly. There was no other draft made of her stories than those which now lie in the British Museum. Prefixed to the MS. of 'Adam Bede' is this inscription :

"To my dear husband, George Henry Lewes, I give this MS. of a work which would never have been written but for the happiness which his love has conferred on my life.
MARIAN LEWES."

MARCH 23, 1859.

(*Boston Beacon.*)

Hep (Vol. vi, pp. 77, etc.).—Besides its use as a goat-call and as an anti-Semitic cry, *hep, hep*, is one of the cries of the drill-sergeant as he trains his awkward-squad. *Hep, Hep*, takes the place of the drum-beat, and marks time for the recruit. I have heard *hip, hip*, used in the same way; also *un, un*, and perhaps other similar utterances.

L. A. A.

How Poets Accent.—As a companion to your "How poets rhyme" (Vol. viii, pp. 107, etc.), how would the following do?

Goldsmith, in the "The Traveller," speaks of *Niagara*. The Potomac is called *Pátomack* in Akenside's "The Poet, a Rhapsody" (1737); and in the same poem we read of *Stágyra* (for *Stagira*). In his "Love, an Elegy" (1740), he tells of *Dulcínea's* charms. Twice he speaks of *Potósi*, instead of *Potosí*. Shakespeare speaks of *Hypérion*, instead of *Hyperion*.

N. DWYER.

HARLEM, N.Y.

The Telephone Anticipated (Vol. v, p. 266).—"A few years ago about fifty earthenware pots or vases were found built into the internal surfaces of the walls of Leeds Church in Kent, so placed that it was impossible to assign any other purpose to

them than an intention that they should assist in some way the transmission of sounds. This discovery drew attention to the subject, and other examples were pointed out in other edifices. Some that were observed in St. Nicholas' Church, Ipswich, were noticed to be one-handed. Others found at different times in three churches in Norwich were without handles, and others with them. Forty found in the Church of St. Peter, Mancroft, and sixteen met with in All Saints' Church, were without handles, and sixteen found in the Church of St. Peter, Mountergate, were one-handed.

Other examples have been met with in different part of the country in more limited numbers. Seven have been counted in Fountains Abbey, and still smaller numbers in churches at Ashburnham, Chichester, Upton, Denford, East Harling, Bucklesham and Luppett. Ten have been found at Youghal, in Ireland. Archæologists who took the subject up ascertained that they have been also observed in Denmark and Sweden in very ancient buildings, and occasionally in France, Russia and Switzerland. Their use has been referred back to the old times of Augustus Cæsar, when Vitruvius wrote that the seats of theatres should be prepared with cavities into which brazen vases should be placed, arranged with certain harmonic intervals which he gives, by which means the sounds of voices of performers would be increased in clearness and harmony, and remarked that architects had made use of earthen vessels for this purpose with advantage. On the Continent these jars are sometimes found in the vaults of choirs or among the sleeper walls under the floors as well as in the walls" (*The Gentlemen's Magazine*).

Discoveries by Accident (Vol. vii, pp. 209, etc.).—The opaque gold brown glass *Aventurine* proclaims in its very name its claim to a place right here.

"Its preparation," says the "Century Dictionary," "was discovered at Murano, near Venice, by the accident of dropping a quantity of brass filings into a pot of melted glass."

CH. D.

BALTIMORE, MD.

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NOTES.

ADVERTISEMENT OR ADVERTISEMENT?

A query having been sent to this paper concerning the most general pronunciation of the word *advertisement*, the idea occurred to us to write, by way of a test, to the editors of all the leading papers and periodicals throughout the length and breadth of this country, asking them not how the word ought to be pronounced, but on what syllable they themselves were in the habit of placing the tonic accent.

One answered that he "never gave the subject a moment's thought;" another, that the word was "obsolete in the wild and woolly West," and only "occasionally" heard by him whenever he journeys "towards the ancient and effete East after 'Ads.'" Said a third: "We call it just

plain 'Ad.,' and let people who don't have to work for bread and butter quarrel over the correct pronunciation of the word entire."

A fourth humorously suggested that it ought to be *adver-teaze-ment*, because that is really the business that is *meant*; another, again, confessed that he sacrificed his conviction to conventionalism, "we believe in No. 2," he said, "but we use No. 1, not wishing to be noticeable or peculiar;" lastly, by way of illustrating man's proverbial faith in his own orthodoxy, two cards reached us, on the same day, which in addition to the printed reply we had prepared, bore respectively the emphatic statements: "*Advertisement is undoubtedly the pronunciation in common use,*" and "*Advertisement is really almost universal in the business offices of newspapers.*"

To each and all of our courteous correspondents, whose every moment we know to be so precious, we hereby tender our sincere thanks; nor do we entertain any doubt but our replies would have been even more numerous, but for the inopportune season of the year at which we chanced to issue our circular.

We present hereunder, in alphabetical order according to State, locality and name of paper, the answers with which we have been favored.

I. IN SUPPORT OF ADVERTISEMENT:

CALIFORNIA.

<i>San Francisco</i> . . .	Argonaut . . .	J. A. Hart.
" . . .	Daily Report . . .	
" . . .	Evening Bulletin . . .	W. C. Bartlett.
" . . .	Examiner . . .	W. R. Hearst.
" . . .	Morning Call . . .	S. F. Call Co.

COLORADO.

<i>Denver</i>	Times	W. E. Brownlee.
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CONNECTICUT.

<i>New Haven</i> . . .	News	R. B. Davenport.
<i>Stamford</i>	Advocate	T. W. Gillespie.

DISTRICT OF COLUMBIA.

<i>Washington</i> . . .	Army and Navy Register . . .	E. Hudson.
" . . .	Public Opinion	F. S. Presbrey.

DELAWARE.

<i>Wilmington</i> . . .	Evening Journal	A. C. Davis.
" . . .	Morning News	E. M. Hooper.

GEORGIA.

<i>Augusta</i>	Chronicle	
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ILLINOIS.

<i>Chicago</i>	Advance	Miss H. A. Farrand
"	America	S. Thompson.

<i>Chicago</i>	American Review	W. T. Stackpole.
"	Anchor and Shield	D. I. Lillard.
"	Chicago Herald	
"	Daily News	F. W. Reilly.
"	Inland Printer	A. H. McQuilkin.
"	Record of Christian Work	F. G. Ensign.
<i>Joliet</i>	Record	W. W. Stevens.
<i>Peoria</i>	Demokrat	B. Cremer.
<i>Rockford</i>	Golden Censer	O. R. Brouse.
"	Star	H. M. Johnson.

INDIANA.

<i>Evansville</i> . . .	Poor Souls' Advocate . . .	F. B. Lubbermann
<i>Indianapolis</i> . .	Jersey Bulletin	D. H. Jenkins.
"	Presbyterian Teacher . . .	C. F. Beach.
<i>South Bend</i> . . .	Tribune	A. B. Miller.

IOWA.

<i>Council Bluffs</i> .	Globe	R. J. Clancey.
<i>Davenport</i> . . .	Democrat	B. F. Tillinghast.
<i>Des Moines</i> . . .	Daily Capital	L. Young.
<i>Dubuque</i>	Telegraph	J. S. Murphy.
<i>Sioux City</i> . . .	Daily Times	E. H. Brown.
"	Western Farmer	W. S. Preston.

KANSAS.

<i>Hutchinson</i> . . .	News	R. M. Easley.
<i>Kansas City</i> . .	Chronicle	C. H. DeWolfe.
<i>Leavenworth</i> . .	Evening Republican . . .	B. F. Harper.
"	Post	E. Wernher.
<i>Marysville</i> . . .	Democrat	W. T. Ecks.
<i>Topeka</i>	Detective World	F. C. McPherson
"	Kansas Democrat	C. K. Holliday, Jr.
"	Kansas Telegraph	H. Von Langen.
"	Western School Journal . .	J. MacDonald.

KENTUCKY.

<i>Lexington</i> . . .	Hamilton Col. Monthly . .	J. Porter.
"	Leader	S. J. Roberts.
<i>Louisville</i> . . .	Commercial	F. W. Gregory.
"	Courier-Journal	H. Robertson.
"	Educational Courant . . .	R. H. Carothers.
"	Seminary Magazine	

LOUISIANA.

<i>New Orleans</i> . .	Daily City Items	J. W. Fairfax.
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MAINE.

<i>Augusta</i>	Daughters of America . .	N. J. Trott.
"	Fireside Visitor	P. O. Vickery.
"	Gospel Banner	I. J. Mead.
"	Kennebec Journal	C. B. Burleigh.
"	Sunshine	S. Lane.
<i>Farmington</i> . . .	School Days	
<i>Lewiston</i>	Journal	F. L. Dingley.
<i>Portland</i>	Evening Express	D. M. Holman.
"	Transcript	S. Y. Pickard.

MARYLAND.

<i>Baltimore</i>	Argus	W. H. Richardson
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MASSACHUSETTS.

<i>Boston</i>	Congregationalist	A. E. Dunning.
"	Education	W. A. Mowry.
"	Globe	C. C. Johnson.
"	Household Companion . .	E. H. Morse.
"	Journal	F. Foxcroft.
"	K. of H. Reporter	D. S. Biggs.
"	Latin School Register . .	E. W. Merrill.
"	Morning Star	C. A. Bickford.
"	Pilot	M. A. Toland.
"	Press and Printer	H. L. Inman.
"	R. A. Guide and Candidate .	A. Howell.
"	Republic	C. D. Rooney.
"	Telegraph	J. Schrifgiesser.
"	Times	D. S. Knowlton.
"	Transcript	E. H. Clement.
"	Woman's Journal	Lucy Stone;
"	"	H. B. Blackwell.
"	"	A. S. Blackwell.

<i>Charlestown</i> . . .	<i>Enterprise</i> . . .	
<i>Fall River</i> . . .	<i>Herald</i> . . .	M. Reagan.
<i>Holyoke</i> . . .	<i>Daily Democrat</i> . . .	P. J. Kennedy.
<i>Lawrence</i> . . .	<i>Sunday Telegram</i> . . .	W. G. Merrill.
<i>Lowell</i> . . .	<i>News</i> . . .	D. A. Sullivan.
<i>Lynn</i> . . .	<i>Bee</i> . . .	H. O. Moore.
" . . .	<i>Daily Item</i> . . .	C. H. Hastings.
<i>Newburyport</i> . . .	<i>Herald</i> . . .	B. A. Appleton.
<i>Newton</i> . . .	<i>Graphic</i> . . .	E. D. Baldwin.
<i>Salem</i> . . .	<i>Evening News</i> . . .	R. Damon.
<i>Springfield</i> . . .	<i>Homestead</i> . . .	Herbert Myrick.
" . . .	<i>New England Homestead</i> . . .	
<i>Worcester</i> . . .	<i>Spy</i> . . .	W. Lancaster.
" . . .	<i>Telegram</i> . . .	A. P. Cristy.

MICHIGAN.

<i>Battle Creek</i> . . .	<i>Journal</i> . . .	George Willard.
<i>Detroit</i> . . .	<i>Book Keeper</i> . . .	E. H. Beach.
" . . .	<i>Evening Sun</i> . . .	T. K. Hunt.
" . . .	<i>Medical Age</i> . . .	Dr. B. W. Palmer.
" . . .	<i>Sunday News</i> . . .	J. Grenell.
<i>Lansing</i> . . .	<i>Beacon</i> . . .	C. H. Beale.
" . . .	<i>School Moderator</i> . . .	H. R. Pattengill.

MINNESOTA.

<i>Minneapolis</i> . . .	<i>Housekeeper</i> . . .	Effie Merriman.
" . . .	<i>Illustrator</i> . . .	T. J. Morrow.
" . . .	<i>Progressive Age</i> . . .	W. R. Dobbyn.
<i>St. Paul</i> . . .	<i>Dispatch</i> . . .	Geo. Thompson.
" . . .	<i>National Reporter System</i> . . .	
" . . .	<i>Pioneer Press</i> . . .	T. Z. Cowles.
<i>Stillwater</i> . . .	<i>Gazette</i> . . .	Clewell & Easton.

MISSOURI.

<i>Carthage</i> . . .	<i>Democrat</i> . . .	C. Roach.
<i>St. Charles</i> . . .	<i>Daily News</i> . . .	J. C. Holmes.
<i>St. Louis</i> . . .	<i>Christian Advocate</i> . . .	M. B. Chapman.
" . . .	<i>Ford's Christian Repository</i> . . .	
" . . .	<i>and Home Circle</i> . . .	
" . . .	<i>Mid-Continent</i> . . .	D. M. Hazlett.
" . . .	<i>School and Home</i> . . .	W. L. Thomas.

NEBRASKA.

<i>Omaha</i> . . .	<i>Bee</i> . . .	J. B. Haynes.
" . . .	<i>Central West</i> . . .	{ W. J. Harsho.
" . . .	<i>Daily Democrat</i> . . .	{ W. R. Henderson.
" . . .	<i>Merchant's Criterion</i> . . .	J. E. Howard.
" . . .		J. J. Everingham.

NEW HAMPSHIRE.

<i>Manchester</i> . . .	<i>Advertiser</i> . . .	J. R. B. Kelley.
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NEW JERSEY.

<i>Jersey City</i> . . .	<i>News</i> . . .	J. Luby.
<i>Newark</i> . . .	<i>Daily Advertiser</i> . . .	{ H. J. Winsor.
<i>New Brunswick</i> . . .	<i>Fredonian</i> . . .	{ F. Evans, Jr.
" . . .	<i>Times</i> . . .	H. B. Tindell.
<i>Passaic</i> . . .	<i>Daily News</i> . . .	J. Carpenter.
<i>Trenton</i> . . .	<i>Times</i> . . .	D. W. Mahony.
<i>Vineland</i> . . .	<i>Evening Journal</i> . . .	A. Honeymann.
		B. F. Ladd.

NEW YORK.

<i>Albany</i> . . .	<i>Argus</i> . . .	The Argus Co.
" . . .	<i>Evening Journal</i> . . .	W. Barnes, Jr.
" . . .	<i>Press and Knickerbocker</i> . . .	M. Monahan.
<i>Binghamton</i> . . .	<i>Republican</i> . . .	C. M. Dickinson.
<i>Brooklyn</i> . . .	<i>Citizen</i> . . .	C. W. Fisk.
" . . .	<i>Daily Eagle</i> . . .	
" . . .	<i>Greenpoint Daily Star</i> . . .	G. H. Rowe.
" . . .	<i>Kings County Journal</i> . . .	M. J. McGrath.
" . . .	<i>Record of the C. B. L.</i> . . .	J. R. Kuhn.
<i>Buffalo</i> . . .	<i>Christian Advocate</i> . . .	S. McGerald.
" . . .	<i>Evening Times</i> . . .	N. E. Mack.
" . . .	<i>Express</i> . . .	G. E. Matthews.
<i>Glens Falls</i> . . .	<i>Times</i> . . .	A. B. Colvin.
<i>Ithaca</i> . . .	<i>Cornell Daily Sun</i> . . .	A. J. Baldwin.
" . . .	<i>" Magazine</i> . . .	E. B. Phillips.
" . . .	<i>Journal</i> . . .	Geo. E. Priest.
<i>Jamestown</i> . . .	<i>Journal</i> . . .	E. A. Bradshaw.

<i>New York City</i> . . .	<i>American Agriculturist</i> . . .	F. M. Hexamer.
" . . .	<i>Argosy</i> . . .	M. White, Jr.
" . . .	<i>Book Buyer</i> . . .	E. W. Morse.
" . . .	<i>Christian at Work</i> . . .	L. A. Maynard.
" . . .	<i>Christian Inquirer</i> . . .	R. T. Middleditch.
" . . .	<i>Christian Intelligencer</i> . . .	{ J. B. Drury.
" . . .		{ J. M. Ferris.
" . . .	<i>Christian Nation</i> . . .	J. W. Pritchard.
" . . .	<i>Critic</i> . . .	J. L. & J. B. Gilder.
" . . .	<i>Current Literature</i> . . .	F. M. Somers.
" . . .	<i>Evangelist</i> . . .	Editors.
" . . .	<i>Evening Telegram</i> . . .	N. Biddle.
" . . .	<i>Examiner</i> . . .	H. C. Vedder.
" . . .	<i>Gospel in all Lands</i> . . .	E. R. Smith.
" . . .	<i>Life</i> . . .	J. S. Metcalfe.
" . . .	<i>Morning Journal</i> . . .	T. B. Chrystal.
" . . .	<i>Nation</i> . . .	W. P. Garrison.
" . . .	<i>Railroad Topics</i> . . .	C. D. Galvin.
" . . .	<i>Rural New Yorker</i> . . .	E. S. Carman.
" . . .	<i>School Journal</i> . . .	A. M. Kellogg.
" . . .	<i>Street Railway News</i> . . .	E. V. Cavell.
" . . .	<i>Teacher</i> . . .	Editor.
" . . .	<i>Town Topics</i> . . .	C. S. Wayne.
<i>Rochester</i> . . .	<i>Educational Gazette</i> . . .	A. P. Chapin.
" . . .	<i>Union and Advertiser</i> . . .	E. Martin.
<i>Saratoga Springs</i> . . .	<i>Epoch</i> . . .	D. J. Seligman.
<i>Syracuse</i> . . .	<i>Courier</i> . . .	M. H. Northrup.
" . . .	<i>Express</i> . . .	S. Stedman.
" . . .	<i>School Bulletin</i> . . .	C. W. Bardeen.
" . . .	<i>Standard</i> . . .	C. R. Sherlock.
" . . .	<i>University Herald</i> . . .	H. Phillip.
<i>Troy</i> . . .	<i>Evening Standard</i> . . .	C. G. Sherman.
" . . .	<i>Polytechnic</i> . . .	Chas. E. Birch.
" . . .	<i>Telegram</i> . . .	W. C. Cozier.
<i>Utica</i> . . .	<i>Grand Army Journal</i> . . .	G. B. Fairhead.
<i>Watertown</i> . . .	<i>Times</i> . . .	H. Brockway.

NORTH DAKOTA.

<i>Grand Forks</i> . . .	<i>Plainealer</i> . . .	G. A. Atwood.
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OHIO.

<i>Akron</i> . . .	<i>Germania</i> . . .	C. Seybold.
<i>Cambridge</i> . . .	<i>Guernsey Times</i> . . .	D. D. Taylor.
<i>Cincinnati</i> . . .	<i>Am. Grange Bulletin</i> . . .	F. P. Wolcott.
" . . .	<i>Cincinnati Zeitung</i> . . .	J. Willig.
" . . .	<i>Medical News</i> . . .	Dr. J. A. Thacker.
" . . .	<i>Medical Journal</i> . . .	G. I. Cullen.
<i>Cleveland</i> . . .	<i>Leader</i> . . .	E. H. Perdue.
" . . .	<i>Star</i> . . .	I. Hoffman.
" . . .	<i>Sun and Voice</i> . . .	W. Haines.
<i>Columbus</i> . . .	<i>Ohio St. Journal</i> . . .	S. J. Flickinger.
" . . .	<i>Ohio Waisenfreund</i> . . .	Rev. J. Jessing.
<i>Dayton</i> . . .	<i>Times</i> . . .	J. C. Ely.
<i>Newark</i> . . .	<i>American</i> . . .	W. C. Lyon.
<i>Springfield</i> . . .	<i>Democrat</i> . . .	S. M. McMillen.
" . . .	<i>Farm and Fireside</i> . . .	T. J. Kirkpatrick.
" . . .	<i>Gazette</i> . . .	T. E. Harwood.
<i>Toledo</i> . . .	<i>Daily Commercial</i> . . .	Chas. Harrison.

OREGON.

<i>Albany</i> . . .	<i>Democrat</i> . . .	T. J. Stites.
<i>Portland</i> . . .	<i>Oregonian</i> . . .	

PENNSYLVANIA.

<i>Easton</i> . . .	<i>Sunday Call</i> . . .	J. P. Correll.
<i>Harrisburg</i> . . .	<i>Telegram</i> . . .	J. J. McLaurin.
<i>Lancaster</i> . . .	<i>Examiner</i> . . .	R. B. Risk.
<i>McKeesport</i> . . .	<i>News</i> . . .	J. L. Devenny.
<i>Philadelphia</i> . . .	<i>Abend Post</i> . . .	R. Friedlander.
" . . .	<i>Call</i> . . .	H. M. Sheldon.
" . . .	<i>Christian Recorder</i> . . .	D. J. Williams.
" . . .	<i>Home Queen</i> . . .	W. Butt.
" . . .	<i>Item</i> . . .	
" . . .	<i>Ladies' Home Journal</i> . . .	E. W. Bok.
" . . .	<i>Sunday Dispatch</i> . . .	W. Y. Leader.
<i>Pittsburgh</i> . . .	<i>Christian Advocate</i> . . .	C. W. Smith.
" . . .	<i>Press</i> . . .	G. Wardman.

RHODE ISLAND.

<i>Providence</i> . . .	<i>World</i> . . .	Editor.
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SOUTH CAROLINA.

Charleston . . . News and Courier . . . J. C. Hemphill.

TENNESSEE.

Knoxville . . . Evening Sentinel . . . J. T. Hearn.

Nashville . . . Sunday School Mag. . . J. L. Kirby.

" . . . Vanderbilt Observer . . . J. Strother.

TEXAS.

Austin . . . College Echo . . . B. S. Clarke.

Dallas . . . Daily Times Herald . . . C. Gilbert.

" . . . School Journal . . . J. E. Rodgers.

" . . . Southern Mercury . . . M. Park.

Fort Worth . . . Gazette . . . W. L. Malone.

Waco . . . The Day . . . A. R. McCollum.

VERMONT.

Montpelier . . . Argus and Patriot . . . H. Atkins.

VIRGINIA.

Richmond . . . Daily Dispatch . . . W. F. Drinkard.

WISCONSIN.

Beaver Dam . . . Ægis . . . J. C. Healy.

Milwaukee . . . Advance . . . R. Schilling.

" . . . Evening Wisconsin . . . E. W. Coleman.

" . . . Herald . . . E. W. Coleman.

" . . . Sentinel . . . E. W. Coleman.

Madison . . . Daily Democrat . . . C. M. Boyles.

Wausau . . . Teacher's Friend . . . C. M. Boyles.

(To be continued in our next issue.)

SHAKESPEARE IN ITALIAN AND IN GERMAN.

The translations of Shakespeare's sonnet xxiv, by Signor De Marchi and Otto Gilde-meister printed side by side, in *The Nation* of September 3, are highly interesting. For convenience sake, we append the original to them:

"Quando, inimico al mondo e alla fortuna,

Io piango, solo, il mio deserto stato,

E il muto cielo con voce importuna

Invoco, e fremo e maledico il fato;

E invidia ad altri sua verde speranza,

A quello la beltà, l'amico a questo,

All'uno il genio, all'altro la possanza,

E del mio meglio più scontento resto:

Avendo in tal pensier me stesso a sdegno,

A te penso—ed allor l'anima affranta,

Come l'allodoletta al primo segno

Dell'a lba, s'erger fino al cielo e canta,

Penso al tuo dolce amore e d'esser parmi

Ricco, che non vorrei nel re cangiarmi.

"Wenn ich, verachtet von Geschick und Welt,

Einsam mein ausgestossenes Los beklage,

Und schrei' umsonst zum tauben Himmelszelt,

Und schau' mich an und fluche meinem Tage,

Und wünsche, dass ich wie ein and'rer wäre,

So hoffnungsreich, so schön, befreundt so,

Und dieses Kunst und jenes Macht begehre,

Des eignen Köstlichsten am mind'sten froh:

Wenn so ich selbst mir fast verächtlich werde,

Da denk' ich dein, und dann steig' ich empor,

Der Morgenlerche gleich von dumpfer Erde,

Und singe Hymnen an des Himmels Thor:

Denn deiner Lieb' Andenken macht so reich,

Dass ich mein Los nicht tausch' um Kron' und

Reich.

"When in disgrace with fortune and men's eyes,
I all alone beweepe my outcast state
And trouble deaf heaven with my bootless cries
And look upon myself and curse my fate,
Wishing me like to one more rich in hope
Featured like him, like him with friends possessed,
Desiring this man's art and that man's scope,
With what I most enjoyed contented least;
Yet in these thoughts myself almost despising
Haply I think on thee, and then my state
Like to the lark at break of day arising
From sullen earth, sings hymns at heaven's gate;
For thy sweet love remembered such wealth brings
That then I scorn to change my state with kings."

SHAKESPEARE IN YANKEE DIALECT.

Of course, everybody knows that the author of this is our lamented Lowell; I am reminded of it by the "Spectator" in the *Philadelphia Press*:

"Neow is the winta uv eour discontent
Med glorious summa by this sun o' Yock,
An' all the cleouds that leowered upon eour heouse
In the deep buzzum o' the oshin buried;
Neow air eour breows beound 'ith victorious wreaths;
Eour breused arms hung up for monimunce;
Eour starn alarms changed to merry meetins,
Eour dreffle marches to delightful measures.
Grim-visaged war heth smeuthed his wrinkled front,
An' neow, instid o' mountin' barebid steeds
To fright the souls o' ferfle adversaries,
He capers nimly in a lady's chamber,
To the lascivious pleasin uv a loot."

CH. D.

QUERIES.

Anglo-German Query.—Can you help me, in this very week's issue of *AMERICAN NOTES AND QUERIES*, with some examples of the shape or shapes assumed by the German *pf* and *f* in English words? Books are very liberal of general principles, but equally chary of practical illustrations.

RUSTICUS.

[Of course, our correspondent does not labor, as many seem to have done, under the delusion that English evolved out of German just as directly as German unity sprang out of the French débâcle in 1870.

He will find that *pf* and *f* in German correspond (we use the word advisedly) to *p* in English. The following illustrations readily suggest themselves:

Schiff, schiffen, schiffer; offen, öffnen; Affe; scharf, Schärfe; gaffen; tief; Schlaf,

schlafen; reif, reifen; hoffen, Hoffnung; Saft; helfen, haufen; propfen; Pfeiler; schlüpfen, schlüpfzig; Pflanze, pflanzen; Tropfen; Kupfer; Pfand; Pfanne; Pfad; Pflaume; Apfel; Pfeffer and pfeffern supply, each, two striking examples in one word.—
ED. A. N. & Q.]

Sand Asses.—In Benezet's "Historical Account of Guinea," 1771, p. 12 of the Appendix, mention is made of the inhuman treatment in England of "our beasts, as post and hackney horses, sand asses, etc." The passage occurs in an extract from a tract by Granville Sharp. What are sand asses?
B. Z.

PHILADELPHIA.

Crappie.—Can anybody down the Lower Mississippi or the Ohio tell me if the old French folk ever used *Bac à lait* or *Vache à lait* as a variant of *Sac à lait*, which I know they did use for the *Crappie* fish?
ANGLER.

Translation Wanted.—Will AMERICAN NOTES AND QUERIES supply a translation for the following:

"Logo lhe não vi bom geito
Quando vo—lo dei por morto;
Porque torto matar torto,
Não me parecia direito,"

and thereby oblige

A CAMDEN FRIEND.

Hope or Ope in River Names.—Among English rivers I note the names of Kellop, Killhope, Wellop or Wellhope, Burdop, Wascrop, Cherlop, Perop, Treshope, Burnhope, Middlehope, Swinhope, Westernhope, Snowhope, Bollihope, Rookhope, Hideshope, Eggeshope, Stanhope, Hisehope, Thornhope, all in the western part of the county of Durham. What may this "hope" represent?
J. H. LAYMAN.

Petchary.—This is the name of a well-known West Indian bird, and it is generally believed (no doubt correctly) to represent in some way the bird's note. But I have lately come across the word in another sense entirely. On p. 112 of Anthony Benezet's work, "Some Historical Account

of Guinea" (Philadelphia, 1771), we are told that many slaves called Bruongs and *Petcharies* are brought down the Gambia river, coming from a vast distance inland; and that the two tribes do not speak the same language. In A. H. Kean's list of the African languages, I find no reference to the *Petcharies*. Can your readers give me any information about them?
B. Z.

PHILADELPHIA.

REPLIES.

The Guerriere (Vol vii, p. 140).—There is a fragment in "Tom Brown at Rugby" of a song which circulated at the weekly concerts of the boys, on the "Chesapeake and Shannon," which seems to be in some measure as that on the "Guerrière:"

"Brave Broke he waved his sword,
Crying, 'Now my lads aboard,
And we'll stop their playing Yankee doodle,
dandy, oh!'"

"Be to Her Faults a Little Blind," etc. (Vol. vii, p. 184), is from the "Padlock," by Isaac Bickerstaff, author of several theatrical pieces of considerable merit, as "Love in a Village." He is mentioned in Boswell as dining at "Bozzy's" lodgings in Old Bond street, 1769, with Johnson, Goldsmith, Reynolds, Garrick and Arthur Murphy. The collection called the British Drama contains the "Padlock" and "Love in a Village."

E. P.

Andrew Marvel and "When All Thy Mercies," etc. (Vol. vii, p. 221).—I have the answer to this query in an old *Phonetic Journal* of mine for March 12, 1887, which credits the particulars to the *Athenæum* for July 10, 1880. I send it to you *literatim* as a curiosity:

"In No. 453 of the *Spectator*, published on Saturday, August 9th, 1712, appeared a hymn in thirteen stanzas, which from that day to the present has always been attributed as an original composition to Addison himself, and wherever it has been printed in the various hymn-books of religious sects in England it has had his

name appended to it. There ar, however, a few wordz ov introduktion to the piece, az it appeared for the first time in the pajez ov the *Spectator*, which might hav led to a different konklusion: 'I hav alredy oblijed the Publik with some Piecez ov Divine Poetry which hav fallen into my Handz, and az they hav met with the Reseption which they dezerved, I shal from time to time kommuni-kate any Work ov the same Nature which haz not appeared in Print and may be ak-septabel to my Readerz.' Then followz the well-known hymn, beginning,

" 'When all thy Mersiz, O my God,
My rizing Soul surveyz;
Transported with the View, I'm lost
In Wonder, Love and Praiz.'

" Some time ago, however, having okasion to examin a manuskript volume ov politikal, relijus and satirikal piesez in proze and vers among the paperz ov John Ellis, Under-Sekre-tary ov State during the reign ov Queen Anne I kame on an orijinal letter, without date, addrest to John Ellis, and signd Richard Richmond, and the writer enklozez az hiz own kompozition the above hymn, and foundz thereon a plea for preferment in the Church. The letter runz az follows:

" 'For
The R^t Worshipfull
M^r Justice Ellis
In Pall Mall

" 'Most Honored S^r

" 'Your Piety And Prudence Your Charity and Candor Engrave Your Name for Posterity: As well as the Present Age to Admire Therein Appropriate this Most Excellent Hymn Suitable S^r to Your Excellent Virtues. And hope it may prove a Motive for Your Honors Christian Benevolence To the Author in Adversity To Comfort the Sorrows in Life. Shall be Thankfull to Heaven And Your Worships Most Gracious hand

" 'RICHARD RICHMOND.'

" The hymn iz heded 'A Divine Hymn, In Praising The Almighty Jehova For the Manifold Mercies And Blessings Wee have Received.' The author, Richard Richmond, seemz to hav been rektor ov the parish ov

Walton-on-the-Hill, co. Lancaster, from 1690 to 1720, and subsequently patron ov the same living. He also, so far az I kan make out, woz grandfather ov Richard Richmond, vikar ov Walton, who iz kuri-ously deskribed in Baine's 'History and Antiquites ov Lancashire' az Bishop ov 'Soda' in 1773. I suppoze that Ellis on the resete ov the hymn handed it over to Addison to make what use ov it he pleazed.

" EDWARD J. L. SCOTT."

I ought to say that this same *Phonetic Journal* had previously, in 1859, attributed the hymn to Marvel.

BOOKWORM.

NEW YORK.

Keltic Superlatives (Vol. vii, p. 9).—I am thankful to your fair correspondent for "breaking the ice" in this matter, as I have been dying to send you the following:

Not so very long ago, the present mayor of this city proclaimed *urbi et orbi* that "New York has the cleanest streets of any city in the United States."

I'll give this to Max Müller to beat in any language he chooses, Aryan or otherwise, and take my chance!

NEW YORKER.

Rattlesnake Belt (Vol. vii, p. 32).—In North America lizards disappear at 56° and all snakes disappear further north than 56°.

E. P.

Tone (Vol. vii, p. 221).—It seems evident that Gascoigne's "traitor *tone*," is Dryden's *tony*, a fool, cited in the "Century Dictionary" under TONY. Our word *simpleton* is perhaps equivalent to *simple tone*.

Sillyton also occurs. It may be, however, that *tone* is a worn-down form of *simpleton*. If so, it is a case of *ex pede Herculem* or of *ex ungue leonem*. That the two are somehow connected I feel confident. Further knowledge is required on the subject.

Chambers' "Book of Days" gives two rather old examples of *simple-tony*. Prior, as well as Dryden, makes use of the word *tony*. But Gascoigne's use of *tone*, apparently for *fool*, is far older than any use of

either *tony*, or *simple-tony*, or *simpleton*, or *sillyton*, of which I find any record. G.

Lame with Counterfeiting Lame (Vol. vii, p. 223, etc.).—*Lame*, in the second use of it here presented, may be considered an abstract noun. Phineas Fletcher, in "The Purple Island," speaking of earth and water, says that earth "with his dry the other's wet defies." *Dry* and *wet*, both adjectives, here stand for *dryness* and *wetness*. Milton's "religious," cited on p. 224, means *religiousness*. Malingering school-boys sometimes *play sick*—that is, they counterfeit sickness.

I may add, that I do not attempt to settle the parsing of the word *ex cathedra*. The view I here present is only one among several possible ones. PANAX.

NEW JERSEY.

Mottoes for Book Covers (Vol. vii, p. 127).—The following "possibilities" occur to me; will your correspondent accept any of them from a brother bookworm?

"Lecta retinere licet
Lectum reponere decet."

"Much harm is done by want of thought
That willful acts would ne'er have wrought."

"Soigne-moi bien, lecteur, tout t'y convie;
Meilleur ami tu n'auras de ta vie."

"Ach, armer Herr, wie zittert ihm das Herz
Dass ich ihm nimmer wiederkehren werde!"

"Lequel je plains? Ce n'est pas l'emprunteur;
Bien entendu, c'est ce pauvre prêteur!"

"Verheisst der Borger:
'Bald wiederbring' ich es dahin.'
Beseuft der Leiher:
'Du liebes Büchlein, hin ist hin.'"

"One book he swore he never more would lend.
Twere well he'd kept his word; what say you,
friend?"

A. E.

Super Grammaticam (Vol. vii, p. 92).—The "Christian Cæsar" was Sigismund of Luxemburg, King of the Romans, who opened the Council of Constance (1414) with a speech, "Right Reverend Father in God, date operam ut illa nefanda schisma eradicetur" ("Go to work to root out this wicked schism or heresy," which was that of

Huss and Jerome of Prague.) To this a Cardinal said, "Domine, schisma est neutrius generis." Sigismund loftily replied, "I am King of the Romans and above grammar," ("Ego sum Rex Romanorum et super grammaticam.") This high-handed speech so delights Carlyle that he always calls the Emperor, "Sigismund Super grammaticam." Sigismund voted for himself in the Diet which elected him, saying "he knew nobody, whose good qualities he was as well acquainted with as his own."

E. P.

COMMUNICATIONS.

Alliterative Poetry (Vol. vii, p. 166).—One of the strangest specimens of Mediæval Latin alliteration I remember reading, is once more brought before my eyes in *The Seven Great Hymns of the Mediæval Church*.*

It is the three thousand-line satire "*De Contemptu Mundi*" written about 1145, by the Cluni monk Bernard de Morlas. Each line consists of three parts between which no caesura is admissible, two of these parts rhyme with each other, while the lines themselves are in couplets of double rhyme. Here follows a sample:

"Hora novissima, || tempora pessima || sunt, vigilemus.
Ecce minaciter || imminet arbiter || ille supremus.
Imminet imminet || et mala terminet || aequa coronet,
Recta remuneret, || auxia liberet, || aethera donet,
Auferat aspera || duraque pondera || mentes onustæ
Sobria muniat, || improba puniat, || utraque juste."

Which is quaintly translated in the work referred to.

"Hours of the latest! Times of the basest! Our vigil
before us
Judgment eternal of Being Supernal now hanging o'er
us!
Evil to terminate, equity vindicate, cometh the Kingly;
Righteousness seeing, anxious hearts freeing, crowning
each singly,
Bearing life's weariness, tasting life's bitterness, life as
it must be,
Th' righteous retaining, sinners arraigning, judging all
justly."

A. ESTOCLET.

PHILADELPHIA, PA.

*New York, A. D. F. Randolph & Co.

Boyhood Days of Noted Men.—

In the course of an interview which Cardinal Manning had lately to endure at the hands of a *Strand Magazine* reporter, the old prelate referred to his boyhood days as follows: "Well, if you want me to talk nonsense, I will say that it is a long way back to remember, for I am eighty-three, but I spent my childhood at Totteridge. As a boy at Coombe Bank, Christopher Wordsworth, late Bishop of Lincoln, and Charles Wordsworth, Bishop of St. Andrews, were my playfellows. I frankly admit that I was very mischievous. The two Wordsworths and I conceived the wicked intention of robbing the vinery. The door was always kept locked, and there was nothing for it but to enter through the roof. There was a dinner-party that day, *and there were no grapes*. This is probably the only case on record where three future bishops were guilty of larceny. Were we punished? No, we were discreet. We gave ourselves up, and were forgiven.

"I was always fond of riding, shooting, boating and cricketing. I well remember that with the first shot from my gun I killed a hare. That shot was nearly the means of preventing me from ever becoming eighty-three. My father's gamekeeper was with me at the time, and he was a very tall, heavy fellow, with a tremendous hand. When he saw the hare fall, he brought that same huge hand down on my back with all his might, and a hearty 'Well done, Master Henry!' His enthusiasm nearly knocked me out of the world. My shooting inclinations, however, once nearly ruined the family coach—in those days, you know, we used to have great, cumbersome, uncomfortable vehicles. I had a battery of cannons and my first target was the coachhouse door. One of these formidable weapons carried a fairly weighty bullet. Well, I hit the door—the bullet went clean through, and nearly smashed the panel of the coach.

The Lord's Prayer Chiseled on a Rock.—If the *Star*, this city, is correctly informed, two men are now hard at work cutting the Lord's Prayer in letters an inch deep and six inches high on the face of a big rock on the Bristol road. They are

hired by Dr. Green, of Buffalo, who pays them \$45 for the job.

The rock is as big as a house, and stands at a bend in the road, which here takes a sharp turn and goes up a steep hill. It is about the hardest place in Vermont for a team, and in the season when teaming is liveliest there is more cussing there every day than anywhere else in Vermont. Whereby hangs the tale.

PHILADELPHIAN READER.

Bluster.—In "The Wars and Causes of Them, Between England and France" (1697) (by D. J., revised by R. C., Esq.), we are told that King James I "was nothing but a *bluster* of words." *Bluster* in the sense of *blusterer* is not found in Murray's "New English Dictionary." G.

Devil in Place Names (Vol. vii, pp. 54, etc.).—In my young days in Connecticut there was, and there may be still, a *Devil's Den* near the centre of Sterling and a well-known *Satan's Kingdom* in New Hartford.

Of the latter my poor old New England *Gazetteer* for 1839 tells the following:

"In the eastern part of this town there is a rough and mountainous district, formerly designated *Satan's Kingdom*; and the few inhabitants who lived here were, in a measure, shut out from the rest of mankind. An inhabitant of the town invited one of his neighbors, who lived within the limits of this district, to go and hear Mr. Marsh, the first minister who was settled in the town. He was prevailed upon to go to church in the forenoon. In the course of his prayer, Mr. Marsh, among other things, prayed that *Satan's kingdom might be destroyed*. It appears that the inhabitant of this district took the expression in a literal and tangible sense, having probably never heard the expression used but in reference to the district wherein he resided. Being asked to go to meeting in the afternoon, he refused, stating that Mr. Marsh had insulted him; 'for blast him,' said he, 'when he prayed for the destruction of Satan's Kingdom, he very well knew all my interests lay there.'"

SEPTUAGENARIAN.

How the Ancients Swore.—"In ancient times it was considered essential to the validity of an oath that the witness should hold something in his hand, or place it upon some object of great sanctity. With the Jews it was the book of the law, which, no doubt, led to the use of the Bible in Christian courts of justice. The Bedouin Arabs have, from the most remote period, used various forms of adjuration. One of these was 'By the temple;' another, still in use, is as follows: The person taking the oath takes hold of the middle pole of the tent and swears by the 'life' of the tent and its owner. Mohammed swore by the 'setting of the stars,' a most poetical oath, though hardly so magnificent as the oft-quoted adjuration of William the Conqueror, who swore 'By the splendor of God'" (*St. Louis Republic*).

The Early Dawn of English Journalism.—"By the middle of the seventeenth century, out of London there was not a single newspaper, and even in London there were not many. They sprang up everywhere during the Civil Wars and the Commonwealth, but very few of them survived the Restoration. You could not publish a newspaper at all without the permission of the Star Chamber, and the Star Chamber was chary of granting permission. The Licensing Act expired in 1679, and the instant this expired the printers tried to make use of the freedom which they thought belonged to them as part of their birthright. The result was a blank disappointment. 'Any person,' as Macaulay says, in his History, 'might print, at his own risk, a history, a sermon, or a poem, without the previous approbation of any officer; but the judges were unanimously of opinion that this liberty did not extend to gazettes, and that, by the common law of England, no man, not authorized by the Crown, had a right to publish political news. While the Whig party was still formidable, the Government thought it expedient occasionally to connive at the open violation of this rule. During the great battle of the Exclusion Bill, many newspapers were suffered to appear—the *Protestant Intelligence*, the *Current Intelligence*, the *Domestic Intelligence*,

the *True News*, the *London Mercury*. None of these were published oftener than twice a week. None exceeded in size a single small leaf. The quantity of matter which one contained in a year was not more than is often found in two numbers of the *Times*. After the defeat of the Whigs, it was no longer necessary for the king to be sparing in the use of that which all his judges had pronounced to be his undoubted prerogative. At the close of his reign no newspaper was suffered to appear without his allowance, and his allowance was given exclusively to the *London Gazette*. The *London Gazette* came out only on Mondays and Thursdays. The contents generally were a royal proclamation, two or three Tory addresses, notices of two or three promotions, an account of a skirmish between the imperial troops and the Janissaries on the Danube, a description of a highwayman, an announcement of a grand cock-fight between two persons of honor, and an advertisement offering a reward for a strayed dog. The whole made up two pages of moderate size. Whatever was communicated respecting matters of the highest moment was communicated in the most meagre and formal style. Sometimes, indeed, when the Government was disposed to gratify the public curiosity respecting an important transaction, a broadside was put forth, giving fuller details than could be found in the *Gazette*; but neither the *Gazette* nor any supplementary broadside printed by authority ever contained any intelligence which it did not suit the purposes of the Court to publish. The most important parliamentary debates, the most interesting events in our history, were passed over in profound silence,' and it was only through the news-writers that people out of London heard even of the trial and acquittal of the seven bishops.

"It is difficult, however, even with bit and bridle, to curb the spirit of a free people, and the Government, finding it impossible to put down newspapers altogether, thought it best, if newspapers must be published, to place them in the hands of men whom they *could trust*; and this explains the appearance in 1663 of the first newspaper that was worthy to be called a newspaper. I mean, of course, the *Intelligencer*.

"The editor of the *Intelligencer* was Sir Roger L'Estrange" (C. Pebody's "English Journalism").

Remarkable Fecundity (Vol. vii, p. 189). — The father of the Duchesse d'Étampes, the celebrated favorite of Francis I of France, Guillaume de Pisselieu Seigneur d'Heilly, had thirty children by three wives. Benjamin Franklin was the fifteenth of seventeen children. Dianora Frescobaldi, an Italian lady of the sixteenth century, was the mother of fifty-two children. The inscription on her famous portrait by Brougino in the San Donato collection, says she never had less than three children at a birth and there is a tradition in the Frescobaldi family that she once had *six*. Brand, in his history of Newcastle, mentions as a well-attested fact that a weaver in Scotland had by one wife sixty-two children, all of whom lived to be baptized, and in Aberconway Church may still be seen a monument to the memory of Nicholas Hooker, who was himself a forty-first child and the father of twenty-seven by one wife. E. P.

America's Oldest Masonic Lodge. — "The Pennsylvania *Gazette* of December 8, 1730, contains the earliest printed notice of Free and Accepted Masons in America. In November, 1754, Mr. Henry Bell, at that time residing in Lancaster, Pa., wrote to Dr. Thomas Cadwallader, of Philadelphia, as follows: 'As you well know, I was one of the originators of the first Masonic lodge in Philadelphia. A party of us used to meet at the Tun tavern, in Water street, and opened a lodge there. Once in the fall of 1730, we formed a design of obtaining a charter for a regular lodge, and made application to the Grand Lodge of England for one, but before receiving it we heard that Daniel Coxe, of New Jersey, had been appointed by that grand lodge as provincial grand master of New York, New Jersey and Pennsylvania. We therefore made application to him and our request was granted.'

"When Benjamin Franklin succeeded Humphrey Murray, in 1733, as worshipful master, he was the editor and printer of the Pennsylvania *Gazette*, and the following announcement appeared in the columns of

his own newspaper: 'Philadelphia, June 27, 1734.—Monday last a grand lodge of the Ancient and Honorable Society of Free and Accepted Masons was held at the Tun tavern, on Water street, when Benjamin Franklin, being elected grand master for the year ensuing, appointed John Capp to be his deputy, and James Hamilton, Esq., and Thomas Hopkinson Gent were chosen wardens. After which a very elegant entertainment was provided, and the proprietor, Thomas Penn, the governor and several other persons of distinction honored the society with their presence.' This paragraph was reprinted in several of the London papers at that time" (*Philadelphia Press*).

A Historic Spot Marked.—The Pennsylvania Society of the Sons of the Revolution have erected on the Chestnut Hill turnpike, near Fort Washington, a granite shaft bearing the following inscription:

"About 700 feet south of this stone is an American redoubt and the site of Howe's threatened attack December 6, 1777. From here Washington's army marched to Valley Forge. Erected in 1891 by the Pennsylvania Society of Sons of the Revolution."

The old fort which Washington occupied with his troops while the British held Philadelphia, is even now plainly visible on the summit of the hill.

The Scientist's First Chapter of Genesis (Vol. vii, p. 104).—J. Church's note at the above entry reminds me of the enclosed which I saw vaguely credited to "an Ohio poet" in some English book, some ten years ago:

"O sing a song of phosphates,
Fibrine in a line,
Four-and-twenty follicles
In the van of time.

"When the phosphorescence
Evolved brain,
Superstition ended
Man began to reign."

The identity of that "Ohio poet" has been a puzzle to me ever since.

D. WILLIAMS.

Epithets of Noted People (Vol. vii, pp. 177, etc.). — "Salmon P. Chase was commonly called 'Old Greenbacks' during the war, when he was Secretary of the Treasury, because he established our present system of national currency. Daniel W. Voorhees, the noted United States Senator, is often called 'The Tall Sycamore of the Wabash,' because his tall figure and long limbs are strongly characteristic of the tall sycamore tree, which is common to his home on the Wabash. James G. Blaine is admirably called 'The Plumed Knight.' Colonel Ingersoll gave him the name in his great speech in the Republican convention of 1876. Samuel J. Tilden, because of his talents, was styled 'The Sage of Graystone.' William B. Allison, the noted United States Senator, was in his school-days called 'Big Eyed Bill.' Among the noted American authors are John G. Whittier, known as 'The Bachelor Poet.' John G. Saxe, sometimes styled 'The American Hood,' because his productions resemble those of the great poet, Hood. Walt Whitman is known as 'The Good Gray Poet,' and the name is indeed very appropriate (*Harrisburg Call*).

First Mail Stage in the United States.—Your note about the "First Horse Car" calls back to my mind a thing we were very proud of in New England, long ago; and I can quote the same authority in this matter as I did for the "Devil in place names" in this same number:

"Levi Pease, the father of mail stages in this country, was a native of Shrewsbury, Mass. He died there in 1824, aged 86. Mr. Pease was a man of great enterprise; he projected the first turnpike road in New England, and to his zeal and sacrifices the public is more indebted than to any other man for its excellent mail establishment. At the time Mr. Pease started his first line of mail stages between Boston and New York, in 1784, the mail between those places passed only once a fortnight, on horseback, in a pair of saddlebags."

SEPTUAGENARIAN.

Numerical Recurrences (Vol. vii, p. 226).—An analysis of the various entries under "Seven" in "Brewer's Handbook"

will show that there are, or used to be, seven bodies in alchemy, seven champions of Christendom, seven hills in ancient Rome, seven mortal sins, five remarkable events in Rienzi's career connected with the figure 7 (*mirabile dictu!*), seven senses according to *Ecclesiasticus*, seven "sisters" in York Cathedral and seven "sisters" on Flodden plain, seven sleepers and a dog (although Al Seyid of Najran asserts there were but "three with their dog"), seven towers in Constantinople, seven virtues, seven wise masters, seven wise men, seven wonders of Wales, seven wonders of the Peak in Derbyshire, seven wonders of the world, a seven years' war, seven Grecian heroes who marched against Thebes, and, in the midst of all this, two recurrences of 7 in connection with the sufferings of Christ which common decency would forbid mixing up with such rubbish anywhere but in an alphabetically arranged dictionary.

Under Three we find over thirty general entries and quite as many particular ones, including "three per cents" and "the three tailors of Tooley street."

Does any one really believe in the existence of any mystic meaning attached to the repetition of any figure in the records of passing or past events? B. H.

Making Wills.—There are various ways of making wills.

Lord Clyde, the celebrated English general, wrote his at his club on a sheet of note-paper in half a dozen lines and it was duly proved.

A certain hostler, in articulo mortis, crawled to the corn-chest, raised the lid, scrawled his parting injunction on it with a piece of chalk, got a post-boy and stableman to witness his signature, and the box-lid being taken off its hinges, was accepted as a valid instrument.

An eminent English Queen's Counsel made his last testament in these words: "Everything to my brother, Tom," and being duly attested the document was found sufficient.

On the other hand it was remarked of the great artist, J. M. W. Turner, that he could draw everything but a will; for, wishing to leave \$500,000, to found an asylum for de-

cayed oil painters, his intention was defeated, owing to defects in the witnessing.

To this example may be added that of Samuel J. Tilden, the great lawyer, whose will has been broken and declared imperfect. E. P.

Chinese Superstitions. — *Telegraph Wires Underground in China.* — “ ‘A superstitious reverence for the dead, accomplished years ago in China something that regard for the comfort and safety of the living, even when aided by judicial mandates and radical municipal methods, have been only partially able to accomplish in this country,’ said a telegraph lineman who was in the employ of the company that established the first telegraph line in China.

“ ‘The telegraph wires are placed underground there, and if the company had not so disposed of them there would have been no telegraph wires in China to this day. Dead ancestors are held in peculiar reverence in that curious country, and the casting of a shadow upon the grave of an ancestor is looked upon by the Chinese as an insult not to be borne, and it is always resented with impetuous rage. Now there are no cemeteries or general burying grounds in China, but every family’s ancestors, particularly in the rural districts, are buried on the family premises. Consequently, every yard or garden is a receptacle of ancestral remains, and as China is thickly populated, the revered bones of dead and gone Mongolian progenitors may be found resting beneath every few rods of earth. When the telegraph company went to work to put up the poles on which to hang its wires, the workmen were embarrassed every little while by wrathful Chinamen, who would rush angrily upon certain poles and chop them to the ground, and warn the workmen, with much furious chatter, that they would put them up again at their peril. The cause of this interference was unknown to the workmen, who were at last forced to discontinue the work, and explanation was demanded by the authorities. Then it was learned that the poles that were cut down had cast a shadow sometime during the day on the graves of revered ancestors of Chinamen, and the insult could be wiped out

in no other way but by summarily removing the poles. It was found that the superstition was too sacred a one among the Chinese to be overcome by persuasion or bribery, and at last the telegraph company, as a matter of economy and self-protection, laid their wires beneath the surface, where they have been ever since’ ” (*New York Sun*).

Last Levee of Charles V. — In 1871, Sagasta, the Minister of State of the then Government of Spain, invited the diplomatic body to accompany him to the Escorial, where, after viewing the wonders of that combined palace, convent and tomb, the coffin of the mighty Charles was opened for their inspection. There was a scaffold in front of the niche appropriated to the great Austrian, with ascending stairs, and the heavy coffin lid was slid back on beams, disclosing the mortal shell of Charles Quint. The clothes had mouldered away and some priestly tinsel had been thrown over the mummy to hide its dry, brown nudity. The chest was bare, massive and drum-tight, giving a hollow sound when tapped and still measured thirty-six inches after the waste of centuries (he died 1558). The head was thrown back a little and the forehead bound with a gold cloth. There were no eyes, only a pair of plastered-up pits. There was no nose, only a high bony ridge, looking down into a brainless hollow. The mouth was merely a distorted three-cornered hole and the incisors had fallen down the yawning throat. But the chin was there as in life, thin and aggressive, with an unwholesome brown stubble that yet looked wonderfully like the Titian in the Museo. The gay party went up to see, and came down rather silent and thoughtful. Charles II of Spain, the last of the house of Austria who reigned in Spain, in a half-crazy freak (for he was almost an idiot), ordered the sarcophagi of his royal ancestors to be opened and gazed upon the mouldering relics of humanity. The coffin of his first wife, Marie Louise of Orleans, though she had died ten years before, showed her beauty almost unchanged. He burst into tears at the sight and cried out, “Mireyna, I shall soon rejoin you,” nor did he fail to keep his word. E. P.

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Utica Observer

PENNSYLVANIA.

Beaver Falls . . Evening Journal L. L. Carson.

VIRGINIA.

Portsmouth . . Daily Progress J. H. Wilcox.

II. IN SUPPORT OF ADVERTISEMENT

CALIFORNIA.

San Francisco . . Morning E. C. Stock.

DELAWARE.

Wilmington . . Sunday Morning Star . . . J. B. Bell.

DISTRICT OF COLUMBIA.

Washington . . .	Evening Star . . .	C. S. Noyes.
" . . .	Kate Field's Washington . . .	Kate Field.
" . . .	National Tribune . . .	John W. Elroy.

GEORGIA.

Atlanta . . .	Constitution . . .	J. H. Estill.
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ILLINOIS.

Bloomington . . .	Bulletin . . .	T. A. Braley.
Chicago . . .	Arkansaw Traveler . . .	Ed. R. Pritchard.
" . . .	Christian Oracle . . .	F. M. Kirkham.
" . . .	Illinois State Register . . .	H. W. Clendenin.
" . . .	Lincoln Pk. Church Monthly . . .	A. V. Young.
" . . .	Manford's Magazine . . .	Rev. T. H. Tabor.
" . . .	Medical Times . . .	Dr. F. Ellingwood.
" . . .	Times . . .	Joseph L. Dunlop.
" . . .	Western World . . .	
Mattoon . . .	Gazette . . .	C. G. Peck.
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Evansville . . .	Demokrat . . .	F. Lauenstein.
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Huntington . . .	Daily Herald . . .	T. Butler.
Indianapolis . . .	Journal . . .	H. S. New.
" . . .	Methodist . . .	H. Stackhouse.
" . . .	Sentinel . . .	S. E. Morss.
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Muncie . . .	News . . .	C. F. W. Neely.
Richmond . . .	Evening Item . . .	Johnson & Crowder.
" . . .	Telegram . . .	W. W. Roberts.
Terre Haute . . .	Gazette . . .	W. C. Ball & Co.

IOWA.

Cedar Rapids . . .	Railway Conductor . . .	W. P. Daniels.
Clinton . . .	Educational Journal . . .	R. W. Fisher.
Davenport . . .	Times . . .	C. N. Wilson.
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Grinnell . . .	Herald . . .	S. A. Cravath.
Iowa City . . .	Republican . . .	H. S. Fairall.
Keokuk . . .	Central School Journal . . .	O. S. Weyer.
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Marshalltown . . .	Times Republican . . .	S. W. Merriman.
Ottumwa . . .	Courier . . .	A. W. Lee.

KANSAS.

Atchison . . .	Champion . . .	L. C. Challiss.
" . . .	Daily Patriot . . .	H. B. Horn.
Lawrence . . .	Journal . . .	J. W. Stailey.
McPherson . . .	Daily Republican . . .	S. G. Mead.
" . . .	People's Advocate . . .	Colby and Caldwell.
Ottawa . . .	Daily Republican . . .	C. Wilkinson.
Topeka . . .	Capital . . .	J. K. Hudson.
" . . .	Kansas Farmer . . .	D. C. Ellis.
Wichita . . .	Eagle . . .	R. & M. Murdock.

KENTUCKY.

Bowling Green . . .	Daily Times . . .	J. B. Gaines.
Frankfort . . .	Evening Journal . . .	M. O'Connor.
Hopkinsville . . .	Daily Ky. New Era . . .	J. R. Wood.
Lexington . . .	Ky. Stock Farm . . .	
Owensboro . . .	Inquirer . . .	C. C. Givens.

LOUISIANA.

New Orleans . . .	Young Collegian . . .	
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MAINE.

Augusta . . .	Happy Hours . . .	J. F. Hill.
" . . .	Hearth and Home . . .	W. D. Stinson.
" . . .	The New Age . . .	H. M. Plaisted.
Bar Harbor . . .	Me. Coast Cottager . . .	J. Wood.
Lewiston . . .	National Advocate . . .	D. W. Smith.
Portland . . .	Advertiser . . .	G. S. Rowell.
" . . .	Daily East. Argus . . .	E. S. Osgood.
" . . .	Hallitt's Amer. Farmer . . .	
" . . .	People's Illus. Journal . . .	George Stinson.

MARYLAND.

Baltimore . . .	Daily News . . .	W. E. McCann.
" . . .	Every Saturday . . .	T. J. Wentworth.
" . . .	Methodist . . .	W. M. Frysinger.
Hagerstown . . .	Daily News . . .	

MASSACHUSETTS.

Boston . . .	Advertiser and Record . . .	H. Underwood.
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" . . .	Am. Teacher . . .	W. E. Sheldon.
" . . .	Beacon . . .	C. A. Page.
" . . .	Commercial Reporter . . .	J. C. McCready.
" . . .	Green Bag . . .	Horace W. Fuller.
" . . .	Herald . . .	E. H. Woods.
" . . .	Journal of Education . . .	A. E. Winship.
" . . .	Living Age . . .	
" . . .	The Golden Rule . . .	
" . . .	Writer . . .	W. H. Hills.
" . . .	Yankee Blade . . .	S. W. Fort.
	One card unsigned; postmark illegible.	
Fitchburg . . .	Evening Mail . . .	J. H. Mann.
Holyoke . . .	Transcript . . .	W. G. Dwight.
Lawrence . . .	American . . .	Geo. S. Merrill.
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Worcester . . .	Gazette . . .	C. H. Doe.

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Grand Rapids . . .	Daily Eagle . . .	T. M. Carpenter.
" . . .	Democrat . . .	M. A. Aldrich.
" . . .	Michigan Tradesman . . .	E. A. Stowe.
Port Huron . . .	Times . . .	A. L. Sherman.
Saginaw . . .	Courier Herald . . .	E. B. Cowles.
" . . .	Post . . .	F. and C. Reitter.

MINNESOTA.

Duluth . . .	Herald . . .	D. E. Woodbridge.
Minneapolis . . .	Master Mason . . .	L. D. Boynton.
" . . .	The North . . .	L. Jaeger.
" . . .	Tribune . . .	C. A. Williams.
St. Paul . . .	Northwest Magazine . . .	E. V. Smalley.
Winona . . .	Herald . . .	B. A. Dunn.

MISSOURI.

Bethany . . .	Harrison Co. Demokrat . . .	J. H. Cover.
Hannibal . . .	Courier . . .	E. Rodenik.
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" . . .	Medical Index . . .	Dr. E. Lamphear.
" . . .	Penny Press . . .	W. A. Mellon.
" . . .	Times . . .	J. A. Graham.
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" . . .	Gazette . . .	T. J. Wolfley.
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" . . .	Globe Democrat . . .	J. B. McCullagh.
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" . . .	Presbyterian . . .	R. P. Farris.
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MONTANA.

Helena . . .	Herald . . .	R. E. Fisk.
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NEBRASKA.

Beatrice . . .	Democrat . . .	G. P. Marvin.
" . . .	Woman's Tribune . . .	Clara B. Colly.
Grand Island . . .	Independent . . .	Fred Hedde.
Omaha . . .	Midland . . .	E. B. Graham.
" . . .	Republican . . .	C. E. Fields.

NEW HAMPSHIRE.

Manchester . . .	Union . . .	E. J. Burnham.
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NEW JERSEY.

<i>Newark</i>	Evening News	W. H. Howells.
"	Journal	J. J. Leidy.
"	Sunday Call	W. T. Hunt.
<i>New Brunswick</i>	Daily Home News	H. Boyd.
<i>Princeton</i>	Mercer Co. Christ Worker	F. W. Rochelle.
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NEW YORK.

<i>Albany</i>	Sunday Telegram	G. Wilcoxon.
<i>Auburn</i>	Daily Advertiser	Knapp, Peck & Co
<i>Binghamton</i>	Democrat	Lawyer Bros.
<i>Brooklyn</i>	Times	W. M. Wood.
<i>Buffalo</i>	Mercantile Review	C. H. Webster.
"	Queries Magazine	Ch. A. Wenborne.
"	Tidings	J. A. McCann.
<i>Cohoes</i>	Daily News	W. K. Mansfield.
<i>Elmira</i>	Evening Star	S. Copeland.
<i>Glens Falls</i>	Star	J. C. Mahoney.
<i>Hornellsville</i>	Evening Tribune	W. H. Greenhow.
"	Times	R. M. Tuttle.
<i>Jamestown</i>	Chautauqua Democrat	A. B. Fletcher.
<i>Lockport</i>	Journal	J. A. Ward and W. A. Cobb.
<i>New York City</i>	American Sentinel	C. P. Bollman.
"	Army and Navy Journal	W. C. Church.
"	Catholic Truth	J. Delaney.
"	Church Review	Rev. Dr. H. M. Baum.
"	Cosmopolitan Magazine	E. W. Spaulding.
"	Home and Country	{ G. B. Low. Annie Wittenmyer
"	Judge	I. W. Gregory.
"	Ladies' World	S. H. Moore.
"	New Era	Chas. Constantine
"	New York	H. Lockwood & Co
"	Our Country Home	G. Knapp.
"	Plain Talk	G. H. Richmond.
"	Press	C. Lake.
"	Printers' Ink	J. I. Romer.
"	Recorder	G. W. Turner.
"	School	H. S. Fuller.
"	Staats Zeitung	P. Loeser.
"	Student's Journal	A. J. Graham.
"	Texas Siftings	E. D. Collins.
"	Voice	E. J. Wheeler.
"	World	G. C. Egglestin.
<i>Poughkeepsie</i>	Daily Eagle	Platt and Platt.
<i>Rochester</i>	Evening Times	H. H. Cole.
"	Union and Advertiser	E. S. Martin.*
<i>Syracuse</i>	Yale Lit. Magazine	R. B. Smith.
<i>Troy</i>	Daily Press	H. McMillen.
<i>Utica</i>	Press	O. A. Meyer.

NORTH CAROLINA.

<i>Raleigh</i>	Biblical Recorder	C. T. Bailey.
"	Evening Visitor	T. C. Williams.
"	State Chronicle	

NORTH DAKOTA.

<i>Fargo</i>	Daily Argus	A. W. Edwards.
"	Republican	J. Jordan.
<i>Grand Forks</i>	Herald	Geo. B. Winship.

OHIO.

<i>Akron</i>	Beacon	E. E. Paine.
<i>Canton</i>	News-Democrat	I. R. Sherwood.
<i>Chillicothe</i>	Daily News	R. Putnam.
<i>Cincinnati</i>	Christian Leader	J. F. Rowe.
"	Freie Presse	M. Burgheim.
"	Herald and Presbyter	Monfort & Co.
"	Hotel Journal	J. H. Lockwood.
<i>Cleveland</i>	Ohio Farmer	M. J. Lawrence.
"	Plain Dealer	G. Prescott.
<i>Columbus</i>	Bundle of Sticks	Ch. H. Lyman.
"	Evening Post	Ch. Davis.
<i>Dayton</i>	Farmer's Home	B. W. Lair.
"	Herald	Ed. B. Grimes.
"	Our Bible Teacher	L. O. Miller.
<i>East Liverpool</i>	Crisis	J. C. Diedrick.

* Erroneously inserted in preceding list.

<i>Newark</i>	Advocate	J. H. Newton.
<i>Sandusky</i>	Evening Journal	C. C. Bittner.
"	Register	J. F. Mack.
<i>Toledo</i>	Blade	S. S. Knabenshue.

OREGON.

<i>Albany</i>	Herald	S. S. Train.
<i>Portland</i>	Rural Spirit	W. W. Baker.

PENNSYLVANIA.

<i>Allegheny</i>	News	L. A. Steinhauser.
<i>Allentown</i>	Chronicle and News	F. H. Sherer.
"	Daily City Item	C. Kuntz.
<i>Altoona</i>	Morning Tribune	W. H. Schwartz.
<i>Beaver</i>	Argus and Radical	Smith Curtis.
<i>Beaver Falls</i>	Tribune	J. H. Telford.
<i>Easton</i>	Argus	O. L. Fehr.
<i>Harrisburg</i>	Morning Call	S. C. Miller.
<i>Lancaster</i>	Intelligencer	
<i>McKeesport</i>	Times	W. S. Abbott.
<i>Philadelphia</i>	Book News	M. M. Gillam.
"	Inquirer	J. M. Rogers.
"	Record	W. R.
"	Saturday Review	D. R. Harper.
"	Sunday School Times	H. C. Trumbu II.
"	Times	D. G. Fenno.
<i>Pittsburgh</i>	Nat. Stockman	J. W. Axtell.
<i>Pottsville</i>	Evening Chronicle	Geo. F. Helm.
"	Morning Journal	B. S. Patterson.
<i>Reading</i>	News	M. N. Ritter.
"	Telegram	J. Weidel.
<i>York</i>	Daily	J. B. Moore.
"	Evening Age	E. Stuck.

RHODE ISLAND.

<i>Providence</i>	Journal	
"	World	Advt. Manager.

SOUTH DAKOTA.

<i>Aberdeen</i>	Republican	W. E. Kidd.
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TENNESSEE.

<i>Knoxville</i>	Tribune	W. C. Tatem.
<i>Nashville</i>	American	E. H. Roberts.
"	Banner	G. H. Baskette.
"	Herald	W. L. Arnold.

TEXAS.

<i>Austin</i>	Statesman	C. A. Edwards.
<i>Dallas</i>	Morning News	G. B. Dealey.
<i>Fort Worth</i>	Daily Mail	E. G. Senter.
<i>Waco</i>	Daily News	R. Christopher.

VERMONT.

<i>Brattleboro</i>	Reformer	C. Davenport.
<i>Montpelier</i>	Watchman	A. Ropes.

VIRGINIA.

<i>Norfolk</i>	Landmark	K. C. Murray.
"	Public Ledger	J. G. Fiveash.
"	Virginian	M. Glennan.
<i>Richmond</i>	Daily Times	W. G. Waller.

WASHINGTON

<i>Seattle</i>	Northwest Jr. of Ed.	P. C. Richardson.
"	Post-Intelligencer	J. B. Nelson.
"	Press-Times	
"	Telegraph	D. E. Durie.

WISCONSIN.

<i>Appleton</i>	Post	
<i>Eau Claire</i>	Leader	W. K. Atkinson.
<i>Madison</i>	Our Church Work	H. A. Miner.
"	Wis. State Journal	A. J. Dodge.
<i>Oshkosh</i>	Times	E. W. Viall.

III. USE NEITHER.

ILLINOIS.

<i>Quincy</i>	The Review	
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MINNESOTA.

Minneapolis. . . Northern Presbyterian . . J. B. Donaldson.

MISSOURI.

St. Louis . . . Farm Machinery. C. Reifsnider.

NEW YORK.

New York City..Treasure Ttrove W. Dixey.

OHIO.

Akron Beacon. T. C. Reynolds.

Cleveland. . . . Press. R. F. Paine.

IV. USE BOTH ALIKE.

MARYLAND.

Baltimore. . . . Herald. T. W. Smith.

MASSACHUSETTS.

Salem. Gazette. N. A. Horton.

V. SAYS ADVERTISEMENT.

ILLINOIS.

Chicago. Church. Jas. Watson.

It had been our first intention, after dividing our replies according to States, to further group the States with a view to locate the respective pronunciations, if possible, in certain parts of the country, North, South, East or West. The local verdicts, however, have proved so mixed, andat times so equally divided in the very same city, that we gave up the idea.

Roughly speaking, our canvassing has yielded, from all parts of the country :

For Advertisement 230 votes.
For Advertisement. 250 "

or, a majority for advertisement of 20 votes.
Who will say we are not a free people?

PRONUNCIATION OF ADVERTISEMENT.

(VOL. VII, P. 32.)

Ever since the time of Dr. John Ash and of Dr. Johnson—for one century and a quarter of another — there has been a "divided usage" with regard to the pronunciation of this word.

Ash, in his Dictionary of 1775, says *adver'-tisement*, placing the accent on the antepenult, but he tells us too (in an italicized note) that the penult is sometimes accented, as when we say *advertise'-ment*.

We learn from him, too, that the verb *advertise*, from which the noun is derived, was formerly accented on the middle syllable (*advert'-is*).

Dr. Johnson, on the contrary, places the accent on the penult, with no comment in his edition of 1799. Baily, an older authority than either of the preceding, agrees with Dr. Ash in accenting the antepenult (editions 1730 and 1736). He, however, does not mention any other usage.

To-day there is little change in the matter, except in the increased number of lexicographers and the increased research and precision characteristic of their work. Taking, then, seventeen leading orthoëpists, fifteen give the antepenultimate accentuation like Dr. Ash, and six of the same number add the alternative, or penultimate.

Even Dr. Johnson's long penult is swept away in Latham's edition of his Dictionary, and the prevailing mode substituted, though we are not allowed the choice of an alternative. Two rules of pronunciation have some bearing on the word in question. First, "In words of three or more syllables, there is a strong tendency to accent the antepenult or third syllable from the end." Second, "Derivatives take for a time, if not permanently, the accent of the original words from which they are formed." Our word is only the old French, *advertissement* (modern French *avertissement*). By accenting the antepenult (*vert*), we best preserve a resemblance to the original in respect to sound.

The other mode, *advertise'-ment*, followed from the change of accent which first took place in the verb, *advertise'* (formerly pronounced *adver'-tiss*), and may have arisen from an ignorant disregard of the French origin of the word.

Dr. Murray tells us that the antepenultimate accentuation has prevailed since Shakespeare's time and that Dr. Johnson's long penult *advert'isement* is quite usual in the United States.

MENÓNA.

Q U E R I E S .

Franz Liszt a Freemason?—Can any of your German correspondents tell me whether the great composer Liszt was ever a Mason, a statement I have just heard made and which I doubt.

A. D. W.

BROOKLYN, L. I.

Baccare, Backare.—An uncomfortable kind of word this is; the dictionaries tell us nothing satisfactory about it; can nobody put forward some practical suggestion?

Its meaning is so evident as to have suggested the derivation "*back there*," but is this not a case of "*propter hoc therefore ab hoc*?" If not, what parallel case have we, in English, of a similar contraction?

It has been suggested that it was an ignorant would-be Latinism; the pronunciation and accentuation of the word ought to decide that point; is it quite impossible to determine either? Æ.

Andrew Marvel's Hymns (Vol. vii, p. 233).—In this connection, I wish to inquire about the familiar hymn,

"The spacious firmament on high
With all the blue, ethereal sky," etc.

so almost universally attributed to Addison, but which in "*Bryant's Library of Poetry and Song*" is credited to Andrew Marvel. Can you tell me which of them wrote it?

E. M. H.

PITTSFIELD, MASS.

Knives Cut Friendship.—Can you find out the origin of the popular belief that a present of an edged tool or a knife cuts friendship?

D. K.

Author Wanted.—Who wrote the familiar lines:

"Pity the laden one; this wandering woe,
May visit you and me."

E. P.

Oretenus.—What does this word mean? Momus says, in Carew's "*Coelum Britannicum*," "*Vulcan was brought to an Oretenus.*"

BARBAROSSA.

NEW YORK.

Remarkable Epitaphs (Vol. vii, pp. 213, etc.).—It is on record that the epitaph of the Rev. Ephraim Briggs, a colonial minister of Chatham, Mass., runs, or ran, as follows: "*Seip, sepoese, sepoeseme, wechekum.*" Who can give an interpretation of these words?

O. D.

Benjamin D'Israeli, the Irish Uncle.—Specialists please inquire into this newspaper par.:

"An Irish antiquarian has just discovered that the 'Benjamin D'Israeli, Esq., who was High Sheriff of the County of Carlow in 1810, was an uncle of Lord Beaconsfield. He is buried in St. Peter's Church, Dublin, having died in 1814, aged 48.' The Benjamin of whom none of the writers on Lord Beaconsfield appear to have known anything whatever, left a large fortune, and his will, which is preserved in the Dublin Record Office, is signed 'Benjamin D'Israeli.' Lord Beaconsfield once wrote asking for a copy of his uncle's will, but neither his name nor his father's appears in the document. Benjamin D'Israeli, the elder, was only the half-brother of the author of the '*Curiosities of Literature.*'"

SCEPTICUS.

WAYNE, PA.

Seeing the Elephant.—Does anybody know any earlier references to this than the following, which I have just read for the first time?

One is from "*The Metamorphosis of the Walnut Tree*" of Borestall:

"The youth of these our tymes that did behold
This motion strange of this unwieldy plant,
Now boldly brag with us that are more old,
That of our age they no advantage want,
Though in our youth we saw an elephant."

The other from the epigrams, by J. D.:

IN TITUM, VI:

"Titus, the brave and valorous young gallant
Three years together in the town hath been,
Yet my Lord Chancellor's tomb he hath not seen,
Nor the new waterwork, nor the elephant:
I cannot tell the cause without a smile
He hath been in the counter all this while."

KETHAR.

REPLIES.

Algonkin Translations (Vol. vii, pp. 190, etc.).—The Rev. Samuel Treat, who settled at Eastham, on Cape Cod, in 1672, is said to have translated the Confession of Faith into the Nauset language.

W. N. L.

Southey and Lodore (Vol. vii, p. 55).—

"From its sources which well
From the Tarn on the fell."

A waterfall in the river Tarn, a tributary of the Garonne, south of France, is, according to Dr. Brewer ("Readers' Handbook"), the original of Southey's "Lodore." The *Saut-du-Tarn*, which I understand to be the French Lodore described by Keith Johnston, is situated just above Albi, the capital city of the department of the Tarn, and is like the Lodore of Borrodale, Cumberland, a series of falls or cascades descending over the steep face of a limestone rock.

There is no allusion in the published letters of Southey to show that he ever saw the waterfall of the Tarn, still we know that the poet visited the south of France in the summer of 1817; that he was inclined to think the natural beauty of the region too much extolled, and that he wrote "Lodore" at Keswick, three years afterwards (1820).

Southey went to the Lake country in August, 1801, when he saw its natural wonders for the first time.

Many will remember Coleridge's description of the scenery about Greta Hall, in his letter to Southey, of April 13, 1801:

"In front we have a giant's camp—an encamped army of tent-like mountains, which by an inverted arch give a view of another vale. On our right, the lovely vale, and the wedge-shaped lake of Bassenthwaite, and on our left, Derwentwater and Lodore, full in view, and the fantastic mountains of Borrodale."

Reclus calls the fall of the Tarn, *Saut-de-Sabo*, and describes it as a "succession of cascades and rapids," its total height being nineteen metres, or about sixty feet.

The height of the English Lodore is variously estimated from 100 to 360 feet.

Perhaps some reader may be able to tell us which of the rivals, the French or the English Lodore, has the better claim to the fame conferred upon it by Southey's verses.

F. T. C.

HARTFORD, CT.

I think it almost a sin to transfer names of geographical features from one country to another. There is among the Uintah mountains, in the western part of the United

States, a very fine cañon (no doubt formerly a cataract), that bears the name of Lodore. There is a colored lithograph illustration, and a good one, of this cañon in Heilprin's "Principles of Geology."

C. W.

PHILADELPHIA, 1891.

In Wordsworth's poem, "An Evening Walk" (1787), occur these words:

"Where Derweat rests, and listens to the roar
That stuns the tremulous cliffs of high Lodore."

In 1803, Southey removed to Greta Hall, which in a direct line is not five miles from the English Lodore; it is not likely that he would celebrate the French cataract under this familiar English name. *Lowdore* is a variant spelling of this name.

Petticoy (Vol. vii, p. 198).—Old editions of Webster and Worcester tell us with the aid of Ainsworth, that *Petty-coy* is an herb; but recent dictionaries reject the word as unworthy of enrollment.

Petty-coy seems to be a contraction of the *Petty Cotty* of Gerarde's "Herball" (1636), which latter form is a corruption of *Petty Cotton*, a name for a common variety of the *Gnaphalon* or *Gnaphalium*, so called on account of the soft down or woof with which the plants are clothed. Many different sorts of the plant are described by Gerarde, and *Cotton-weed*, *Cudweed*, *Chaffe-weed* and *Petty Cotton* are given as the various English names by which they are popularly known. *Petit Cotton* is the name which the French give to the same plant, so says John Parkinson, in the "Theatre of Plants" (1640).

Gnaphalium supinum is dwarf cudweed, and *Gnaphalium germanicum* is the *Herba impia*.
MENONA.

Boiling the Cabbage Twice (Vol. i, p. 6).—In Phineas Fletcher's poem, "The Purple Island," Canto vii, Stanza 34, it is said of Heresy, that he "His *crambe* oft repeats." *Crambe* here signifies cabbage and the meaning is that error and false doctrine are recooked and made to assume many disguises. At least, I so understand the passage.
QUI TAM.

GERMANTOWN, PA.

Shakespeare and Lyly (Vol. vii, p. 208).

—In this connection, consult:

Landmann, "Der Euphuismus, sein Wesen, seine Quelle, seine Geschichte," Giessen, 1881.

Hense, "John Lyly und Shakespeare" (in "Jahrbuch der deutschen Shakespeare Gesellschaft," Jahrgang 7 and 8, 1872 and 1873). Reprinted in Hense; "Shakespeare," Halle, 1884. Cf. "Literaturblatt für germ. und röm. Philologie," 1885, p. 365.

Goodlet, "Shaksper's debt to John Lyly" (in "Englische Studien," Bd. v, 1882).

KARL RIETSCH.

NEWBERRY LIBRARY, CHICAGO.

Skewgee (Vol. vii, p. 220).—One who has seen the article used on ship decks for many years, tells me that it is a small, brush-shaped affair made of wood, with an inch of rubber at the end "for doing the drying." It takes the place of a mop. It is also used by many persons in cleaning windows.

J. T. L.

WASHINGTON, D. C.

In New England I have often heard this word used as slang, meaning evidently, "thoroughly satisfactory," "especially fine," or, to use another slang word, "shipshape;" as, for example, "Isn't that *skewgee*?" or "I've made that *skewgee*." Is it probable that the original meaning was, as your correspondent suggests, "a broom or mop used to clean a ship's deck," and that from the consequent condition of the deck, came the slang use of the word?

E. M. H.

PITTSFIELD, MASS.

Marvel and "When All Thy Mercies" (Vol. vii, p. 233).—In the Preface to "Marvel's Works," edition of 1776, prepared by Captain Thompson, the authorship of Addison's two hymns ("The spacious firmament on high," and "When all Thy mercies, O my God") is claimed for Andrew Marvel. But they do not appear even in that edition of "Marvel's Works." Thompson also claimed two other hymns (one of Tickell's and one of Mallet's) as being Marvel's. Addison published the two hymns, usually ascribed to him, as early as 1712, in *The Spectator*, and the papers in which they occur

are certainly his own. Thompson was but a sorry editor and his opinion on this topic has no weight with critics. C. W.

Island of Devils (Vol. v, p. 199, etc.).—In Thoreau's "Cape Cod," p. 113, mention is made "of the Isle of Demons, laid down off this [Cape Cod] coast in old charts of the New World." I imagine that this must be the island about which your correspondent inquires. G.

Oldest Church in Europe (Vol. vii, p. 160).—I presume that Mr. Roche inquires for Christian churches, and those originally erected to the worship of God, and not to heathen temples.

I think that the oldest church in Continental Europe is the Church of *Sta Maria in Trastevere* in Rome. In the year 221, Pope Callixtus I obtained permission from the Emperor Alexander Servius to build a church. This church it is said, was the first that was made public in Rome. It underwent a number of repairs, and was rebuilt from the foundation in 1189. If the foundation is taken into consideration it is the oldest.

There is, however, another old church in the same city which has not been built over. It is St. Clement's and is reputed to be on the site of the house of St. Clement; it was built in 417, and its primitive style is still preserved.

The Mosque of St. Sophia, Constantinople, was originally a Christian church, having been built in 325 by the Emperor Constantine. It was destroyed by fire in 404, and was rebuilt upon the same foundation in 415, and again destroyed about 530, and rebuilt in 532. When Constantinople was captured by the Moslems, it was converted into a Mohammeden Mosque.

In Spain, the Cathedral of Zaragoza is said to have been the Temple of Diana, and was converted into a church after that city (the first in Spain) professed Christianity under the preaching of St. James. As he suffered martyrdom in the year 44, this places the Cathedral of Zaragoza in the fore rank, but the authenticity of its antiquity is defective.

In England it is claimed for the Abbey

Church of the Abbey of Glastonbury a great antiquity. Tradition says that the church was founded by Joseph of Aramathea. It is, however, in ruins, as are its two companion chapels, St. Joseph's and St. Mary's, both of which were built in 1140.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Sinews of War (Vol. vii, pp. 68, 116, etc.).

—I remember reading somewhere that Bion, the philosopher, used the expression that "riches were the sinews of business," *i. e.*, of the State.

J. T. L.

WASHINGTON, D. C.

COMMUNICATIONS.

Danish Liberalism in Sixteenth Century.—Among other noteworthy claims to the grateful remembrance of his people, Christian II of Denmark, although born in the year 1481, soon after his succession to the throne, hastened to widen the liberties of the peasantry, who appear, down to the year 1513, to have closely resembled the older Anglo-Saxon serfs. After the Norman Conquest, King Christian published his rescript against the landowners selling these tillers of the soil as had been the custom hither—*hvilket havde været skik tilfora*. From this time they were permitted the right of removal to other estates when their landlords failed to demean themselves as they ought. By one of his well-meant, but impolitic regulations all publicly known immoral persons, especially women, were to be differently clothed from reputable persons. Besides the patronage of the art of painting, perhaps the most praiseworthy event of this king's reign, and which was brought forward by the influence of his queen, Elizabeth, was the introduction of a colony of Hollanders, who had the island of Amager set aside for them, so that they could supply hence Copenhagen with all sorts of garden or kitchen vegetables, and which vocation the chronicler states they understood to carry on very well ("*og overlade disse oen Amager, for derfra at forsyne Kjobenhavn med alle Slago Kokkenurter som de forstode at behandle meget godt*").

Inasmuch as this people was highly skilled in the preparation of butter, cheese and other articles of food to an unusual degree, the art itself in Denmark, after these immigrants, was called *Holland* ("Derfor blev denne Kunst efter dem Kaldet Hollænderi").

GEO. F. FORT.

Underground Rivers (Vol. iv, pp. 307, etc.).—Besides the many underground rivers already mentioned by your correspondents, I may mention the Ricall, a stream of Yorkshire, of which Drayton says ("*Polyolbion*," 28), "who's not gone far from her pearly springs, but underground she goes." He then goes on to state that the North Riding has many of these streams "that through the cavern creep * * * which from their horrid course the people Helbecks call."

K. M. MARVELT.

Curious Remedies (Vol. vii, pp. 203, etc.).—This one is from the Thornton MS. so frequently quoted in the history of the Yorkshire (Eng.) dialect.

"*A charme for the tethe-werke*.—Say the charme thris, to it be sayd IX tymes, and ay thrys at a charemynge.

"I conjoure the, laythely best, with that ilke spere,
That Longyous in his hande gane bere,
And also with ane hatte of thorne,
That one my Lordis hede was borne,
With alle the wordis mare and lesse,
With the Office of the Messe,
With my Lorde and his XII postilles
With oure Lady and her X maydenys,
Saynt Margrete, the haly quene,
Saynt Katerin, the haly virgyne,
IX tymes Goddis forbott, thou wikkyde worm,
Thet ever thou make any rystynge,
Bot awaye mote thou wende,
To the erde and the stane."

Other samples of the same dialect will be found in Halliwell's.

A. T.

Curious and Accidental Cures (Vol. vii, p. 202).—A gentleman was suffering from an ulcerated sore throat, which finally became so swollen that his life was despaired of. When his household came to his bedside to bid him farewell, each person grasped his hand for a moment and then, turning, went out weeping. A pet ape, which had modestly waited till the last, then advanced and grasping his master's hand for a minute, also

turned and went away with his hands to his eyes. This assumption of deep grief, which it is hardly possible the animal could have really felt, was so ludicrous in its perfection, that the sick man was seized with an uncontrollable fit of laughter, which broke the ulcer in his throat, whereby his life was saved.

The great Erasmus laughed so violently, while reading the *Epistolæ Obscurorum Virorum* (letters of obscure men against the monks), that he broke an imposthume and saved his life.

A somewhat similar story is related of the celebrated grammarian, Urbain Domergue, who had an abscess on his throat, which broke in a fit of passion with which he fell on his physician for committing a solecism in grammar.

Rev. George Harvest, rector of Thames Ditton (England), was very absent-minded, so that on one occasion he went into a friend's house and, seeing no servant, he rambled over it, finally entering the room of an old lady, ill of a quinsy. He stumbled over a clothes-horse and his awkwardness made the patient burst into such a fit of laughter that the quinsy broke and she lived many years to thank him. E. P.

Out-of-the-way Words: Pult; Spug-Hole.—*Pult*.—I have heard, in various rural places in this country, the arterial *pulse* spoken of as the *pult*. In this case, *pulse* is evidently taken to be a plural *pults*, of which *pult* is assumed to be the singular.

Spug-Hole.—I heard a new word lately, down among the pines of Southern New Jersey. A man, in speaking of a wet and muddy spot in a field, called it a *spug-hole*. I find *pug-mire* for *quag-mire*, as a Derbyshire word, given in Halliwell's "Dictionary of Archaisms and Provincialisms." Cf. also *pudge*, a ditch. G.

Curious Trades.—The census, lately taken in London (Eng.), has revealed the following peculiar trade names:

All-rounder,	Blabber,
Barker,	Black-picker,
Bat-printer,	Bock-minder,
Beer-breaker,	Bomb-setter,
Beatster,	Branner,

Brazil-marker,	Idle-back maker,
Budget-trimmer,	Keel-billy,
Bull-dog burner,	Lasher,
Bullet-pitcher,	Learman-lurer,
Busheller,	Marbler,
Butt-woman,	Moleskin-shaver,
Button-up camberel-maker,	Notch-turner,
Can-breaker,	Off-bearer,
Carriage-straightener,	Oliverman,
Checker,	Orange-raiser,
Chevener,	Painted-front maker,
Churer,	Paste-fitter,
Clapper-carrier,	Patent-turner,
Combwright,	Peas-maker,
Coney-cutter,	Piano-puncher,
Crowder,	Ponty-sticker,
Crutter,	Ransacker,
Cullet-picker,	Riffler-maker,
Cut-looker,	Sad-ironmaker,
Cutjack-maker,	Scratch-brusher,
Dasher,	Shore-woman,
Dirt-refiner,	Sparable-cutter,
Doctor-maker,	Spitch-dealer,
Dog-minder,	Spittlemaker,
Doler,	Spragger,
Egger,	Sprigger,
Fagotter,	Swift-builder,
Faster,	Tawer,
Fire-beater,	Templemaker,
Flat-keeper,	Tharnemaker,
Fluker,	Thimble-picker,
Foot-maker,	Thurler,
Forwarder,	Tinglemaker,
Gin-maker,	Tostler,
Glan-rider,	Townsman,
Grafter,	Trowler,
Hacking-man,	Walk-flatter,
Hank-boy,	Western-man,
Horse-marine,	Wheel-glutter,
Hoveller,	Whim-driver,
	Whitster.

—*London Answers.*

Numerical Recurrences (Vol. vii, pp. 239, etc.).—This instance is truly appalling! It was on hearing "Der Freischütz," on the 13th of a month, that Wagner made up his mind to embrace the medical profession. This very piece had been terminated on May 13, 1820, and played at Dresden (where Wagner then lived) in 1822 ($1 + 8 + 2 + 2 = 13$), and its author died when Wagner was 13 years old. Richard Wagner's name is composed of 13 letters; he

was born on the 13th of a month in 1813 ($1 + 8 + 1 + 3 = 13$); he entered the University of Leipsic in 1831 ($1 + 8 + 3 + 1 = 13$); the Theatre of Riga, of which he became the manager, was opened on the 13th of September; he finished his "Rienzi" in Paris in 1840 ($1 + 8 + 4 = 13$), and it was on April 13, 1845, that he terminated "Tannhauser," a piece played in Paris on March 13, 1861. The first of his Bayreuth "dramas" was given on August 13, 1876; he left that town for Venice on September 13, 1882; there he saw Liszt for the last time on January 13, 1883, and lastly he died on the 13th of February.

"For the time being," quaintly remarked the *Guebweiler Kreisblatt*, from which I clipped this in 1887, "we can't go any farther."

TOURIST.

Strozza (as quoted in the introduction to the thirtieth "passion" of Thomas Watson's "Hekatompatheia; or, Passionate Centurie of Love," 1582) sets down the pains of hell as thirteen in number: "Tartara, Cymba, Pharon, Pluto, rota, Cerberus, anguls, Cocytus, Phlegeton, Styx, lapis, urna, Sitis."

M. V. M.

PHILADELPHIA.

Young Women and "Mrs."—Commenting on the movement under way in favor of the assumption of the title "Mrs." by young women at about the age at which lads graduate from "master" to "Mr.," a New York contemporary says: "The thing is logical. The one prefix is adopted shortly after the change from 'knee pants' to long trousers; the other might signalize the long frock's first wearing. It would be but a revival of an old fashion and an old dignity, for 'Mistress' used not to be connected with the matrimonial yoke in any way. And it is no more of the world's business whether a woman is a wife than whether a man is a husband."

How Names Grow (Vol. vii, pp. 216, etc.).—Perhaps the following statement may be worth adding to what you have already published in regard to Family Names derived from places. Several years ago I knew a person named Winchester, who was reputed to be of Scotch descent and whose as-

sociations were chiefly with persons of Scotch or Scotch-Irish descent, yet his personal appearance was markedly different from theirs. He was of swarthy complexion, with black eyes and hair and very vivacious, a son of the genial South rather than of "Caledonia, stern and wild." This gentleman was vividly recalled to my mind by an article which I read a few years ago. The writer stated that the name, Winchester, was common in a certain locality (Perth, I think) in Scotland, and described those bearing the name as having the characteristics I remembered so well. He then went on to show that they were of Italian descent. Here is his theory to account for an Italian family or colony in remote Scotland.

In the cathedral-building epoch, bands of workmen of the higher class, artists rather than artisans, migrated from one region to another, as their services were called for to build and decorate the great Christian temples. When the cathedral in one city or country was completed for the time, or its building was interrupted for any cause, guilds of workmen looked abroad and were quick to respond to calls for similar employment elsewhere. The highly artistic Italians were engaged on cathedrals in various countries. Italian names are connected with some of the finest mediæval architecture in England. The writer gave some facts to show that an Italian colony had been employed on William of Wykeham's cathedral at Winchester, England, and that the principal church at Perth was completed at a somewhat subsequent date. His theory then was that the Italians, when Winchester no longer furnished occupation, migrated to Perth to pursue their customary work. Here as strangers they naturally were called by the name of their late place of residence, Winchester. Here, on the outskirts of Christendom, they remained when their architectural labors were done. No regions beyond called for their artistic skill, and the great upheaval of the Reformation soon destroyed the demand. These Italians accepted the language and customs of their new neighbors, though they retained and transmitted their own physical and mental characteristics. The church at Perth is the one in which John Knox preached his famous iconoclastic sermon.

Such is an imperfect outline of the theory which seemed to me singularly confirmed by the peculiarities of the Winchester I knew. I have no documentary evidence to give in support of it. Possibly some of your readers may be able to supply the deficiency.

J. P. L.

Literary Parallels (Vol. vii, pp. 204, etc.).—"Whom the gods love die young, was said of yore," Lord Byron says; but in spite of the antiquity of the motto, it recurs so quickly to the mind, at the mention of the name of Keats, that it seems as if spoken especially of him.

In the beautiful epigram on Keats by the new English poet, William Watson, we find only a noble expansion of the same antique, reflex idea :

"He dwelt with the bright gods of elder time,
On earth, and in their cloudy haunts above.
He lov'd them : and in recompense sublime
The gods, alas ! gave him their fatal love."

MENÓNA.

Those Bacilli.—A few years ago, quite a sensation was created in Europe when a medical man (in St. Petersburg, I think) drew attention to the unseen dangers lurking in the mouth-pieces of public telephones.

More recently, a Prussian doctor has found out that those wretched things could be transmitted for miles and miles along the telephones.

And now (so *Paper Trade* says) it seems Dr. L. B. Clifton, the Macon scientist, has detected a peculiar parasite which infects our paper money. "It is found nowhere else, and, though it is invisible to the unassisted eye, the small creature multiplies at a surprising rate and is very numerous. Dr. Clifton counted three thousand of them on an old five-dollar bill. He said the money parasite is an acarus, and closely related to the spider family. Its appearance is by no means handsome. In shape it is oblong and flat, and has four clumsy legs and a sharp bill. It is never known to leave the paper on which it lives, and never becomes a parasite on the human body."

H. VAN D.

The Expenses of England's Prisoner at St. Helena.—Your interesting retrospects of the cost of living at various times, suggest my reminding you that the steward of Napoleon I's household at St. Helena, used to receive one thousand pounds sterling a month for living expenses. Every fortnight there landed, for the table of his ex-Majesty, 84 bottles of ordinary wine, 266 bottles of strong wine (Constantia, Teneriff, etc.) and 44 of porter.

In all, the period of his stay on the island is said to have cost England two millions sterling. Of course, there were no poor wretches starving either in England or in France at the time.

I. V.

Visions (Vol. vii, pp. 222, etc.).—The enclosed is from the *Record*. The name mentioned therein is in itself a guarantee of good faith.

"Rev. Dr. Kinsolving, of the Protestant Episcopal Church of the Epiphany, Fifteenth and Chestnut streets, tells a strange story of the fulfillment of a dream. He has been spending the summer at Capon Springs, W. Va., and in his tramps there has seen many rattlesnakes. One night, he dreamed that in a stroll he came to a rock-paved clearing in the mountains and saw a snake coiled there. He approached the reptile with a stick, and, somewhat surprised that it gave no rattle, killed it. Upon examination the snake proved to have been injured in some way so that it could not rattle. This was the dream. A few days later he was actually on a tramp when he chanced upon a clearing just like that in the dream. There was the snake; it made no sound; he killed it, and behold, like the snake in the dream, it had been injured and could not rattle. And this was the fulfillment.

STEPHEN B.

PHILADELPHIA, PA.

Singular Place Names (Vol. vii, pp. 211, etc.).—There is, I believe, a village called *Suet*, in the township of Dennis, Mass., but this is an Indian name, if I mistake not.

AMICUS.

The Editor's Bric-a-Brac.

ENGLISH GALL AND AMERICAN LEXICOGRAPHY.

A Toronto paper has fallen by chance in our hands, which gives an account of Prof. A. L. Mayhew's comments on the "Century Dictionary" in *Englische Studien*.

Our Canadian contemporary introduces this article as a "scholarly and serious review." Viewing it from a disinterested outsider's standpoint, and leaving entirely aside the merits or the imperfections of the work in question, we are bound to say we should call the said article an "unscholarly, undignified tirade," in which one hardly knows what to wonder at most, the writer's adulation of "The New English Dictionary," the bitterness of his personal animus against the American publication, or the windy emptiness of his superlative-bloated strictures.

"*Absurdly vague*," "*perfectly absurd*," "*careless and slipshod*," "*inaccurate scholarship*," "*venerable absurdity*," are samples of the reviewer's expressions with regard to the contents of the "Century."

"*Vastly superior*," "*minutely accurate*," "*the perfection of scholarly workmanship*," "*admirably neat and scholarly workmanship*," are but a few puffs of the incense burnt *ad nauseam* on the altar of the N. E. D.

"To our thinking," says the professor, "it would have been a *great* advantage if *all* the comparative philology had been left out; it takes up an *immense* amount of room without adding one *iota* to the scientific value of the book * * * we are unable to report *one single* instance of a successful original etymology."

Such sweeping assertions are not uncommonly heard at school from the lips of the knee-breeched know-all who has managed to crawl to the top of his class; but from those of a "scholarly and serious" reviewer, bah!

"We find here *no* evidence *whatever* of independent investigation * * *."

The idea of mentally coupling "independent" investigation with the dogmatic pages of Sir Oracle N. E. D. is really too huge a joke to be commented upon.

"No attempt has been made in the 'Century,' " we are told, "to give a chronological catena of passages," illustrating the history of each word.

We have yet to know, nor do we care to inquire just now, whether this is strictly true or not; but it will strike any business man that the New York publishers had surely a perfect right to bring out an encyclopædic and not a historical dictionary, even as Mr. Skeat brought out a valuable "Etymological Dictionary," in which not a single definition appears, even as the Oxford people are now commencing the publication of "the perfection of scholarly workmanship," in which encyclopædic information is conspicuous by its absence, even as Prof. Mayhew himself may at any time assert his right to pen an Exposé of the ins and outs of Cliquedom, in the "immense catena" of which no intelligent reader would expect to find "one iota" of a reference to fair play or impartiality.

"The quotations have the appearance of having been put in here and there for the sake of ornament * * *. The value of the book would hardly have been impaired if this feature had been *entirely* absent," says Prof. M.

A singular thing it is that we find reproduced in the latest installment of the N. E. D., so many of those self-same worthless quotations published, months and months ago, in the "Century!" say we.

"All the quotations are undated * * *." Most upright judge, were the quotations dated in Johnson, Richardson, or Ogilvie? Were they dated, to any considerable extent, in Skeat's work? Has England ever produced one dictionary in which these dates were thought to be a *sine qua non* feature?

The N. E. D. has made a beginning in this direction; but the N. E. D. as a dictionary is, as yet, a thing of the future.

It would be too unfair to ignore the fact that, despite the assistance of the world and his wife, the accouchement of the "perfection of scholarly workmanship" is far from being a *fait accompli*. To put the matter plainly A-C has been brought forth; an unexplained spasmodic disorder has cast out E before its natural time; and that is all. As to the retained embryo C-D, and the remaining stages of the laborious operation, they are left for the present to the imagination of the common folk and to the pæans of the foresworn worshipers of the prodigies to come.

"We have been unable," the professor further asserts, "to discover *any* instance *even* of an advance made in the direction of the solution of a difficult phonological problem."

We wonder whether the American editors would have fared better in this connection if, to subserve certain pet theories of their own, they had assumed, as facts, unascertained or non-extant forms of words and said, "It is so! and when we ope our mouths," etc., as the N. E. D. does; if, on one page of their book, they had found fault with Skeat for using a certain mode of derivation, and, on another page, they had followed the very same course, to suit their purpose, as the N. E. D. does; if, always in pursuance of the same object, they practically denied that the primitive inhabitants of a country (say, the Kelts) had any name of their own for some of the commonest objects in daily use, and learnt only from their foreign invaders how to designate them in words, as the N. E. D. practically does; if they had soared so high above the peccable herd as to make a typographical error even in copying a definition bodily out of an ordinary Greek school-dictionary as the N. E. D. did.

Such "scientific" and "independent" investigation will long be unknown, we proudly hope, to American lexicographers.

But, in truth, it seems idle to dwell on this particular point. While it is simple truth to acknowledge that the N. E. D. is gradually collecting *historical* materials which will prove, without exaggeration, a mine of "immense" value *to the next generation*, no unprejudiced reader of the installments now in the market will deny that the less is said of their "etymology," the better; and Dr. Murray's best friends must ever regret that the talents which he undoubtedly possesses were not devoted to free and unbiased philological researches, instead of being made the mouthpiece of a mutual admiration society (limited), the external and visible sign of self-constituted infallibility.

"It is a pity," concludes our *scholarly and serious* reviewer, "that the editor-in-chief could not have summoned Dr. So and So to his assistance * * *."

Oh, *that's* it, is it? Why not have said so, right at the beginning?

If *that's* it, it will not be out of place for the writer of this bric-a-brac to state very loudly that he is not acquainted with "any one" member "whatever" of the staff of the "Century," and that he never was, and has no hope of ever being, in any way connected with the said staff.

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NOTES.

HOW THE RULERS OF FRANCE DIED.

(CONTINUED FROM P. 220.)

Louis XII's death is said to have been due to a slow fever and dysentery. A contemporary writer says that "when he married for the second time, he changed his whole court life to please his young wife. Instead of dining at eight o'clock in the morning, he took dinner at noon, and his hour of retiring was changed from six in the evening to midnight."

Francis I, Count of Angouleme, like his contemporary, Henry VIII of England, died of an ulcer, which brought on a fever.

Henry II met his death in a knightly manner, being killed in a tournament by the Count de Montgomeri. There is a romance, that the astrologer, Luc. Gauric,

had cast the king's horoscope some years before and predicted that he would be killed in a duel. It is said that in the tournament he demanded of De Montgomeri to fight with him with raised visors, and that the count's lance broke against the king's helmet and the stump entered the king's right eye. He lived but a few days after the injury.

Of Francis II, Wraxall says: "The king was attacked with a heaviness in the head, which, at the end of some days, was followed by a suppuration and an imposthume in his ear * * * which changed to gangrene." Davila says: "While Francis was in the hands of his barber, he was seized with an apoplectic or fainting fit." De Thon and Mezeria agree that an internal abscess broke in his ear. Le Laboureur accuses the king's surgeon, Pare, and his Scotch valet with having poisoned the king's night-cap. Davila asserts that it was generally believed that his barber inserted a poison into the king's ear. So that the real cause of his death will probably remain a mystery.

Of Charles IX, Brantome says: "It is not possible to ascertain of what nature was the king's disorder, so various and uncommon were the symptoms." De Thon says that "the king was poisoned by Charles de Gondi de la Tour, who was the grand master of wardrobe, he doing the deed at the instigation of the Dukes of Guise and De Retz, so as to place the King of Poland on the throne." Brantome says: "The king never recovered his tranquillity of mind after the massacre of St. Bartholomew and he went into all kinds of excesses to find relief. He would play at tennis for five or six hours in succession and thus greatly heat his blood. He suffered from inability to sleep." In 1574 the king was taken worse again and "during his last two weeks of life he suffered the most acute pain, and was bathed in his own blood, which oozed out of the pores of his skin in great quantities." The king's surgeon, Pare, says, "The king's death was that he had destroyed his lungs and vitals by constantly and immoderately blowing the horn," yet he also admits that poison might have been the cause of death.

Henry III was the last of the House of

Valois and was assassinated by Jacques Clement, a Dominican friar, while the king was reading some letters that Clement presented. The assassin drew a long knife from his sleeve and plunged it into the king's stomach.

Henry IV was the first of the Bourbon kings. He was assassinated by Francis Ravallac, who jumped upon the wheel of the king's carriage and plunged a knife into his side.

OMNIUM GATHERUM.

This phrase is Dog-Latin, and signifies a "gathering of all things, or everything." It is composed of the genuine Latin, *omnium*, and counterfeit Latin, *gatherum*, formed from English, *gather*, by addition of the suffix *um*.

Colloquially it means a miscellaneous collection of persons or things.

Several of us here in New England have been accustomed to hear the same phrase in the sense of "a catch all," which seems an erroneous use of it. A very good illustration of its use occurs in Robert Southey's correspondence of 1803.

The poet, in anticipation of the time when he will not be pressed with "hand-to-mouth work," or, "bread-and-cheese business," writes to Lieut. Southey: "I shall write the volume of letters which you have heard me talk of, an *omnium gatherum* of the odd things I've seen in England" ("Life and Letters of Robert Southey," Vol. ii, p. 231).

MENONA.

NEW ENGLAND.

The earliest example I find of this phrase, or expression, is in Gosson's "Schoole of Abuse," 1579, in which it forms one of the side-notes on p. 34 of Arber's reprint of that work. It is used almost precisely as we use the term "Young England," or perhaps with the meaning of "the England of the present day." I may add that there is a very interesting region in the colony of New South Wales (Australia), which is locally known as New England.

S. T. R.

GEORGE WASHINGTON.

HIS ORDER TO THE ARMY AGAINST PROFANITY.

The oft-told but ever-new story of George Washington, in this case excellently told by M. M. Baldwin, A.M., LL.B., occupies a prominent place in *The Chautauquan* for October.

Several of the public and of the private documents that emanated from Washington's pen are duly quoted, among them the feeling letter he wrote to his wife on being appointed

Commander-in-Chief; another which he sent to his favorite brother, John Augustine, on the same occasion; his directions to his overseer; his order against "gaming of every kind" in the army, and, last not least, his order against profanity, a *facsimile* of which we are enabled to reproduce here by the courtesy of Dr. Theodore L. Flood, the well-known editor of our Meadville contemporary.

Many and pointed orders have been issued against that unmeaning and abominable custom of swearing. notwithstanding, as what, with much regret the General observes that it prevails if possible, more than ever. His feelings are continually wounded by the oaths and imprecations of the soldiers whenever he is in hearing of them. The name of that Being from whose bountiful goodness we are permitted to exist and enjoy the comforts of life, is meanly impudently and profaned in a manner as wanton as it is shocking. For the sake therefore of religion, decency, and order, the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful. If officers would make it an invariable rule to reprimand and, if that does not do, punish soldiers for offences of this kind, it could not fail of having the desired effect.

BOUNCE.

Dr. Murray's earliest example of the word *bounce* in the sense of a swaggerer, or bouncer, dates from 1812. But in the prologue to Richard Brome's play, "The Novella" (1632), the author speaks of "Those Poet-Bouncers that write English Greeke." G.

QUERIES.

Yes or No?—In a letter (to which I refer elsewhere*) a *Times* correspondent speaks of the Japanese habit of saying "yes" when, according to our notions, they ought to say "no."

"You ask your guest, 'Will you not take some more wine?' or say to your friend in the street, interrogatively, 'I suppose there will be no more rain to-day?' In both cases he answers in the affirmative. He will not take more wine, and he agrees with you about the prospects. The Englishman, in both cases, would say no. The question is, which is correct?" PLAIN-TALK.

Whistling as a Speech.—I have heard or read somewhere that in certain parts people to some extent converse by whistling. What country might this refer to, if indeed my memory does not deceive me?

C. B. CASTLE.

LE ROY.

Mata.—What is the botanical name of the plant *mata*, of New Mexico, which is much used as a *killickinnick*, or admixture to be smoked with tobacco? Prof. Maisch, in 1868, believed it to be the *Eupatorium incarnatum*. R. N.

ALBANY, N. Y.

Out-of-the-way Words (Vol. vii, p. 249).—*Guelt*, *Cringes*, *Leavers*, *Fivers*, *Driller*.—In John Hall's lines prefixed to Richard Brome's play, "A Joviall Crew," it is said of certain plays written by "itching academicks," that

"They mock'd the stupid stationers care,
That both with *Guelt* and *Cringes* did prepare
Fine copper cuts."

* Page 263.—ED. A. N. & Q.

In another piece by J. B., prefixed to the same play, we are told that

* * * "the most our *Leavers* serve for, shews
Onely that we're his friends."

Here the short introductory and commendatory verses seem to be called *Leavers*; but of that I am not sure. Can any of your correspondents explain the meaning of *Guelt*, *Cringes* and *Leavers*?

Another stanza, by Jas. Shirley, prefixed to the same play, speaks of burning

"Forrests on a Pile,
Whose *Fivers* shrunk, may invite a piteous stream
Not to lament, but to extinguish them."

What are *Fivers*?

Prefixed to the same play is still another copy of verses, written by J. Tatham, who says:

"But *Shakespeare* the *Plebeian* Driller, was
Foundered in's Pericles, and must not pass."

What does *Driller* mean?

G.

Tsar or Czar.—Which is proper, Tsar or Czar? I notice that many writers, of late, use the Ts in place of the Cz.

J. W. W.

KNOXVILLE, IA.

Counani.—What can your geographical contributors tell me about the Republic of Counani? C. N. N.

TROY, N. Y.

Rogero and Turkelony.—"Terpandrus when he ended the brabbles at *Lacedæmon*, neyther pyped *Rogero*, nor *Turkelony*" (Stephen Gosson, "The Schoole of Abuse," 1579). What, pray tell me, were Rogero and Turkelony? S. T. R.

REPLIES.

Unpublished Epitaphs (Vol. vii, p. 213).—Has the following found place in your columns heretofore:

"A missionary in India was shot as he sat in his veranda in the dusk of the evening, by his own chowkeydar, or watchman, whether intentionally or by accident will

never be known. Near a public road stands his solitary grave. On the stone at the head is the inscription :

" SACRED
TO THE MEMORY
OF THE

REV. — SONNENTHAL.

He translated the Scriptures into the Afghan tongue, and was shot by his own chowkeydar. Well done, thou good and faithful servant."

M. M. G.

HAGERSTOWN, MD.

The following epitaph is sent to the New York *Tribune* by a correspondent who copied it from a tombstone in a graveyard near the village of Pelham, Mass. :

" WARREN GIBBS.
DIED BY ARSENIC POISON,
MARCH 23, 1860.

" Think, my friends, when this you see,
How my wife has dealt by me ;
She in some oysters did prepare
Some poison for my lot and share ;
Then of the same I did partake,
And nature yielded to its fate.
Before she my wife became,
Mary Felton was her name.
Erected by his brother, William Gibbs.

" In the same graveyard," says the correspondent, " the following verse was found on a tombstone erected to the memory of the children :

" They tasted of life's bitter cup,
Refused to drink the potion up ;
Then turned their little heads aside,
Disgusted with the taste, and died,
Too sweet for earth, but not for heaven."

The epitaphs which Ruskin put on his father's and mother's tombs read as follows : " Here rests from day's well-sustained burden, John James Ruskin, born in Edinburgh, May 18, 1785. He died in his home in London, March 3, 1864. He was an honest merchant, and his memory is, to all who keep it, dear and helpful. His son, whom he loved to the uttermost and taught to speak truth, says this of him : ' Here beside my father's body I have laid my mother's. Nor was dearer earth ever returned to earth, nor purer life recorded in Heaven. She died December 5, 1871, aged ninety years. ' "

Rattlesnake Belt (Vol. vii, p. 32).—There are three species of rattlesnake ; each of

which has its own geographical location, though overlapping each other to a more or less extent. The late Dr. John E. Holbrook, of Charleston, S. C., one of the best if not the best authority on the North American Herpetology, locates them as follows :

" *Crotalus milearius*, also called the ground rattlesnake, is the smallest of the Crotalidæ. It is about fifteen inches in length. It is found in all parts of the United States between the Rocky Mountains and Atlantic seaboard States, though not north of the 35° of latitude on the coast States. After getting west of the seaboard tier of States it is found as far north as Michigan, and extends southward to Mexico.

" *Crotalus adamanteus*, also called *horridus*.—This species is from sixty-five to ninety-six inches in length. Its geographical distribution is very limited, not being found north of the Carolinas, nor west of Eastern Florida. It is therefore confined to the two Carolinas, Georgia and East Florida.

" *Crotalus durissus*.—It is from forty-six to fifty-three inches in length. It is the most generally distributed of any of the species, and is found in nearly every part of the United States, Mexico, Central America, and as far north as Canada."

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Leading Apes in Hell (Vol. v, pp. 309, etc.).—" Now is his son irrecoverably lost, and my daughter resolutely bent to be an Apeleader in *Limbo*" (Brome's " The Covent Garden Weeded," v, 1, 1658).

G.

Cupid Playing (Vol. v, p. 246 ; Vol. iii, pp. 166, etc.).—The first part of the fifty-third sonnet of Watson's " Hecatompethia ; or, Passionate Centurie of Love," 1582, is another version of the story of Cupid and the Bee. The introduction states that these verses of Theocritus " are translated by many good Poets of later dayes, so most aptly and plainly by C. Vrcinus Velius in his epigrammes."

M. V. M.

Gang-horn, Not Gang-hon (Vol. vii, p. 20).—This is an old-time popular name for

Polygala vulgaris, or common milkwort. The "International" and the "Century" call it *gang-flower*.

A characteristic of the *Polygala* is to have the middle or lower of its three petals carinated, or keel-shaped; and *horn* is the general botanical term for any such process or elongation.

Gerarde, in the "Herball," says the plant is called Crosse, or Gange flower, because it doth especially blossom in Crosse or Gange week, otherwise Rogation week, which happens in the month of May. The maidens, who joined the festal processions peculiar to the Gang or perambulation days, were accustomed to make for themselves garlands and nosegays of the same flower, which is thus associated with the festival of "The Blessing of the Fields."

Crosse-flower is a very ancient name given by Dodonæus.

"The Theater of Plants," by Parkinson, has a similar account to that by Gerarde.

It is hardly necessary to say that *gang* is the vernacular for the classical *perambulation*, from German *gangen*, to go.

MENONA.

Pronunciation of Advertisement (Vol. vii, pp. 244, etc.).—I am inclined to think that your correspondent made a slight *lapsus calami* in her (so pretty a *nom de plume* as Menona could not belong to one of "the other" sex) interesting note on this point (p. 244).

By way of illustrating the general practice of accenting derivatives in accordance with the accentuation of the originals, the writer says, "By accenting the penult *vert*, we best preserve a resemblance to the original (the old French *advertissement*) in respect to sound."

The original verb and its derivative were both accented on the last syllable (even as the modern forms *avertir* and *avertissement* are at present), a hard, undebatable fact as well known to Menona as to

ALES.

PHILADELPHIA, PA.

The following from "The Philology of the English Tongue," by J. Earle (who speaks of course from the English point of

view), may prove interesting in this connection:

"Everywhere in Shakespeare this verb [to 'advertise'] sounds as 'advértice,' and never as now 'advertize:'

" 'Aduertysing, and holy to your businesse.'

("Measure for Measure," v, 1, 381.)

" 'Please it your Grace to be aduertised.'

(2 "Henry VI," iv, 9, 22.)

" 'For by my Scouts, I was aduertised.'

(3 "Henry VI," ii, 1, 116.)

" 'I have aduertis'd him by secret meanes.'

(3 "Henry VI," iv, 5, 9.)

" 'We are aduertis'd by our loving friends.'

(3 "Henry VI," v, 3, 18.)

" 'As I by friends am well aduertised.'

("Richard III," iv, 4, 501.)

" 'Wherein he might the king his Lord aduertise.'

("Henry VIII," ii, 4, 178.)

"In one instance the first folio has it with a *z*, but it makes no difference:

" 'I was aduertiz'd, their great generall slept.'

("Troilus and Cressida," ii, 3, 211.)

"We have still several substantives of the *-ice* type, as *cowardice*, *justice*, *malice*, *notice*; but I cannot call to mind more than one verb in which this primitive form is retained, and that is the verb *to notice*. Where *-ment* has been added to *-ise*, the *-ise* or even *-ize* has kept its first sound, as in *advertisement*, *aggrandizement*, *chastisement*." Jos. E.

A small corner for the "gay note" in this discussion, if you please.

Says the *Jamestown Journal*:

"Without attempting to be dictatorial we unqualifiedly state 'advertisement' is pronounced 'success' when properly placed."

NEW YORKER.

Primuiste (Vol. v, pp. 77, etc.).—I have a strong suspicion that *whist*, as the name of a card-game, is only an aphetic form of the word *primuiste*. *Primavista*, as the designation of a game of cards, took many shapes. One of the most remarkable is that of *primofistula*, which occurs in Richard Brome's comedy of "The New Academy."

G.

Franz Liszt a Mason (Vol. vii, p. 244).—I have a distinct recollection of reading in a Leipsic paper, at the time of his death, that Liszt received Masonic light in 1841, in the *Zur Einigkeit* Lodge of Frankfort.

There are reasons (of a purely personal character) why both the date and the particular name of the lodge made a special impression on my mind at the time.

A MASON (born 1841).

Sheila's Day (Vol. vii, p. 207).—I have been told by an educated Irishman, that he never heard of Sheila's Day in the "old country," and that, in his opinion, it is an American invention. One of the reasons that he gives is that St. Patrick, according to the Roman Catholic Church, could not have been married, and as Sheila was said to have been his wife, he repudiates her claim in this connection. My informant is a Protestant, but he says that St. Patrick was a respectable and religious man and would not violate the laws of his church, by being a priest and a benedict. I have somewhere seen an account of Sheila, but cannot recall where.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Sambo (Vol. vi, pp. 156, etc.).—It is not possible, Prof. Arber to the contrary notwithstanding, that the Samboses of Hawkins' second voyage were the modern African Sambos. The latter live east of Benguella, and were visited by Major Serpa Pinto; the former were the hereditary enemies of the Sapias, who lived on the Rio Grande, in Senegambia, about two thousand miles away (I should think) from the others.

R. Q.

Cold as Charity.—"And yet I inquire of it, and herken for it, but nowe charitie is waxed colde" (Latimer, "Sermon of the Ploughers," 1548).

S. T. R.

Bummer (Vol. vii, p. 126).—This word was in use in the north of England as early as the seventeenth century. But then its meaning was a rumbling carriage.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

COMMUNICATIONS.

Honeysuckle Superstition.—"One of the popular superstitions of the negro of antebellum days was that if a honeysuckle had forced its way through the chinks of the cabin and was growing inside, as it often did, it was a sure indication that they had not led upright lives. 'W'y, bress your soul, mis,' said Uncle Edmund, once a servant in the famous Oglethorpe family of Georgia, 'I war foolin' mas'r, an' lendin' myself to the debil w'en dat dar t'ing crep' in; dem blooms ain't sweet to me! Bittah'r dan dat apple ole Eve gabe to Adam. Go way, honesuck'!' " AMERICA.

Palindromes (Vol. iv, pp. 107, 117, etc.).—The following palindrome was given to me by an English gentleman who received part of his education in Italy. With it he gave a story, somewhat of this sort. Two travelers, overtaken by night on a strange road, were joined by three horsemen, who professed to be well acquainted with the way. The travelers gladly accepted their guidance but were conducted to a place of great danger. As day approached their guides suddenly departed and a voice was heard:

"In girum imus, nocte et consumimur igni."

I think it is evident that the story is merely made up to suit the line, which is a kind of hexameter. I have never seen it in print, and submit it as a curiosity of word manipulation.

T. P. L.

Born and Dead the Same Day (Vol. vii, pp. 172, etc.).—Besides Shakespeare and Raphael (Good Friday, 1483, came on March 28, while in 1520 it came on April 6), these persons, among others, died on their birthdays: Sir Thomas Browne, author of "Religio Medici," born October 19, 1605, died October 19, 1682; Timothy Swan, a composer, born July 23, 1758, died July 23, 1842; Maria Taglioni, the dancer, born April 23, 1804, died April 23, 1884; Gen. John McLean Taylor, a nephew of Zachary Taylor, born November 21, 1828, died November 21, 1875.

R. G. B.

NEW YORK CITY.

Curious Remedies (Vol. vii, pp. 248, etc.). — Writing in 1787, Francis Grose placed the following on record among his popular superstitions of his day :

A slunk or abortive calf, buried in the highway over which cattle frequently pass, will greatly prevent that misfortune happening to cows. This is commonly practiced in Suffolk.

A ring made of the hinge of a coffin is supposed to have the virtue of preventing the cramp.

Certain herbs, stones, and other substances, as also particular words written on parchment, as a charm, have the property of preserving men from wounds in the midst of a battle or engagement. This was so universally credited, that an oath was administered to persons going to fight a legal duel, "That they had ne charm, ne herb of virtue."

A halter wherewith any one has been hanged, if tied about the head, will cure the headache.

Moss growing on a human skull, if dried, powdered, and taken as snuff, will cure the headache.

A dead man's hand is supposed to have the quality of dispelling tumors, such as wens or swelled glands, by stroking with it, nine times, the place affected. It seems as if the hand of a person dying a violent death was deemed particularly efficacious ; as it frequently happens, that nurses bring children to be stroked with the hands of executed criminals, even whilst they are hanging on the gallows.

Touching a dead body prevents dreaming of it.

The word Abacadabara, written as under, and worn about the neck, will cure an ague :

ABACADABARA
BACADABAR
ACADABA
CADAB
ADA
D

To cure warts : Steal a piece of beef from a butcher's shop, and rub your warts with it ; then throw it down the necessary house, or bury it ; and, as the beef rots, your warts will decay.

The chips or cuttings of a gibbet or gallows, on which one or more persons have been executed or exposed, if worn next the skin, or round the neck, in a bag, will cure the ague, or prevent it.

A stone with a hole in it, hung at the bed's head, will prevent the nightmare ; it is therefore called a hag-stone, from that disorder, which is occasioned by a hag, or witch, sitting on the stomach of the party afflicted. It also prevents witches riding horses, for which purpose it is often tied to a stable key.

If a tree of any kind is split, and weak, rickety, or ruptured children are drawn through it, and afterwards the tree is bound together, so as to make it unite—as the tree heals and grows together, so will the child acquire strength.

This is a very ancient and extensive piece of superstition. Creeping through tolmen, or perforated stones, was a Druidical ceremony, and is practiced in the East Indies. Mr. Borlace mentions a stone, in the parish of Marden, having a hole in it, fourteen inches diameter, through which many persons have crept, for pains in their backs and limbs, and many children have been drawn, for the rickets. In the North, children are drawn through a hole cut in the groaning cheese, on the day they are christened.

W. A.

Snake-poison Cure (Vol. vii, p. 33). — "The Berlin correspondent of the *Therapeutic Gazette* says that a remedy for blood poisoning caused by the bites of snakes and rabid dogs has been discovered in Africa, by a Dr. Engels, in the 'wild-growing, black, noble palm.' Five hundred negroes bitten by poisonous snakes were treated with the extract of the noble palm, and four hundred and eighty-seven were cured in five days. Of sixty-seven farmers and negroes bitten by rabid dogs sixty-five were saved, while two died of weakness. The remedy is injected under the skin, and causes a moderate fever, not exceeding 35.5° C. On the third day the patient is without fever, swelling and inflammation of the affected part have disappeared, and on the fifth, or, latest, on the seventh, day the patient is cured" (*Scientific American*).

Runcible (Vol. v, pp. 48, etc.).—As a further proof, if any were needed, that this word as an adjective means large, or big, we might refer to Stanyhurst's expression, "Thee *rounseval* helswarne of Cyclopan burdens" ("Æn.," iii, 690). *Rounsefal*, in the sense of "a satirical piece," seems to be matched by another phrase of Stanyhurst's ("Æn.," ii, 655): "At length with *rounsefal*" (a heavy *fall*? a loud noise?) "from stock vntruncked it harsheth," that is, the tree, being cut off by the blows of axes, at length crashes heavily to the ground. These substantive meanings seem a long way off from *runcible* in the sense of a large pea, which is by far the most common meaning of the word in English. A large person was also called a *rouncevall* (cf. "Nares' Glossary"); also, a pea-shaped wart.

QUI TAM.

Anagrams (Vol. vii, pp. 212, etc.).—I have culled the following at various times and in various places; several are well known:

Bacon (Sir Francis), the Lord keeper—*Is born and elect for rich speaker.*

Carlyle (Thomas)—*A calm, holy rest.*

Descartes (Renatus Cartesius)—*Tu scis res naturæ.*

Jansenius (Cornelius)—*Calvini sensus in ore.*

Livingstone (David)—*Go (D. V.) and visit Nile.*

Louis Napoleon Bonaparte—*Arouse, Albion; an open plot!*

Marie Thérèse d'Autriche—*Mariée au roi très chrétien.*

Mather (Increase), Crescentius Matherus—*En Christus, merces tua.*

Napoleon Bonaparte—*Bona rapta, leno, pone; or, No, appear not on Elba.*

Nelson (Horatio)—*Honor est a Nilo.*

Nepomucene (St. John). His statue, at Bruges, Belgium, bears the anagram:

"Sanctus Joannes Nepomucenus.
En pie mutus, en os non accusans."

Peel (Sir Robert)—*Terrible poser.*

Quid est veritas? (Pilate's question)—*Est vir qui adest.*

Révolution française—*La France veut son roy (y = ü).*

Rudigierus (Andreas), when a young student, made out of his own name the phrase, *Arare rus Dei dignus*, and straightway determined to enter the church; but it was remarked to him that the real "*rus Dei*" was the *cemetery*, and what could this mysterious anagram mean but that he should devote himself to the medical profession? Which he did accordingly.

Temple (Henry John), Viscount Palmerston—*Only the Tiverton M. P. can help in our mess.*

Thompson, George (the anti-slavery man)—*O go, the Negro's M. P.*

Voltaire—*O alte vir.*

Wellesley (Arthur)—*Truly, he'll see war.*

ALBERT N.

A New Word: Staff.—The building material called "staff," not "stuff," says *Carpentry and Building*, of which it is proposed to construct the Chicago Exposition buildings, was invented in France about 1876, for use in the construction of the buildings for the Paris Exposition of 1878. Its first use was in those buildings, but it has been largely used ever since throughout Continental Europe. The name "staff" is a French word, without any inherent significance, and was invented when the material was originated. Staff is composed chiefly of powdered gypsum, the other constituents being alumina, glycerine, and dextrine. These substances are mixed with water, without heat, and cast in molds, in any desired shape, and allowed to harden.

Dying Words of Noted People (Vol. vii, pp. 28, etc.).—I have been comparing the "Dying Words of Noted People," as quoted from *English Notes and Queries*, in AMERICAN NOTES AND QUERIES, in Vol. vii, p. 28, and find some discrepancies. Take the expression of Charles II, "Don't let poor Nellie starve," as quoted. "Jesse's Memoirs of the Court of England under the Stuarts," which is acknowledged one of the best authorities, gives a different account, to wit: "On the morning of his death Charles inquired the hour, and being told it was six o'clock, said, 'Open the curtains that I may once more see day.' At half-past eight he could only speak with

extreme difficulty; as long, however, as his speech lasted he was heard to pronounce the name of God and begging pardon for his sins."

The word attributed to Charles I, "Remember," does not appear to have been the last word uttered by the unfortunate king. Jesse gives a very full account of the execution of the king, and mentions the word "Remember" as being uttered to Bishop Juxon, but then goes on afterwards to give several others, to wit: "He turned to the executioner and said, 'I shall say but short prayers and when I thrust my hand—', looking at the block, he continued—'you must set it fast.' The executioner replied that it was fast; the king remarked that it might have been higher. Being told it could not have been higher he said, 'When I put out my hand this way, then——.'" The sentence was not completed; he then removed his cloak and doublet. "He then lifted up his hands and eyes to heaven and repeated a few words, which were inaudible; he knelt down and laid his neck on the block. The executioner stooped to put his hair under his cap; when the king, thinking he was about to strike, bid him wait for the sign; shortly after he stretched out his hands and the executioner at one blow severed his head from his body."

The last words attributed to George II in Mr. Converse Cleaves' list, as "O God, I am dying, this is death," should have been credited to George IV; evidently a mistake on the part of the compositor.

George II died suddenly, and was found in one of his rooms by his valet (see Vol. vii, p. 1, "How England's Rulers Died"). The expression quoted from *English Notes and Queries*, p. 27, is incorrect, as Rev. Geo. Croly, in his "Life of George IV," records those very words as having been spoken by George IV.

Agnes Strickland, the authoress of the "Lives of the Queens of Henry VIII," says that the last words of Henry VIII were, "All is lost," yet she mentions the exclamations "Monks! monks! monks!!" as given in *English Notes and Queries*, but they were before the words "All is lost."

Regarding Richard III, the words "Not one foot will I fly," etc., were addressed, ac-

cording to the Harleian MSS., to a knight who came to the king on the battlefield and said, "I hold it time for ye to fly; yonder Stanley his dynts be so sore, gainst them may no man stand. Here is thy horse, another day ye may worship again." This knight is said to have been William Catesby. The statement of Rous, who was a contemporary of Richard III, that his last words were "Treason! treason! treason!" may have been uttered after his attendants fled, leaving him alone on the battlefield. It is very certain that between the words "Not one foot will I fly," etc., and his death, a hard battle was fought and some time had elapsed, and a great commander like the king would have given forth at least some orders as to the movement of troops.

Leaving English rulers, I will take the liberty of correcting two errors of French history. Napoleon is reported by *E. N. and Q.* as having died exclaiming, "Head the army" (*Tête d'Armée*). Count Montholon, who was with the emperor when he died, says, "Twice I thought I could distinguish the unconnected words, 'France—armée, tête d'armée—Joséphine.'" Mostly the last word *Joséphine* is omitted, in quoting the dying words of the emperor. Abbott says that the dying words of *Joséphine* were, "Island of Elba—Napoleon." The other quotation, as made on page 98, *AMERICAN NOTES AND QUERIES*, was made when she was stronger and before she reproached Dr. Lamou for neglecting to leech her, saying, "Your neglect will kill me." The doctor's name is abbreviated in the work from which I quoted.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Direful.—Some purists object to the use of this word, because it has exactly the same meaning with the adjective *dire*. Most adjectives in *-ful* are formed from nouns. Except *direful*, I can scarcely recall at this moment an instance of an adjective in *-ful* which has been formed from another adjective. But in Brome's play, "The Queen and Concubine," the word *idleful* occurs, although it is put into the mouth of a pedantical and conceited country curate, and is therefore probably not to be regarded as a genuine word.

G.

Multiform Orthography (Vol. vii, p. 94) and **Baksheesh** (p. 212).—The following spellings of the Oriental term, *bakhshish*, signifying a gratuity, or a fee in money, have been collected by Dr. Murray and others :

Bakh-shish (Persian).
Bak-shish.
Bak-sheesh.
Bach-shish.
Bach-sheesh.
Back-sheesh (Ed. L. Wilson, 1885).
Back-sishe.
Bac-sheese (Purchas, 1625).
Bac-shish.
Buck-shish.
Buck-sheesh.
Bux-ie (Col. Yule).
Bux-ees.
Back-shtasch.

The last form is the spelling by the "American gentleman long resident in Constantinople," which Max Müller quotes as an example of the difficulty of catching the sound of a foreign language.

The American thought himself "not the one-hundredth part of a whisper or lisp out of the way." The reader will choose between his and the two preceding forms. *Bakhshish*, though much in use among the Arabs, Egyptians and Turks, is a Persian word, being formed, according to Dr. Skeat, from the Zend verb, *baksh*, to distribute. In English it is employed, not only substantively, but also as a verb and an adjective. The various forms given are gathered from English literature covering a period of two hundred and sixty years, from "Purchas Pilgrimage," 1625, down to the narrative of the Philadelphia photographer's visit to the Khuzneh in Petra, found in the *Century* of November, 1885. MENONA.

Lame with Counterfeiting Lame (Vol. vii, p. 235).—I can supply another very analogous example of an adjective put for the abstract noun :

"As if my heart had robd her of her *faire* :
No, no ; her *faire* bereaued my hart of ioy."
(Watson's "Tears of Fancie," Sonnet 45.)

M. F.

CAMDEN, N. J.

Letter-addressing in Japan.—In an article on Japanese habits, the *London Times* remarks :

"The postage stamp is affixed on the closed seal-flap of the envelope, instead of on its face. As for the mode of address, it is the exact reverse of ours. Thus, 'England, London, Printing House Square, The *Times* Office, The Editor,' would be the Japanese way of directing a letter to that paper."

Good for the Japanese ! I should say. The chief thing of interest to the hard-worked sorter who first gets a letter of this kind is the name of the country it goes to ; all that the next man cares to know is the town it is intended for, and so on ; and not until it reaches the hands of the local delivery man is the name of the individual to whom its contents are written of any use to the postal employés, or (therefore) to anybody else.

The Japanese have the better of us there.

PLAIN-TALK.

On the Score (Vol. vii, pp. 60, etc.).—

"He offer'd me to lend me pounds a score,
I answer'd him, I was too much *in score*."

(John Taylor's "Epigrams," Epig. 18.)

"She tooke exact accompt of her dayly expenses, which every Saturday she used to summe up, and never *went on score*" (Evelyn's "Life of Mrs. Godolphin," p. 106).

C. W.

Veteran Reserve Corps (Vol. vii, p. 32).—This was organized in 1863 as the Invalid Corps, and consisted of men who had been wounded or sick, and were unfit for active duty. Its object was to release able men from garrison and post duty. On November 1, 1863, the Invalid Corps consisted of 491 officers and 17,762 men, organized as infantry into 203 companies. In 1864, the name was changed to that of Veteran Reserve Corps, and on October 1, 1864, it consisted of 764 officers and 28,738 men. In 1866 there were four regiments in the Corps, respectively the Forty-second, Forty-third, Forty-fourth, and Forty-fifth regiments of United States Infantry. These were distinct from the rest of the Army, and promotions in them were separate from those

in the line regiments. In 1869, when the Army was reduced from sixty to forty regiments, the Veteran Reserve Corps was disbanded. The order creating it was issued in the spring of 1863; that disbanding it was dated March 10, 1869. R. G. B.

NEW YORK CITY.

The Editor's Bric-a-Brac.

Not a line of a stereotyped review appears in these columns.

Among the contents of *The Chautauquan* for October, we draw special attention to "The Battle of Bunker Hill," "Domestic and Social Life of the Colonists," "George Washington, the First President" (see p. 255), "Land Tenure in the United States," "The History of Political Parties in America;" and of such we would fain be permitted to call for "more, still more!" Nor should we omit "The Nibelungen Lied," by Andrew Ten Brook. As to Max Leclerc's article on Birmingham (translated from the *Revue des deux mondes*), the valuable comments passed upon the inner life of a foreign city by the tourist who may have spent a few hours in it, always remind us of the confession once made by a French diplomatist in Russia. "At the end of my first year's residence here," he said, "I felt I could fill volumes with my acquired knowledge of the country, and now that I spent six years with this people, I feel that I am *beginning* to know them."

* * *

What is the drift of *The Green Bag's* subtitle, "A Useless but Entertaining Magazine for Lawyers?" It is always "entertaining," therefore in no sense "useless;" unless, indeed, this phraseology be another of those legal mysteries, the solution of which is denied to laymen. This notwithstanding, we recommend to our readers the article on sealing legal documents, under the heading, "Looked Upon with Veneration," the quaint notes on "Some Singular Tenures," the second installment of the interesting history of "The Supreme Court of New Jersey," accompanied by eleven carefully executed portraits; and in doing so, we fear we are almost doing a wrong to the other contents of this month's very full number.

* * *

Antiquarians will read with pleasure the leading article in *The Saturday Review and Republic* (Phila.), for September 19, which treats of the crowns worn by European monarchs, from the old iron crown of Lombardy to the most recent addition to the imperial stock, that of the German Empire.

* * *

Noted in the *Architectural Era* for September, a description (with two very fine illustrations) of the famous Taj Mahal of Agra, probably the most magnificent mausoleum in the world.

* * *

To be read in the last issue of *Scientific American*, over the signature Joseph F. James, a few very interesting notes on prehistoric man and the horse in North

America, based on Prof. E. D. Cope's late lecture before the American Association for the Advancement of Science, at Washington.

* * *

At the beginning of October an increase of 33½ per cent. will be made in the amount of reading matter printed in *The Critic*.

While making this announcement, our contemporary refers to the fact that the number of entries in its column of "Publications Received" from January 1 to August 22 was 1138, and that during the same period 978 were noticed.

But readers of *The Critic* are delighted to know and proud to acknowledge that there is much more in its columns than mere numerical abundance of entries.

The general soundness of its critical acumen is only equaled by the versatility of its judgment; the independent spirit of its appreciations commands respect even when it fails to secure conviction, and its freedom from the *ipse dixi* abomination as well as from the twaddle of the needy top-floor-back scribbler is the more highly valued as both are so common, alas, in what goes by the name of "Criticism" in our day.

* * *

There is growing among us a class of lady (!) writers who seem to have assumed the task of showing a loathing world to what depths a woman can prostitute her pen for the sake of "filthy" lucre or of what she considers fame.

The writers who had so large a share in creating the state of moral rottenness and physical degeneration nowadays witnessed in certain parts of the old world, belonged to the coarser sex. Is it to be America's sad boast that she was the foster-mother of the female Paul de Kocks and Zolas of the next generation?

If the gifted lady who co-edits *The Critic* would bring the acknowledged influence of her paper and a portion of its increased space to bear upon this point, she would add one more to the several claims it already possesses on all who have at heart the vital interests of "home and country."

* * *

A handy booklet reaches us from S. P. Ayres (Knoxville, Iowa). It is a "Complete List of the Governors of all the Colonies, States and Territories, from the Settlement of the Country to the Present Time," compiled by John W. Wright. We know many a more pretentious production which could not compete, for usefulness, with this tiny reference book on the editorial desk or the student's table.

* * *

Another work by Thomas à Kempis is said to have been unearthed, and, what is of greater importance, authenticated. "De vita Christi Meditationes" is its title; it has been translated, we are told, and is now in the press.

* * *

A correspondent of *The (Phila.) Public Ledger* writes to say that, away in a Colorado book-stall, he has just picked up a well-preserved copy of Fox's "Book of Martyrs," edition of 1563. "The clerk," says he, "asked me \$10 for it. I laughed outright and said that I would take it."

He who wins may laugh.

American Notes and Queries:

A MEDIUM OF INTERCOMMUNICATION

FOR

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THE

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NOTES.

INDIAN PLACE NAMES: CHAUTAUQUA.

The name of Chautauqua lake "is a word of the Seneca dialect of Iroquoian languages, and in all the other Iroquois dialects spoken in New York State would sound almost the same. To spell it 'Chatakwa' would conform better to scientific orthography, for the first two syllables are both pronounced short.

"The original Seneca form is *T'kăntchātāwā*, 'one has taken out fish there.'

"The *t'* at the head of the term is a translocative particle pointing to 'there;' *ăntchiă*, the stem of the word *kăntchiă*, fish of any kind, becomes *ăntcha* when composing a word.

"*Tăkwă*, 'taken out,' represents the perfect tense of *ktăkwās*, 'I am taking out' (as

a matter of habit), to which may be compared *waktákwä*ⁿ, 'I have taken out' (in a more distant past).

"The interpretation as given above points to *one* or *somebody* having taken out fish there. This *one* is indicated by the *k* standing after the initial *t'* and is pointing to a personal subject. The first syllable of the term, *t'kä*ⁿ, with an explosive *t'*, is suppressed entirely in the present form of the name for shortness' sake."

This taking out of the fish refers probably to some memorable occasion when fish were transplanted from the lake to the ponds and smaller lakes in the vicinity where they could be recaptured at any time when wanted. Cattaraugus creek with its deep "holes" interspersing its shallow course would have been a watercourse well adapted to be stocked with fish in this manner.

A name parallel to *Chautauqua* is *Katarakwi*, originally *T'ka'tarokwi*: "there one has taken mud out." *Cataraqui* once was the name of a French port west of Kingston, Ontario.

[We should be delighted to make the above note, written by Prof. Albert S. Gatschet for *The Glen Echo Chautauqua*, the prelude to a series of notes on the etymology of Indian place names still used in our current nomenclature; and we accordingly invite communications from our correspondents on the subject.—ED. A. N. & Q.]

VISIONS.

(SEE VOL. VII, P. 251.)

I send you two notable instances of visions, that are generally accepted as among the most remarkable and best supported cases of the kind mentioned in biographical history. As the biographies from which the narratives are copied passed out of print many years ago, and are not now readily accessible to many of your readers, I have thought it advisable to have the citations as unabridged as possible.

"THE TRANCE VISION OF REV. WILLIAM TENNENT.

"Rev. William Tennent (1705-1777) was one of four brothers, all Presbyterian clergymen of note, and son to Rev. William Tennent, founder of the famous 'Log College,'

at Neshaminy, in Bucks county, Pa., from which germ proceeded the 'College of New Jersey,' at Princeton, and who prior to his emigration to America was a minister of the Episcopal Church in Ireland, and chaplain to an Irish nobleman. The Tennents all possessed the evangelical spirit in a high degree, and were men of exceptional intellectual force. In the early history of the Presbyterian Church in America they occupy a prominent place. The narrative of Rev. Mr. Tennent's extraordinary experience which follows, is copied from a rare little book, published in Salem, N. J., by J. Stevenson, Jun., in 1814, under the title of 'Memoirs of Rev. William Tennent.' It is a letter to the author of the 'Memoirs,' Elias Boudinot, and as will be observed, from a clergyman of the same religious faith, who succeeded to Rev. Mr. Tennent's pastorate, in Freehold, N. J., and the account given was received from Tennent himself. Here is the communication in full:

"MONMOUTH, N. J., December 10, 1805.

"*Dear Sir*:—Agreeably to your request, I now send you, in writing, the remarkable account which I sometime since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place. In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God (while traveling together from Monmouth to Princeton), I mentioned to Mr. Tennent that I should be highly gratified in hearing, from his own mouth, an account of the trance which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded, saying, that he had been sick with a fever; that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out, one happened to draw his hand under the left arm, and perceived a small tremor in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed, and the people collected; but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother, Gilbert, became impatient with the young gentleman, and said to him, '*What! a man not dead who is cold and stiff as a stake.*' The importunate young friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life; but none appeared excepting the tremor. The doctor never left him for three nights and three days. The people again met to bury him, but could not, even then, obtain the consent of his friend, who pleaded for one hour more; and when that was gone he pleaded for half an hour, and then for a quarter of an hour; when, just at the close of this

period, on which hung his last hope, Mr. Tennent opened his eyes. They then pried open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

"This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him, 'Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state.' He replied in the following words: 'As to *dying*, I found my fever increase, and I became weaker and weaker, until, *all at once*, I found myself in heaven, as I thought. I saw no shape as to the Deity, *but glory all unutterable!*' Here he paused, as though unable to find words to express his views, let his bridal fall, and lifting up his hands, proceeded, 'I can say, as St. Paul did, I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said, "You must go back." These words went through me; nothing could have shocked me more; I cried out, "Lord, must I go back?" With this shock I opened my eyes in this world. When I saw I was in the world I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a situation.'

"Mr. Tennent further informed me, that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write, nor read his own name, that he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*. But that, as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. 'And,' said he, 'for three years, the sense of divine things continued so great, and everything else appeared so completely vain when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it.'

Another version given by Mr. Tennent, "with a solemnity not to be described," in a conversation with the writer of the "Memoirs," is as follows:

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to

communicate to mortal man. I immediately reflected on my happy change and thought, 'Well, blessed be God! I am safe at last, notwithstanding all my fears.' I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. * * * Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for sometime afterwards I was that person. The ravishing sounds of the songs and the hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity, and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it could command my serious attention."

CONVERSE CLEAVES.

GERMANTOWN, PA.

(*To be continued.*)

GAULS IN SPAIN.

I find in Black's translation of Guizot's "Popular History of France," Vol. i, p. 27, that the author states (without any hesitation, or question) that a great migration of the Gauls into Spain took place "more than fifteen centuries B.C." He adds that the Ambrones went in "a vast horde" from Gaul and occupied Umbria "in the first half of the fourteenth century B.C." Now I am not going to dispute either one of these statements. But to my mind it seems only childish for any historian, no matter how

celebrated, to try to give us the history of times of which there are positively no certain monuments. A writer impeaches his own trustworthiness when he deliberately assigns dates to events for the occurrence of which we have at the very best only indirect evidence, events which we are not at all sure ever occurred. More than that, some of the best authorities on the subject of the ancient Italians do not so much as touch upon the supposed Gaulish origin of the old Umbrians. It seems to me that much of M. Guizot's *early* history of the Gauls sounds like uncritical work, quite unworthy of his reputation. M. V. M.

QUERIES.

Authorship Wanted.—Mr. Grey, in his copious notes to Butler's "Hudibras," where he comments on the widow's clever reply to the importunate knight:

"There are no bargains driv'n,
Nor marriages clapped up in heav'n;
And that's the reason, as some guess,
There is no heav'n in marriages."

cites the following parallelism, and credits the lines, doubtfully, to Dean Swift:

"Cries Cælia to a reverend Dean,
'What reason can be given,
Since marriage is a holy thing,
That there is none in heaven?'
'There are no women there,' he cried.
She quick returns the jest,
'Women there are, but I'm afraid
They cannot find a priest.'"

I have not yet met with any standard edition of Swift containing these lines, and would like to know to whom they can be justly credited. CONVERSE CLEAVES.

GERMANTOWN, PA.

Spug-Hole (Vol. vii, p. 249).—I have twice found in Maine a marshy pond and swale with the accepted name of "Pugwash." What is its origin? In one case it was given to the place by lumbermen, some of whom were men from Nova Scotia. They had established a depot of supplies at the mouth of a small brook which flowed out of a shallow pond with marshy banks and gave the whole locality the above name.

C. H. A.

Tuckup.—Will some aquatically disposed contributor tell me what a *tuckup* is, and why it is so called? I only know that it is some kind of a sail-boat.

PARSONS W. KEY.

HARRISBURG, PA.

Pass-Wine.—This is the name of a kind of wine formerly well known in our Southwestern States, and generally supposed to take its name from *El Paso*, in Texas, near which town it is manufactured. But *pass* is also the Old English or middle English name of a sort of raisin-wine (Latin *passum*, raisin-wine; *uva passa*, or simply *passa*, a raisin; *pandere*, to spread out; hence, to dry). Is there any direct connection between this name of the old-fashioned raisin wine, and that of the Mexican-Texan *pass* wine? G.

Truxton's Silver Service.—In an article by Miss A. M. Earle, in the September *Scribner's*, it is stated that "London merchants sent to Truxton, as a testimonial, a service of silver plate worth over three thousand dollars." This to commemorate the victory of the *Constellation* over the French frigates, *Insurgente* and *La Vengeance*. Is this plate still in existence, and where can it be seen? OLD PLATE.

Tubbies.—In our Southwestern States, the Choctaw Indians (I beg their pardon; it is the fashion now in books to call them Chahtas) are popularly named *Tubbies*.

Why are they so called?

R. V.

Long Brothers.—What historical personages are known as the "Long Brothers?"

QUINCY.

Florida Mountains.—Where are the Florida Mountains? C. M. P.

Tuckered Out, Fanicked and Pe-unke (Vol. vii, pp. 93, 198).—Mahaska county, this State (Iowa), has many extensive brick and tile works. When a boy of fourteen years of age I was employed at one of these works as an "off-bearer," that is to carry six bricks in a wooden mold from the

molder out into the yard, about three or four hundred feet away. Five hundred trips a day was a day's work, and it took a boy with an iron constitution to stand up to such severe labor. Often as high as a dozen different men and boys would be employed and "give out" in a single week. When one would go to the shade, "plumb tuckered out," we would say that he was "*fan-icked*, or *pe-unked*." I would like to know if these terms were only localisms, or if they are known elsewhere in the United States?

J. W. W.

KNOXVILLE, IA.

REPLIES.

Yellow Starch (Vol. v, pp. 227, etc.).—

"Formerly the Saffron-steeped Linnen
By some great man found usefull against Vermine,
Was ta'ne up for a fashionable wearing."

(R. Brome, "The Damselle," v, 1.)

Tone (Vol. vii, p. 234, etc.).—I have found an instance of *tony* used as a verb transitive. It occurs in Brome's comedy, "The Damselle," i, 2: "To be wrought upon and *tonyed* out of all." This play was printed in 1653, and was probably written within fifty years of the time when Gascoigne wrote of "the traitor tone." G.

Cattle Calls (Vol. vi, p. 163).—"Jum is a Malay word used in coaxing cattle" ("Crawford's Dictionary"). J. C.

Thimble (Vol. vi, pp. 55, etc.).—"Not so much as a Poesie for her *thimble*" (Brome, "The Antipodes, iii, 2, 1640).

W. C.

Mummified Royalty.—"That peculiar case" (Vol. vii, pp. 117, etc.) recalls certain discoveries made when, during the French Revolution, the bodies of the kings were torn from their graves at St. Denis and exposed to the scorn of the multitude. The body of Louis XIV was found to be entirely *black*—a black mummy—and the Grand Monarque who had so overawed his contemporaries was discovered to have been a *little* man, only five feet seven inches in

height. Henri IV and Louis XIII were hardly changed; the "Béarnais" looked as if he had just fallen asleep. All were thrown into the kennel, with contempt and hatred for the tyrants who had misruled so long.

E. P.

Mottoes for Book Covers (Vol. vii, pp. 235, etc.).—How would this do? It is a verse out of that clever poem by Laman Blanchard (edited by B. Jerrold, 1876), called the art of "Bookkeeping:"

"Behold the bookshelf of a dunce
Who borrows—never lends;
Yon work in twenty volumes once
Belonged to twenty friends."

OSCAR.

Born and Dead on Same Day (Vol. vii, pp. 172, 208).—In Vol. ii of Gould's "Miscellaneous Notes and Queries," p. 490, A. P. Southwick, the author of "Quiz-zim and its Key," says: "Oliver Cromwell was born September 3, 1599; won the battle of Dunbar, September 3, 1650; won the battle of Worcester, September 3, 1651; died September 3, 1658, aged fifty-nine years." All works of reference to which I have access give the date of his birth as April 25, instead of September 3, 1599. The other coincidences are true to date and are quite remarkable.

I have read in some theological work that Moses, of Scriptural fame, died on the anniversary of his birth.

J. W. W.

KNOXVILLE, IA.

Blowing Wells (Vol. vi, pp. 275, etc.).—In the "sand-hills region" of South Carolina there are many "blowing wells," most of them bored wells of rather great depth. These wells are sunk through loose sands. The force of the "blowing" current varies much. Some of the wells, it is said, blow with special vigor for some hours before the advent of a storm.

JAS. REYNOLDS.

Pult.—This name was given by Prof. Moses G. Farmer, the eminent electrician, to an invention of his, to be used, I think, in connection with a relay for a submarine telephone current.

C. H. A.

Blowing Caves (Vol. vi, p. 76).—We, too, in the "lime sink" region of Georgia, from which I write, have quite a number of "blowing caves." It is probable that a strong inflow of water drives out the air from such caves, and that in times of low or falling water, the rush of air is inward and not outward. T. C.

Dogs of War (Vol. vi, pp. 117, etc.).—When Marius beat the Gauls and Teutons in that wonderful battle of 102 B.C., at Pourrières, or Campi Putridi, he had to fight not only the men, but their wives and their dogs, the latter defending the bodies of their slain masters with the utmost fury. Near by, Marius built that temple to victory which is at this day represented by the ruins of the church of St. Victoire.

M. V. M.

Glass-making in Maine (Vol. vii, pp. 221, etc.).—Glass was made in Brunswick, Me., as early as 1879. It was of the variety known as green glass. It was made by Henry Ragot, a Frenchman. The melting was done in a small tank furnace. In 1885, white glass was made there from ground quartz, and some opaque glass was produced from feldspar mixed with fluor-spar. These facts I have from Mr. Ragot, through the kindness of a friend. F. B. B.

Skewgee (Vol. vii, pp. 247, etc.).—In Northern Pennsylvania I once met a young lady who characterized everything fine or delightful as "*squee*." Thus instead of having, with the rest of us, a "lovely time," she would declare that everything was "perfectly *squee*." A new hat met with the same verdict. The term seemed to be a strong one. Does it not challenge comparison with "*Skewgee*," mentioned not long ago in the AMERICAN NOTES AND QUERIES? K. G. B.

One-eyed Commanders (Vol. v, pp. 275, etc.).—Sertorius and the Belgic patriot Claudius Civilis were both one-eyed generals of eminence. M. V. M.

By Hook or by Crook (Vol. vii, pp. 195, 216).—Your correspondent, Mr. Nead, has

referred to an "Irish origin" of this phrase. Reddall's "Hand-Book of Fact, Fancy and Fable" gives this detailed account of it:

"In Marsh's Library, Dublin, is a manuscript, entitled '*Annales Hiberniæ*,' written in the seventeenth century, by Dudley Loftus, a descendant of Adam Loftus, Archbishop of Armagh. The following extract gives a feasible account of this popular saying:

"'1172. King Henry II landed in Ireland this year, on St. Luke's Eve, at a place in the bay of Waterford, beyond the fort of Duncannon, on Munster Syde, at a place called ye Crook over agt. the tower of ye Hook; whence arose the proverbe to gayne a thing by Hook or by Crook; it being safe to gayne land in One of those places when the Winde drives from the other.'"

CONVERSE CLEAVES.

GERMANTOWN, PA.

Breeching Scholar (Vol. v, p. 147).—A very early allusion to breeching boys is to be found in one of Lyly's plays.

W. C.

Whistling as a Speech (Vol. vii, p. 256).—In the island of Gomera, Canary Group, the people have a regular system of whistling signals, which serve, in some degree, instead of speech. But the proper language of the island is Spanish. B. M.

Hatteras (Vol. vi, pp. 190, etc.).—Would the following, which I find at second hand in the *Mag. of Amer. History*, be of any help in this connection:

"Whereas report has been made to this board that the *Hatteress* Indians have lately made their escape from the enemy Indjans * * * etc." ("Colonial Records of N. Carolina," p. 129).

"Upon petition of the *Hatterass* Indjans praying some small relief from the country for their services, * * * etc." (*Ibid.*, p. 171).

"*Hattoras, Hattorask, Hatteras, Hatteres* as we now call them," says Sir W. Raleigh's "Lost Colony," p. 20.

BOOKWORM.

NEW YORK CITY.

Mudwall Jackson (Vol. vii, p. 208).—In Appleton's "Cyclopædia of American Biography," under the name of W. W. Averill, Vol. i, p. 122, near the top of page, is the following: "He captured a bearer of dispatches, learned the enemy's plans, and forced the position defended by Gen. W. S. Jackson ('*Mudwall*,' as he was called to distinguish him from his more famous namesake)." There is no W. S. Jackson mentioned in an individual article. In Vol. iii, p. 386, under Helen Maria Fiske Jackson, the name W. S. Jackson, her second husband, appears, but is mentioned as a banker of Colorado Springs. Inquiry of the Appletons may enlighten S. M. J. more fully.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Isle of Devils (Vol. vii, pp. 247, etc.).—On page 301 of Bassett's "Legends and Superstitions of the Sea," there is a full account of the old superstition which caused the Bermudas to be known as the Isle of Devils. Galtaldi's chart of 1550 calls Newfoundland "Isola dei Demonij."

M. V. M.

COMMUNICATIONS.

Underground Rivers.—Mr. D. J. Snider, in his "Walks in Hellas," describes a stream near the ancient battleground of Marathon, which at some distance from the sea disappears, reappearing near the coast.

C. H. A.

Verbal Snares.—"The popularity of Peter Piper's celebrated peck of pickled peppers will probably never wane as a snare to catch the tongue that would fain be agile; but that test has formidable rivals. The following short sentences, as their author maintains, do wonders in baffling the ordinary powers of speech:

"Gaze on the gay gray brigade.

"The sea ceaseth, and it sufficeth us.

"Say, should such a shapely sash shabby stitches show?

"Strange strategic statistics.

"Cassell's solicitor slyly slashes a sloe.

"Give Grimes Jim's great gilt gigwhip.

"Sarah in a shawl shoveled soft snow slowly.

"She sells sea shells.

"A cup of coffee in a copper coffee-cup.

"Smith's spirit-flask split Philip's sixth sister's fifth squirrel's skull.

"The Leith police dismisseth us.

"Mr. Fisk wished to whisk whisky."

(Boston *Morning Star*.)

Greare.—In Latimer's "Sermon of the Ploughers" this expression occurs: "This *greare* lacketh wetheringe." I find no explanation of this word, and suspect it to be a misprint. Is it otherwise explainable? I imagine that some kind of soil, or earth, is intended.

S. T. R.

How the Ancients Swore (Vol. vii, p. 237).—It is related by Stephen Gosson, in his "School of Abuse," that the Emperor Commodus, after feeding the horse of his favorite with gilded barley, swore *by no bugs* that he would make him a consul.

Edward III swore "by God's soul;" Queen Elizabeth's oath was by "God's death" (Naunton's "Fragmenta Regalia," p. 17).

The Highlanders swore, "by my sword and Ben Cruach."

S. L. W.

Early Indian Literature (Vol. vii, p. 190).—*The National Tribune* (Washington) has been publishing a series of papers on the historical assistance of the various denominations in the founding of America. In the course of an article in which Cardinal Gibbons records the doings of his church he names the following very early literary works:

"Works in the Timaquan language of Florida, by Father Francis Pareya, O. S. F., printed between 1612 and 1627, including a grammar, Catechism, prayers; Sagard's Wyandot Dictionary, 1632; Father White's books on the Maryland language, written soon after 1634; Bruya's Mohawk works, the Onondaga Dictionary, Garnier's Seneca and Cayuga books, Rales' Abnaki Dictionary, Le Boulanger's Illinois Dictionary and Catechism, Garcia's Texan Manual, the works of Sitjar, Cuesta and other California missionaries."

J. CLARKE.

PHILADELPHIA, PA.

Out-of-the-way Words (Vol. vii, p. 256).—I have picked up the following in Watson's "Hecatompethia" (1582):

Birder for *fowber* (Sonnet xlviii).

Wherehence for *whence* (*Ibid.*).

Conferre for *compare* (Dedication).

Percase for *perchance* (G. Bucke's Quatorzain).

File for *befoul* (Author's Quatorzain).

Livesome for *living* (Sonnet v).

Falsed for *false* (Sonnet xxxii).

Wistly for *careful* (Sonnet xxxiii).

Moult for *did melt* (Sonnet xxxv).

Herehence for *hence* (Intro. to Sonnet xxxvi).

Disfavour for *disapprove* (Sonnet xxxvi).

And *Infired* for *inspired* in Green's "Menaphon."

READER.

An Ancient Mohammedan Manuscript.—"Among the curiosities of the Upsala University Museum there is an old handwriting, the value of which has just been considerably increased by its identification. It was acquired by the Swedish scholar, Hasselquist, during his travels in the East in 1749-51, and was presented by Queen Louisa Ulrika to the university. It is a manuscript in Arabic, but, owing to the title page not being genuine, the authorship had never been ascertained. Prof. Ahlwardt, of Griefswald, has now discovered that its real title is 'Proof of Mahomet's Prophetship,' and that the writer was the celebrated eleventh-century scholar, Abu Bekr el Belhage, of the thousand volumes of whose writings only a few have been preserved. It is rumored that part of the manuscript will be published, with a translation and notes, and that King Oscar of Sweden will lend his patronage to the scheme" (*Pall Mall Gazette*).

How the Rulers of France Died (*continued from p. 253*).—Louis XIII was reduced almost to a skeleton by an attack of slow fever and died on the anniversary of the day of his accession.

Louis XIV died of gangrene in the leg, subsequent on a neglected attack of gout and sciatica.

Louis XV died of smallpox, the result of his immoral life and low company.

Louis XVI, the well-known victim of the reign of terror, was guillotined.

After the execution of Louis XVI, France was declared a republic and was practically governed by Robespierre, Danton and Marat; Danton and Robespierre were guillotined, and Marat was stabbed to death by Charlotte Corday.

Napoleon I, the founder of the Bonaparte House, became consul, then emperor. He died of cancer, a prisoner at St. Helena.

Napoleon II (King of Rome), son of the Emperor Napoleon, died in Austria, where he was held a prisoner by his grandfather, Francis I. The cause of his death was consumption.

Louis XVIII. By the overthrow of Napoleon I, the Bourbon House was restored in the person of Louis XVIII, who died, prematurely old, thanks to the excitements of his reign.

Charles X was forced to abdicate in favor of his grandson, the Duc de Bordeaux, and died in exile, at Goritz, of cholera.

Henry V (Count de Chambord), the so-called king, never reigned and died a few years ago.

Louis Philippe I (the Citizen King) was also forced to abdicate and fly when the republic was proclaimed; he died an exile in England.

Napoleon III, an exile in England, died from a surgical operation performed for lithotomy.

Louis Adolphe Thiers, the first President of the French republic after the overthrow of Napoleon III, was stricken with apoplexy, while partaking of an early forenoon déjeuner, and died the same day (September 3, 1878).

Jules Grévy, the third President of France, died on September 9, 1891, from a severe cold which developed into congestion of the lungs.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Tobacco-smoking (Vol. vii, p. 7).—"Tobacco users had a hard time of it under the Blue Laws of Connecticut, as witness the following stringent regulations:

"Forasmuch as it is observed, that many abuses are crept in, and comitted by frequent taking of tobacco,

"*It is ordered by the authority of this Courte*, That no person under the age of twenty-one years, nor any other, that hath not already accustomed himselfe to the use thereof, shall take any tobacco, until hee hath brought a certificate under the hands of some who are approved for Knowledge and skill in phisik, that it is usefull for him, and allso, that hee hath received a lycense from the courte for the same. And for the regulating of those, who either by theire former taking it, have, to theire owne apprehensions, made it necessary to them, or uppon due advice, are persuaded to the use thereof.

"*It is ordered*, That no man within this colonye, after the publication hereof, shall take any tobacco, publicuely, in the streett, highwayes, or any barneyardes, or uppon training dayes, in any open places, under the penalty of six-pence for each offence against this order, in any the perticulars thereof, to bee paid without gainesaying, uppon conviction, by the testimony of one witness, that is without just exception, before any one magistrate. And the constables in the severall townes, are required to make presentment to each perticular courte, of such as they doe understand, and can evict to bee transgressors of this order" (Green Bag). See "Drinking Tobacco," p. 151.

A Womanless Mill.—There is, or was, an old mill at Foure, or Fobhar, in the county of Westmeath, Ireland, which takes its name of St. Fechin's Mill from an old abbot of Foure, who died in the great pestilence of 664 A.D. Out of respect to the marvelous purity of the good man's life, no woman is ever allowed to set foot in the old mill.
P. R. E.

Underground Streams (Vol. vii, pp. 248, etc.).—In Jefferson county, Florida, are holes called the Massasauga Sinks, "into which several large streams plunge and disappear into the earth" (Col. J. L. Williams).

In Holmes county, Florida, there are several navigable rivers which burst forth in full volume from springs, their upper courses being chiefly underground.

W. M. L.

How Names Grow (Vol. vii, pp. 250, etc.).—Benson J. Lossing, in a sketch of the Van Cortlandt Manor House, says that the original Van Cortlandt was named Olof Stevens or Stevensen, to which he prefixed Van Courtlandt, of or from Courland, because he claimed to be a descendant and representative of the Dukes of Courland in Russia.
E. P.

Spelling Reform Needed.—

"If an S and an I and an O and a U,
With an X at the end, spell *Su*;
And an E and a Y and an E spell *I*,
Pray, what is a speller to do?
Then, if also an S and an I and a G
And an H, E, D, spell *cide*,
There's nothing much for a speller to do
But to go and commit *siouxeyesighed*."

(Pearson's Weekly.)

Nationality of Great Men.—Many of the great men of a nation were not born in the country where they made their mark. There are many instances of this fact.

Take those of our own country: Alexander Hamilton was born at the island of Nevis in the West Indies. There is a mystery relative to his parentage.

Paul Jones, the first American naval commander, was a native of Scotland, and made all his reputation in the service of the colonies in their war for independence. On the other hand, Count Rumford was born in Massachusetts, and being suspected as a Tory, was given the cold shoulder when he wished to take sides with the colonies and was driven to the side of England. He made his reputation as a noted chemist, in Munich, and became a Bavarian Count. Gen. Gates, of Revolutionary days, was a native of England, but was a distinguished Colonial General. Albert Gallatin, the eminent statesman and Secretary of the Treasury under Jefferson and Madison, was a native of Geneva, Switzerland. Stephen Girard was a Frenchman. Rear Admiral Stephen C. Rowan was an Irishman. John Ericsson, the builder and inventor of the famous monitor, was a Swede. Carl Schurz, a general in our late war, a statesman and ex-United States Senator, is a native of Germany. John Jacob Astor, the great New York millionaire and fur dealer, was a native of Heidelberg,

Germany. Prof. Louis Agassiz, who is frequently spoken of as a French naturalist, and who lived in this country, was a native of Switzerland. Gen. G. G. Meade, who commanded the Union forces at Gettysbury, was born in Spain, his father being United States Consul at Cadiz.

In foreign countries we find the following:

Jean Jacques Dessalines, the negro Emperor of Hayti, was born in Guinea, Africa, and taken as a slave to Hayti. The Empress Josephine was born in Martinique, which, however, was a French colony.

Cardinal Mazarin, the celebrated Prime Minister of Louis XIV of France, was an Italian. Jean P. Marat, of the Reign of Terror days, was a Swiss. Necker, another Prime Minister of France, was a native of Geneva, Switzerland. Charles XIV (Bernadotte) of Sweden was a Frenchman. Giovanni Boccaccio, the celebrated Italian novelist, was a Parisian. Prince Eugene, the famous Austrian general, was a Frenchman, and fought against his own people. Amadeus XII, King of Spain, was an Italian, son of Victor Emmanuel. Barthold Niebuhr, the celebrated German historian, was a Dane. George I, the King of Greece, is not a Greek, but a Dane, the son of the present king. W. M. Thackeray was not born in England, but in Calcutta. George I of England was a Hanoverian.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Newspaper Oddities.—"I clip this obituary from the *McCloud River Pioneer*:

" 'DIED—At Mott, Siskiyou county, California, July 19, of starvation, the *North Star*, aged three years and two weeks. The unfinished subscription list, made out on the back of a Bacon & Welsh business card, is transferred to the *Mount Shasta Herald*, and the half-dozen land notices go to the *Dans-muir News*, at whose belt dangles, with all the effulgence of a lightning bug in a foggy night, the fallen *Star*' " (*The Journalist*).

"How much there is in a word!—A lady sent a poem to a certain magazine and in return received a letter which made her cheeks burn with indignation. What the editor said might be true, but he could

have expressed himself with less brutal frankness. In the course of a week, however, she received the following letter which soothed her wounded pride and at the same time gave her much amusement: 'Dear Madame:—On August 7, we wrote you regarding your poem, saying by mistake that we had "so much better on hand." We intended to say that we had "so much *matter* on hand," and could therefore only use it without compensation' " (*The Critic*).

"A leading London daily concluded its obituary notice of the late Baron Dowse as follows: 'A great Irishman has passed away. God grant that many as great, and who as wisely shall love their country, may follow him.' Not long ago an American paper gave a curious account of a Western millionaire. This concluded by observing that 'He arrived from California twenty years ago with only one shirt to his back, and since then he has contrived, by close application to business, to accumulate 10,000,000' " (*All the Year Round*).

An Old Subscription List (1774).—A second-hand dealer in Washington has unearthed a curious old document in the shape of a subscription list, written on a long parchment and bearing the date 1774, in which George Washington, Charles Carroll, William Ellery and several other more or less notable Americans bind themselves to pay the various sums set opposite their names in pounds, shillings and pence, towards the expense of cleaning the bed of the Potomac river. The parchment is badly faded, but most of the writing can still be read without difficulty.

Singular Signs.—A writer in *Chambers' Journal* says that in the Isle of Man, over the shop of a barber who supplies customers with all kinds of fishing tackle, he was amused to read the following: "Piscatorial Repository, Tonsorial Artist, Physiognomical Hairdresser, Cranium Manipulator and Capillary Abridger, Shaving and Haircutting with Ambidextrous Facility, Shampooing on Physiological Principles." On a signboard in the town where the writer lives may be read this phonetic announcement: "Shews

Maid and Men dead Hear," and when we add that it is over a cobbler's shop the reader may discover its meaning.

If he came to this "Empire City," we might supply him with such as this:

"New Boss. Three workmens inside." This at the door of a hair-dressing parlor.

As a model of spelling and of grammatical composition combined, the following has graced the window of a large clothing store for a considerable time:

"Any garment bot of us if not satisfactory can be returned and money refunded."

"Shoes blacked inside" are so numerous that they must have largely influenced the fashion of wearing black hose!

"MADISON AVE."

NEW YORK CITY.

Longevity of Poets.—The pursuit of literature seems to tend to longevity nowadays (says the *St. James's Gazette*). Carlyle, with all his dyspepsia, lived to be eighty-six. Browning was seventy-seven. Lord Tennyson's years are those of Mr. Gladstone—fourscore and two. Dr. Oliver Wendell Holmes has just reached the same age, and, we are glad to learn, is as hale and vigorous as many men thirty years younger. It is good temper and good spirits which have kept Dr. Holmes young. Like Lowell, and with even more truth, he might say:

"To me Fate gave, whate'er she else denied,
A nature sloping to the southern side."

The First Horse Car (Vol. vii, p. 200).—The opening lines of the "First Horse Car" article in the issue of August 22, copied from *Ladies' Home Journal*, seem curiously like the introduction of an article on the same subject, published in the New York *Tribune* in 1884; with this exception, the article at the entry cited gives the history of the omnibus, while the *Tribune's* article is what it purports to be, viz., the genesis of the street, tram or horse car. The *Tribune* article is as follows:

"In 1831," said John Stephenson, the veteran builder of horse cars, "I designed and built the first tram car of the first railway for street service in this country or abroad. This car consisted of three separate

compartments, each compartment holding ten persons and being entered by separate doors from a guard-rail on the side. Seats were provided for thirty more persons on top. The car was very much like the English railway coach, though it was set considerably lower. It was hauled by a team of horses, the conductor remaining outside in rain, snow or sunshine. The company for which it was built was called 'The New York and Harlem,' and the line run from Prince street on the Bowery to Fourteenth street, thence along the line of the present Fourth avenue to Yorkville and Harlem. Fourth avenue at that time had not been opened, although the line had been surveyed in 1810. The fare paid varied with the distance, being sixpence from Prince to Fourteenth street; sixpence more to a point where Forty-second street now runs across Fourth avenue; sixpence to Yorkville and twenty-five cents to Harlem. But the road did not succeed. In 1837, after having been in operation six years, it gave way to the steam cars. In 1845, however, it resumed working under its old charter, the same charter under which the present Fourth avenue horse-car line is operated.

"In the year 1845, the cars were remodeled nearly to their present style, the great feature being the adoption of end platforms and entrances. No other horse-car line was built until 1852, when charters were granted for the Second, Third, Sixth and Eighth avenue lines. Outside of New York (in this country), Boston first adopted the street car system, this in 1856; Philadelphia followed in 1857, after which it spread rapidly all over the country. New Orleans, in 1861, was first to adopt the small or 'bob-tail' car."

J. W. W.

KNOXVILLE, IA.

Who Was El Dorado?—

"Yet unspoil'd Guiana, whose great city Geryon's
sons
Call El Dorado."

("Paradise Lost," Book xi.)

"There is nothing obscure in the etymology of this Spanish phrase, which means literally 'The Gilded'; yet to such an extent has it been abused that few know that

it originally related to a man and not to a country. In the latter sense it has been applied to almost every gold-bearing district encountered in America since the discovery; and there is scarcely a mining camp in our Far West but has named its richest lode or most popular resort, whether grog-shop, billiard saloon, or theatre, Eldorado. As early as the sixteenth century it served to designate an imaginary region abounding in gold and precious stones in the interior of South America; but prior to this acceptance it had become a synonym for the most remarkable legend of the New World, the supposed eastern proximity of which invested its unexplored territory with the glamour of Oriental romance. The term was, indeed, an appellation of royalty, and El Dorado, perhaps, a veritable king, whose daily attire is said to have been a simple coating of aromatic resins followed by a sprinkling of gold-dust blown through a bamboo cane" (Lieut. H. R. Lemly, in the October *Century*).

Who Owns the Biggest Bible?—

"The biggest Bible, in point of dimensions or measurement, is one the pages of which are two feet in length and nearly as much in width. At the top of each page is a line in red ink which translated reads: 'This is a history.' The Bible, which is 200 years old, belongs to a German lady residing in Manchester, England. The work contains many primitive illustrations, and is an heirloom which has descended to its present possessor by a succession of family wills. The biggest Bible in the world in point of bulk belongs to John Bell, of Manchester, he having added pictures and photographs to it until it has now 10,000 illustrations, and consists of ninety volumes. The biggest Bible, as issued from the press (being only a Bible, and not a Bible and a Commentary in one), is that which has been presented to a blind and deaf soldier of Stratford, Conn. It is in eight volumes, each being fifteen inches long, twelve inches wide and nearly six inches thick, on embossed print for the blind" (*New York Mercury*).

Euphonic Indian Names (Vol. vii, p. 71).—Potlockney, Looshascoona, Tocka-

nookana, Hatchushy, Shongano, Coonewah, Suckatonche, Sipsy, Tobytubby, Beadupanbogue, Funnegusha, Tuskalamite, Chunkey, Buckatunna, Boquehomo, Habbolochitto. The above are Indian names of streams in the State of Mississippi. I send them as a contribution to the discussion regarding the euphony of Indian names. L. X. V.

Curious Remedies (Vol. vii, p. 260).—

In all that pertains to the curious, the marvelous, the queer and grotesque, our antipodes, the Chinese, certainly excel.

They have for so many centuries (with due deference to their numerous domestic virtues be it said) been conceived, born, nursed and bred in an atmosphere of superstition, it is no marvel that their medical system abounds in singular and absurd remedies. The following interesting article, clipped from the Philadelphia *Evening Star*, instances a few of them:

"Rain at particular seasons of the year is believed in that country to have medicinal properties. That which falls on the fifth day of the fifth month, when the dragon-boat festival occurs, is called 'Holy Water' and is used for a sedative. Rain water falling during the night is deemed excellent for worms. If rain water be collected in the spring and drunk out of one cup by man and wife they will have many children. Storm water is good for fevers, snow water is a vermifuge and hail water is inclined to be poisonous.

"Bats, very common in China, are believed to convey their extreme longevity and exceptional sight to those persons who consume the disgusting preparations made from various parts of their bodies. One interesting remedy for eye troubles is the excrement of bats, in which the doctors pretend to detect the eyes of the mosquitoes on which the creatures feed. A favorite tonic is a reddish glue, known commercially as 'asses' glue,' though it is in reality obtained by boiling down the water of a celebrated well, which contains a gelatinous principle."

(To be continued.)

TO CORRESPONDENTS.

??? San Francisco.—That is the drift of our own reply at the reference mentioned.

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NOTES.

BY KEATS ABOUT HIMSELF.

JULY 2, 1818.

"There was a naughty boy,
A naughty boy was he,
He would not stop at home,
He could not quiet be—
He took
In his Knapsack
A Book
Full of vowels
And a shirt
With some towels—
A slight cap
For night cap—
A hair brush,
Comb ditto,
New Stockings
For old ones
Would split O!
This Knapsack
Tight at's back
He rivetted close
And followed his nose
To the North,

To the North,
And follow'd his nose
To the North.

There was a naughty boy
And a naughty boy was he,
For nothing would he do
But scribble poetry—
He took
An inkstand
In his hand
And a Pen
Big as ten
In the other,
And away in a Pother
He ran
To the mountains
And fountains
And ghostes
And Postes
And witches
And ditches
And wrote
In his coat
When the weather
Was cool,
Fear of gout,
And without
When the weather
Was warm—
Och the charm
When we choose
To follow one's nose
To the North,
To the North,
To follow one's nose
To the North!

There was a naughty boy
And a naughty boy was he,
He kept little fishes
In washing tubs three
In spite
Of the might
Of the Maid
Nor afraid
Of his Granny-good—
He often would
Hurly burly
Get up early
And go
By hook or crook
To the brook
And bring home
Miller's thumb,
Tittlebat
Not over fat
Minnows small
As the stall
Of a glove,
Not above
The size
Of a nice
Little Baby's
Little fingers—
O he made
'Twas his trade
Of Fish a pretty Kettle
A Kettle—
A Kettle
Of Fish a pretty Kettle
A Kettle!

There was a naughty boy,
And a naughty boy was he,
He ran away to Scotland
The people for to see—
Then he found
That the ground
Was as hard,
That a yard
Was as long,
That a song
Was as merry,
That a cherry
Was as red—
That lead
Was as weighty,
That fourscore
Was as eighty,
That a door
Was as wooden
As in England—
So he stood in his shoes
And he wonder'd,
He wonder'd,
He stood in his shoes
And he wonder'd."

(From Sidney Colvin's "Letters of John Keats to his Family and Friends.")

ANYHOW.

I find an example of "any how" in Brome's play, "A Jovial Crew" (1641), Act i, Scene 2. This is ninety-nine years older than Murray's earliest example. It is as follows:

"You know how, and what we have vow'd; to wait upon you any way, any how, and any whither." G.

VISIONS.

(CONTINUED FROM P. 266.)

The Trance Vision of Thomas Say.—Thomas Say* (1709–1796) was a member of the Society of Friends, father of Dr. Benjamin Say, a public-spirited and influential physician, and grandfather of Thomas Say, the distinguished naturalist, who was one of the founders and the first Curator of the

* Watson, in his "Annals of Philadelphia and Pennsylvania," gives this pen-portrait of him: "Thomas Say lived in Moravian (now Bread) street, on the west side, near Arch street. Having to pass that way frequently to school, his person became very familiar. In fair weather he was to be seen almost daily, standing, dressed in a light drab suit, with his arms gently folded, and leaning with one shoulder against the cheek of the door, for the support, evidently, of his rather tall and slender frame now weakened by age. * * * He was of fair complexion, and his thinly spread hair, of the silvery white, slightly curled over, and behind the ears—in appearance very venerable, in his speech and manner mild and amiable."

Academy of Natural Sciences of Philadelphia.

The following account of his remarkable experiences, which occurred during an attack of pleurisy, in his seventeenth year, is reproduced from a small book, now extremely rare, written by his son, Dr. Benjamin Say, and published in Philadelphia, in 1796, entitled, "A Short Compilation of the Extraordinary Life and Writings of Thomas Say." Here is his own version "faithfully copied from the original MS.:"

"On the ninth day (referring to his illness), between the hours of four and five, I fell into a trance, and so continued until about the hour of three or four the next morning. After my departure from the body (for I left the body) my father and mother, Susannah Robinson and others, who watched me, shook my body, felt for my pulse, and tried if they could discern any remains of life or breath in me, but found none.

"Some may be desirous to know, whether I was laid out or not; I found myself when I opened my eyes, laid on my back in my bed, as a corpse is on a board; and I was told, after I got better, the reason why they did not lay me on a board, was, because my mother could not, at that time, find freedom to have it done; then they sent for Dr. Kearsby, who attended me, to have his opinion. When he came, he felt for my pulse and found none, nor any remains of life in me, as he told them; but as he was going away, he returned again, and said, that something came into his mind to try further; he then desired somebody to get him a small looking glass, which Catherine Souder, who lived with my father, procured; the doctor laid it on my mouth for a short time, then took it off, and there appeared on the glass a little moisture; then the doctor said to them, 'If he is not dead, I believe he is so far gone that he will never open his eyes again, but I would have you let him lay while he continues warm, and when he begins to grow cold, lay him out.'

"This they told me when I returned into the body, at which time I inquired, why so many sat up with me, not knowing that they thought me dead. Upon hearing me speak, they were all very much surprised; the

second time I spoke, they all rose out of their chairs, and when I spoke the third time, they all came to me. My father and mother inquired how it had been with me? I answered and said unto them, I thought I had been dead, and going to heaven; and after I left the body, I heard, as it were, the voices of men, women and children, singing songs of praises unto the Lord God and the Lamb, without intermission, which ravished my soul, and threw me into transports of joy. My soul was also delighted with most beautiful greens, which appeared to me on every side, and such as never were seen in this world; through these I passed, being all clothed in white, and in my full shape, without the least DIMINUTION of parts. As I passed along towards a higher state of bliss, I cast my eyes upon the earth, which I saw plainly, and beheld three men (whom I knew) die. Two of them were white men, one of them entered into rest, and the other was cast off. There appeared a beautiful transparent gate opened, and as I and the one that entered into rest came up to it, he stepped in; but as I was stepping in, I stepped into the body.

"When I recovered from my trance, I mentioned their names, at the same time telling how I saw them die, and which of them entered into rest, and which did not. I said to my mother, 'O that I had made one step further, then I should not have come back again.' After I told them what I had to say, I desired them to say no more to me, for I still heard the melodious songs of praises; and while I heard them, I felt no pain; but when they went from me, the pain in my side returned again, for which I was glad, hoping every stitch would take me off, and longing for my final change.

"After I told them of the death of the three men, they sent to see if it was so; and when the messenger returned, he told them they were all dead, and died in the rooms, etc., as I told them; upon hearing it, I fell into, and said, O Lord, I wish thou hadst kept me, and sent him back that was in pain; after which I soon recovered from my sickness.

"The third was a negro, named Cuffe, belonging to the widow Kearny, whom I saw die in the brick kitchen, and when they

were laying him on a board, his head fell out of their hands, when about six inches off the board; which I saw plainly, with the other circumstances of his being laid out, for, N. B., the walls were no hindrance to my sight. Though the negro's body was black, yet the soul was clothed in white, which filled me with greater joy than before, as it appeared to me a token of his acceptance.

* * * "Though I was filled with more joy upon seeing the negro on his way to happiness, yet I was not permitted to see him fully enter into rest; but just as I thought myself about to enter into rest, I came into the body again.

* * * "Sometime after my recovery, the widow Kearny, the mistress of the negro man, sent for me, and inquired, whether I thought the departed spirits knew one another? I answered in the affirmative, and told her, that I saw her negro man die, whilst I was a corpse. She then asked me, Where did he die? I told her, in her brick kitchen, between the jamb of the chimney and the wall, and when they took him off the bed to lay him on the board, his head slipped out of their hands; she then said, so it did; and asked me, if I could tell her where they laid him; I informed her that they laid him between the back door and the street door. She said that she did not remember anything of that. I told her he laid there whilst they swept under the window, where he was afterwards placed; she then said she remembered it was so, and told me that she was satisfied, and had reason to believe, what she often thought, that it was so.

"These men, upon inquiry, were found to have died at the very time I saw them; and all the circumstances of their death were found to be as I related them. As some may be desirous to know how, and in what shape, those dead appeared to me, I would satisfy their desire, by telling them, *that they appeared each in a complete body*, which I take to be the spiritual body, separated from the earthly, sinful body. They were also all clothed, the negro and the person who entered into rest, in white, and the other who was cast off, had his garment somewhat white, *but spotted*. I saw also the body in

which each lived when upon earth, and also how they were laid out; but my own body I did not see. The reason why I neither saw my own body, nor entered fully into rest, I take to be this, *that my soul was not quite separated from my body*, as the others were; though it was so far separated, as to see those things, and hear the songs of praise before mentioned."

CONVERSE CLEAVES.

GERMANTOWN, PA.

QUERIES.

Rocky Comfort.—Arkansas and Missouri have each a town called Rocky Comfort; and Georgia has a Rocky Comfort Creek. Does Rocky Comfort mean "cold comfort?" The other day I saw advertised, in a Philadelphia newspaper, an improved rocking-chair, under the head of "rocking comfort." Is there any current expression, proverb, or saw, in which the words "rocky comfort" are to be found?

QUI TAM.

Because.—What eminent philosopher had the title, or nickname, of "Because?"
X. L. V.

Monosyllabic Verse.—Rev. J. Addison Alexander, D.D., or possibly one of his brothers, wrote a poem (a sonnet, I think) consisting entirely of monosyllables. The first line is:

"Think not that strength lies in the big round word."

Can any of your readers give the whole of it?
J. P. L.

Pope Query.—"The New English Dictionary," under "Beagle," quotes from Pope's "Windsor Forest," i, 121:

"To plains with well-bred beagles we repair,
And trace the mazes of the circling hare."

In what edition of Pope's works does the expression *well-bred* occur, right here? All those I have ever seen give *well-breathed*, a qualification far more to the point (it seems to me) in speaking of hare-hounds than the commonplace *well-bred*.

NIMROD.

Suicide of a Saint.—Unless my memory plays me false, I did read somewhere of a saint who had committed suicide. Who was he or she?

SENESENS.

Authorship Wanted.—Who was it who wrote of the old sandstone steps of the Capitol at Washington: "They are stained with the footsteps and story of giants and battles well won?" The peculiar construction of the sentence is not the least thing that puzzles me about it.

D. W. N.

HARRISBURG.

Is It Burns?—The following is going the round of the press:

"Among manuscripts sold recently in London were three autograph poems by Burns. One is called 'An Epitaph on My Father:'

"O ye who sympathize with virtue's pains,
Draw near with pious reverence and attend,
Here lie the loving husband's dear remains,
The tender father, and the generous friend."

Now, somehow, this does not seem to me like Bobby's style. Is this an illusion on my part, and is the above really authentic?

SANDY.

Ozark Mountains.—I would like to find a good, intelligible description of the topographical, social and industrial features of that section of country known as the Ozark mountains, in Missouri and Arkansas. I do not happen to have anything better than geological reports, which fail to cover the points in which I take special interest.

QUI TAM.

REPLIES.

Long Brothers (Vol. vii, p. 268).—In ecclesiastical history, the Alexandrians Dioscorus, Ammonias, Eusebius and Euthymius, who were active against Origenism, are known as "the four long brothers."

Musquaspen (Vol. vii, p. 221).—"Musquaspen is a root of the bigness of a finger, and as red as blood. In drying it will wither almost to nothing. This they (the

Indians) use to paint their mats, targets, and such like "

(Capt. John Smith's "Gen. Hist. of Virginia").

Was not *musquaspen* Indian for *Lachnanthes tinctoria*, redrootor paintroot?

Puccoon, *Sanguinaria canadensis*, furnished the paint for their skins.

MENONA.

Indian Place Names (Vol. vii, p. 223).—I confess, when so courteously brought to book by B. S. W. as to the comparative euphony of Northern and Southern Indian appellations, that I chose (perhaps half-unconsciously) the most melodious of our names. Some of them may be harsh, but I still think that the majority of our Indian names are softer than those found further to the northward, and fifty names taken at random from both vocabularies would bear me out in my original proposition.

E. P.

The *Press* for October 3, speaking of the Keystone Club, remarks: "The first idea was to call the club from the original Indian name of Philadelphia, but the unpronounceableness of the red man's consonantal language was so discouraging that the notion was abandoned."

I admit this is but a small straw; yet it shows how the wind blows, in this city at least.

S. B.

PHILADELPHIA, PA.

Florida Mountains (Vol. vii, p. 268).—To my knowledge, this designation is given to at least two sets of mountains:

First, a ridge of rather steep sand-hills in Florida, which extend southward from the region between Lakes Eustis and Apopka. Table Mountain and Mts. Sumter, Prospect and Hudson are the most noteworthy.

And again that part of the Hoosac range, in Massachusetts, which is pierced by the Hoosac tunnel, is locally called Florida Mountain. It is in the township of Florida

M. L.

Old Pemaquid (Vol. vii, p. 208).—A careful perusal of the twentieth chapter, "Ancient Ruins at Pemaquid," in Dr. Johnston's "History of Bristol and Bremen and

Pemaquid" (1873), will, I think, dispose of the veracity of the "Item" quoted, to the satisfaction of Philadelphus.

Pemaquid was a village of only fifty inhabitants at the time of King Philip's war, 1675-1676. Her oldest fort had been erected in 1630, or 1631, it is uncertain which year.

None of the ruins are believed to antedate the early part of the seventeenth century, although the possibility of a greater antiquity was discussed at the time of their exploration.

The "Memorial of the Popham Celebration" contains a paper on the same topic.

MENÓNA.

Andrew Marvell and "When All Thy Mercies" (Vol. vii, p. 233).—The "Encyclopædia Brit.," in its article on "Hymns," by Right Hon. Lord Selborne (Sir Roundell Palmer), a distinguished Christian and scholar, gives both this hymn and also the "Spacious Firmament on High" to Addison, saying, "It is certain that they were first made public in 1712 in the *Spectator*, Nos. 441, 453, 465, 489, 513, in a way which would have been improbable and unworthy of Addison if they had been unpublished works of a writer of so much genius and so much note in his day as Marvell. They are all printed as Addison's in Dr. Johnson's edition of the 'British Poets.' "

E. P.

The information sought regarding the disputed authorship of "The Spacious Firmament on High," will be found in "English Hymns: Their Authors and History," by Rev. Samuel Willoughby Duffield, pp. 527-30, 539 (New York, 1886).

A. L. W.

WATERBURY, CONN.

John Smith, the Most Eminent Divine of Both His Names (Vol. vii, p. 118).—According to Allibone's "Dict. of Authors," twelve divines, at least, have borne the name of John Smith. The compiler desired to say that "John Smith of Cambridge," who died in 1652, at the age of thirty-four years, was the most eminent of all of them. The phraseology chosen seems to express something in excess of this meaning. It

directs the mind to each member of the name—the Christian and the surname—separately, rather than connectedly; so that this particular John Smith appears to be the most eminent of any divine by the name of John, not only, but the most eminent, also, of any by the name of Smith. Such was not the author's meaning, it is clear.

Substituting for *both* its French equivalent, *l'un et l'autre* (the one and the other), the real sense of the statement, as it stands, becomes still more apparent. "John Smith of Cambridge" was, or is the most eminent of the one name, John, and the most eminent of the other name, Smith. So it seems to

MENÓNA.

Portuguese Stanza (Vol. vii, p. 233).—

"Logo lhe não vi bom geito
Quando vo-lo dei por morto;
Porque torto matar torto,
Não me pareceo direito."

The preceding citation may be found in nearly every biographical sketch of the famous Portuguese poet, Luiz de Camoens, whose unusually sad fate has for more than four centuries been steadily the theme of commiserating writers or pointed the moral of dissatisfied litterateurs against the total neglect in his lifetime of so great a genius. Camoens was not only the world-celebrated author of the "Lusiad," but at an early age, as the result of distasteful attentions—on the part of her parents—to a fair and noble dame of the Lisbon court, he went to Ceuta, according to the biographers of Portugal, "where in the feats of our armies he showed himself to be not less valorous than learned. In an encounter with the Moors he lost the sight of one eye, and in this misfortune he had the great consolation of never being seen without showing a noble attestation of his bravery."

Afterwards some aristocratic gentleman commissioned him to challenge to the death an adversary, or rival of his, who also had but one eye, an errand which Camoens accepted with the readiness and abandon of the soldier, but avoided killing him with the fear of a good Christian. When the gentleman got to know the result of the duel, he took him to task for this omission, upon

which Camoens responded jokingly in the above-mentioned stanza.*

Amid innumerable miseries Camoens died at length in the year 1569, fifty-four years of age, in a hospital, it is said by some, in that last refuge of the abandoned. He is buried in the monastery of St. Anna, in Lisbon, and for nearly thirty years after his death no monument of any sort "marked the spot" of his sepulture, when, in 1595, Dom Gonçalo Coutinho, the illustrious captain (cavalleiro illustre), erected to his memory a magnificent tomb with the following inscription :

"Aqui jaz Luiz de Camoens, Principe
Dos Poetas de seu tempo ;
Viveo pobre e miseravelmente, e assim morreo
Anno de MDLXIX."

"Here lies Louis de Camoens, Prince
Of the poets of his time ;
He lived poor and in misery, and so died
In the year of 1569."

GEO. F. FORT.

Why Peacock Feathers are Unlucky (Vol. i, p. 125).—In the German romance, "Im Schellhemd," by Natalie Eschrshuth, the hero, a Bohemian, gives the following interpretation to the well-known superstition :

"When God created the peacock, the seven mortal sins regarded the splendor of its plumage with envy, and complained of the injustice of the Creator. The latter said to them : 'Yes, I have been unjust because I have bestowed too much on you ; the mortal sins ought to be as black as the night which covers them with her wing.' And taking the yellow eye of envy, the red eye of murder, the green eye of jealousy, and so forth, he placed them on the feathers of the peacock, and set the bird at liberty. The peacock strutted away, the sins looked upon themselves thus despoiled, and in bitterness demanded back their lost eyes.

"This is the reason why, when a man plucks feathers from the peacock with which to adorn himself, the sins follow in his footsteps, and smite him, in turn with all the

* [Which might be freely turned :

"I failed to see
Why I should be
Detailed to slay my brother, Sir :
He'd but one eye,
No more had I ;
You should have sent another, Sir."

—ED. A. N. & Q.]

misfortunes incarnate in them" (*Revue des Traditions Populaires*, August, 1891 ; translated by Menóna).

Southey and Lodore (Vol. vii, p. 246).—*Tarn* means a mountain lake in the north of England, and has, so I should think, in Southey's poem of *Lodore*, no reference to any place in France. I remember reading an English story called the "Black Tarn."

ELIZABETH PRIOLEAU.

Rogero and Turkelony (Vol. vii, p. 256).—These are names of two old dances—one in $\frac{4}{4}$ time, and the other in $\frac{6}{8}$ —much in vogue in Elizabethan times. The latter often appears in literature disguised as *Turculony*, or *Turkeyloney*.

In the same treatise, at page 26, Gosson mentions three other old dances of the same period—Dumpes, Pavin and Galliards. The Pavan, Paven, or Pavin, was a special favorite in England, because it had been introduced from Spain ; as Ben Jonson in his thrust at the rage for Spanish fashions with the English says,

"Your Spanish Pavin the best dance."

But Gosson didn't get them all. We must add to the list Shakespeare's "*lavottas* high and *corantos* swift," beside those named by Heywood in "Woman Killed With Kindness," viz.: Sellenger's Round, Tom Tyler, The Cushion Dance, John, come kiss me now, Heidigy, or the Hay, etc., in order to understand how assiduously they cultivated the terpsichorean art in the days of good Queen Bess.

MENÓNA.

COMMUNICATIONS.

Curious Remedies (Vol. vii, p. 276).—*Chinese Cures—Continued.*

"If a prescription for arsenic kills the patient, both the seller of the drug and the buyer are decapitated. Chinese firecrackers containing a portion of sublimate of arsenic are said to be louder. A considerable portion of arsenic is contained in an alloy of copper, of which much of the women's

jewelry is made, and a favorite mode of committing suicide adopted by females in China is to swallow their head ornaments. The horns of a kind of deer which is said to hang itself up in trees by its horns at night are recommended for apoplexy. There is a plant called the 'san-tsih,' the root of which is believed by soldiers to promote bravery, and its reputation is so great among them that it sells for three dollars an ounce. Amber is given as a nervine, pieces containing insects being held at a high value.

"A certain perennial water plant is said to cure dropsy and to confer the power of walking upon water. One kind of fungus resembling the truffle is thought to have the power both to destroy worms and to cast out devils. Licorice root is deemed to have the property of renewing youth. Ink is recommended as a diuretic and gunpowder is put down as a vermifuge. Round concretions of iron peroxide are used in powder for fevers. A legend connects them with the great god Yu and they are alleged to be crumbs from his table.

"The cow is recommended in the Chinese pharmacopœia in the shape of beef tea. This animal has a distinct name for each year of its growth up to the seventh. It is said to be deaf in its ears, but to hear in its nose. Bones of the tiger, which is accounted the king of beasts, are highly valued for ague and general debility. In fact, every part of the animal is catalogued as having medicinal properties. Facts known about it are that its victims become devils after being digested, but the flesh of a dog makes the creature intoxicated. Bad smells, such as burnt horn, scare it away, and the hedgehog can get the better of it. The tiger turns gray at the close of the first five hundred years of its life.

"The wood of the box tree is supposed to ease the pains of labor and for this purpose women often chop up their toilet combs, which are commonly made of the material. Benzoin is supposed to be good for stomach ache. It is much adulterated, but there is a sure test. If real its fumes will charm rats out of their holes. Wheaten bread is much prescribed for various complaints and bread pills are an old remedy with Chinese doctors.

"Cinnabar, an ore of mercury, is placed at the head of all minerals and metals, being capable of transforming itself, in equal periods of two hundred years, into each of the five principal metals successively, finally becoming gold. Worn in bags by children it warns off wicked spirits and St. Vitus' dance. Verdigris from old copper coins is thought first-rate for skin troubles. Fossil crabs, powdered, are used to neutralize all kinds of poisons. Pieces of fossil ivory are also sold in stamped packages, to be prepared and given in cases of fever. Ambergris is declared excellent for its healing properties; it is coughed up by dragons. Fossil teeth of extinct mastodons are of great service for their action on the liver.

"A fungus which grows out of a caterpillar as a disease of the insect and transforms it into a plant is good for jaundice. The excrement of the common sparrow, of the magpie and of the pigeon is prescribed for various complaints. Extract of dandelion renews the youth, hair and teeth of old men. Plasters of elephant's hide are sold for wounds that heal with difficulty. There is an injurious fungus that is said to cause irrepressible laughter, the patient who has eaten of it being unable to restrain the cachinatory muscles. A hot gold needle is thrust into the gums to relieve toothache. Every part of the pig is believed to have some special medicinal property. Dried scorpions are much employed in the treatment of many diseases, and seed pearls likewise.

"Water, among the celestials, stands in the forefront of all medicinal agents. The hydropathic system is very ancient in that country. Water in which the 'five precious metals'—gold, silver, copper, iron and tin—have been boiled, is a popular remedy for domestic emergencies, such as faintness and accidents of any kind.

"Ashes of paper are given as an astringent, and the paper of an old book, after the printed characters held in such veneration have been cut out, is a remedy for barrenness. Paper is used in various other ways for purposes medicinal."

CONVERSE CLEAVES.

GERMANTOWN, PA.

Among the 204 "Receipts" given in "The North American Indian Doctor," the authorship of which I inquired on page 223 of Vol. vi, I find the following:

"No. 118. *For Yellow Jaundice*.—Parch Indian corn and eat it freely. I have known this to cure when no other medicine would."

"No. 122. *Cure for Deafness*.—The juice of cabbage dropped in the ear affords wonderful relief against deafness."

"No. 127. *Cure for Palsy*.—Take a young kid, dress it, stuff it with one pound of cloves; roast it on a spit, and with the grease that will come out rub the afflicted parts."

"No. 132. *Another Cure for Palsy*.—Take young dogs whose eyes are not yet open (when less than eight days old); put them all alive in a pot, with a quart of white wine, and the same of betony, sage, rosemary, hyssop, marjoram, wormwood, camomile and melilot leaves; add some very white hog's lard. Put into a hot oven and boil. Use as hot as the patient can bear."

"No. 138. *To Cause Warts to Fall Out*.—Take a sheep's lung, let the blood drain from it; press the lung in a press, some water will come out; keep this water in a glass bottle, rub the warts with it and they will disappear."

"No. 139. *To Purge the Brain*.—Take some goat's milk and draw it through your nose three or four times. This will entirely remove from the brain all obstructions."

"No. 141. *For Nose Bleed*.—Put one drop of vinegar in the ear of the person whose nose is bleeding on the side of the nostril through which the blood comes. This will stop it."

"No. 154. *For Fallen Palate*.—If, through distillation of humors or fluxions, the palate is fallen, cabbage juice applied to the top of the head has the virtue to draw it up and put it again in its place."

"No. 168. *Cure for Fevers in Children*.—It will not be found less strange, which has been tried a number of times, that by putting a large cucumber in bed with a child with fever, the fever will leave without fail."

"No. 169. *Cure for Deafness*.—Peel garlic, dipped in honey, and put in the ear on the wool of a black sheep, will cure deafness and dizziness."

Dozens of other "Curious Remedies" could be culled from this rare old work, but the above is enough for one time.

J. W. W.

KNOXVILLE, IA.

Born and Dead on the Same Date (Vol. vii, pp. 269, etc.).—St. John of God (1495–1550), one of the most eminent of the Portuguese saints, and founder of the Order of Charity, was born and died on the eighth day of March.

R. L.

Eccentric Wills (Vol. vii, pp. 214, etc.).—"The executors of a Westchester crank have just made their final accounting. 'The testator was a very eccentric old man, but was well educated,' the newspapers say. 'He used to travel about bareheaded and barefooted, and clad only in a pair of overalls and a gingham shirt jacket. Disappointment in love in Holland sent him to this country, where he led the life of a hermit.' He lived in the town of Greenburg, and was known as the 'Dobbs' Ferry Hermit.' His estate amounted to \$3779.14, and his crankiness was shown in dividing it up by will among his rich neighbors, 'among the legatees being Cyrus W. Field, Francis W. Lasak, and other millionaires.' 'To him that hath shall be given, and from him that hath not shall be taken away that which he hath'" (*The Critic*).

Out-of-the-way Words (Vol. vii, pp. 272, etc.).—The following are from the poems of Henry Howard, Earl of Surrey:

Rebel for rebellion.

Fest for feast.

Warm for warmth.

Meash, to entrap, mesh.

Garmented = clothed.

Slipper = slippery.

Malice, to treat with malice.

Geason, rare, strange.

Cornet, hood or cap of a lady.

Palme-play, tennis.

Ferse, queen at chess.

Constance = constancy.

Render for surrender (intransitive).

Dented chews for toothed jaws.

READER.

Underground Lake.—Your "Underground Streams" (Vol. vii, pp. 273, etc.) suggest my mailing you the following:

An underground lake has been discovered three miles from Genesee, Idaho. It was found by a well digger. At a depth of sixteen feet, clear, pure lake water ran out over the surface for a time, then settled back to the earth's level. The most curious part of it, says the Boise *Statesman*, is that fish were brought to the surface on the overflow. "They have a peculiar appearance and are sightless, indicating that they are underground fish. The spring has attracted much attention, and many farmers in the vicinity fear that their farms will drop into the lake."

H. VAN D.

Unspoken Language.—I know nothing of *whistling* a conversation (Vol. vii, p. 256), but there is a curious way of communicating or *telegraphing* invented by Constantin De Renneville, a French gentleman confined in the Bastille. His mode of conversing with his neighbors in prison was by means of blows on the wall with a stick—one stroke for A, two for B, and so on, according to the place each letter occupies in the alphabet. He and his pupils were able to execute this sign language with so much skill and rapidity that they exchanged long conversations in spite of the thickness of the walls, the vigilance of the sentinels and the anger of the turnkeys.

ELIZABETH PRIOLEAU.

In the Twinkling of a Bed Post.—I humbly confess having lived half a century without knowing the meaning of the above. I have just stumbled over the explanation in the "Century Dictionary," and (unlikely though it be to prove needful to any one but myself) I send it to you:

"In the twinkling of a bed staff" was synonymous of "in the twinkling of an eye," and when *bedstaff* became obsolete, *bedpost* was substituted, depriving the phrase of its literal force in daily use." I. V.

"Cinch."—"The word 'cinch' has made its way into Eastern journalism, meaning a 'tight hold' or 'a bind' upon a thing, and yet very few people know the

derivation of the word. It comes from the plains of the West. A 'cinch' is Spanish for a saddle-girth. These cinches are made of parallel pieces of rope, about the size of a small clothes-line, and bound together at intervals by cross-pieces of leather. They end in iron rings. The heavy Mexican saddles have long thongs of leather which are used instead of buckles to fasten the cinches to the saddle proper. By taking several hitches with these cinch-straps a purchase can be had which enables the rider to almost cut his broncho in twain, despite any effort the little animal may make 'to bloat.' So great a pressure can be brought to bear in this way that the action of the heart in a small pony can be stopped and the animal rendered insensible" (*New York World*).

Bulls (Vol. vii, p. 167).—Another Irish bull, from England as usual. A clergyman in England, says the New York *Tribune*, in an earnest address to his parishioners advocating the establishment of a cemetery, asked them to consider the "deplorable condition of 30,000 Englishmen living without Christian burial." W. H. S.

Battles Fought on Sunday.—The following notable battles were fought on the Sabbath. Perhaps some of your correspondents will extend the list:

Battle of Eylau, in Prussia, February 8, 1807, between the allied Russian and Prussian forces, and the French, led by Napoleon; one of Napoleon's doubtful victories.

Battle of Friedland, in Prussia, June 14, 1807, between the allied Prussian and Russian armies, and the French, commanded by Napoleon, in which the French arms were victorious.

Battle of Vimeira, in Portugal, August 21, 1808, between the English and French armies, wherein the English forces under Sir Arthur Wellesley (subsequently the Duke of Wellington) were victorious.

Battle of Essling, in Austria, May 21, 22, 1809, between the Austrians and French, in which Napoleon, who led the French army, experienced one of his most disastrous reverses. The battle *began* on Sunday.

Battle of Fuentes de Onoro, in Spain,

May 5, 1811, between the British and Spanish forces, led by Wellington, and the French, commanded by Masséna. An indecisive battle, though Wellington gained some advantage.

Battle of Lützen, in Prussian Saxony, May 2, 1813, between the French and allied Russian and Prussian forces, in which the French armies under Napoleon were victorious.

Battle of Orthez, in France, February 27, 1814, between the French and allied British and Spanish forces, in which the latter, led by Wellington, were victorious.

Battle of Tarbes, in France, March 20, 1814, between the English and French armies, in which the English forces under Wellington defeated the French.

Battle of Toulouse, in France, April 10, 1814, between the French and English armies, in which the English forces commanded by Wellington were triumphant.

Battle of Waterloo, in Belgium, June 18, 1815, between the French, led by Napoleon, and the British and allied armies under Wellington, wherein Napoleon suffered his most disastrous defeat, and ended his remarkable career. One of the "Fifteen decisive battles of the world."

Battle of Warsaw, in Poland, February 20, 1831, between the Poles and Russians, in which the latter were defeated.

Battle of Seidlitz, in Poland, April 10, 1831, between the Russian and Polish forces, in which the Poles were successful.

Battle of Inkerman, in S. Russia, in the Crimea, November 5, 1854, between the allied British and French armies, in which the Russian armies were defeated.

Battle of Tobitschau, in Moravia, July 15, 1866, between the Prussian and Austrian forces, in which the latter were repulsed.

Battle of Stony Creek (Burlington Heights), in Ontario, Upper Canada, June 6, 1813, between the British and American forces, in which the British were victorious.

Battle of Bull Run, in Virginia, July 21, 1861, between the Federal and Confederate armies, in which the Federal armies were defeated.

Battle of Chickamauga, in Georgia, September 19, 20, 1863, between the Federal and Confederate forces, in which the Con-

federates were victorious. This battle ended on Sunday. CONVERSE CLEAVES.

GERMANTOWN, PA.

Curious Plant Names (Vol. vii, pp. 209, etc.).—*The Laughing Plant*.—The laughing plant is the name of a plant growing in Arabia, and, according to the *Medical Times*, is so called by reason of the effect produced upon those who eat its seeds. The plant is of moderate size, with bright yellow flowers, and soft velvety seed pods, each of which contains two or three seeds resembling black beans. The natives of the district where the plant grows, dry these seeds and reduce them to powder. A dose of this powder has similar effects to those arising from the inhalation of laughing-gas. It causes the most sober person to dance, shout and laugh with the boisterous excitement of a madman, and to rush about cutting the most ridiculous capers for about an hour. At the expiration of this time exhaustion sets in, and the excited person falls asleep, to awake after several hours with no recollection of his antics.

Epithets of Cities (Vol. vii, pp. 69, etc.).—" 'There, ma'am,' said the driver, rising from his seat and facing round, while he pointed with his whip toward Quebec, 'that's what we call the Silver City.'

"They looked back with him at the city, whose thousands of tinned roofs, rising one above the other, from the water's edge to the citadel, were all a splendor of argent light in the afternoon sun" (Howells's "Their Wedding Journey," Ch. ix, p. 274).

MENONA.

Newspaper Oddities (Vol. vii, p. 274).—" 'Baboo-English,' as it is contemptuously called, affords occasional food for mirth among us; but English papers appear to be not altogether barren of like entertainment for the baboo mind. An Indian journal points out that the rejoicing of an English clerical organ over what it calls 'welcome news from India, that three Bengal regiments have been converted,' together with its observation that 'Providence has indeed blessed our work,' comprises a double mistake. First, the regiments

referred to are not Bengal, but Madras regiments; and, secondly, 'conversion' is, in this case, simply a technical term implying that the regiments referred to have been abolished. Another 'home journal' has, it appears, described the late Senapati as a person 'whose civilization is still so rudimentary that he feeds on insects.' This mysterious charge having been investigated by our Indian contemporary, it turns out that its sole foundation was the fact that the Senapati was accustomed to chew betels—that is, betel nuts. It was an accidental misspelling in the telegraphic message that gave rise to what the English journal very correctly described as 'An extraordinary story from Manipur' (Philadelphia *Ledger*).

Sons and Wives of French Monarchs.—It is a strange fact, but true, that since Louis XIV no monarch of France has been succeeded by his son. Louis XV was the great-grandson of Louis XIV; Louis XVI, grandson of Louis XV; Louis XVII never reigned; Louis XVIII had no children; Charles X lost his heir by the hand of an assassin; Louis Philippe lost his eldest son by an accident. The son of the Great Napoleon died in exile, and the son of the late Emperor Napoleon III died in Africa. Neither ever reigned. And it is another singular fact that Marie Leczinska, queen of Louis XV, who died in 1768, was the last Queen of France who died in the purple of sovereignty. All know the fate of Marie Antoinette; Joséphine was divorced; Marie Louise lived and died in ignominious obscurity after the downfall of her husband. The wives of Louis XVIII and Charles X (Marie Joséphine and Marie Thérèse, of Savoy—two sisters who married two brothers) died during the emigration. Marie Amélie, queen to Louis Philippe, died in exile, as her successor Eugénie now lives, driven out of France—strange vicissitudes of royalty! ELIZABETH PRIOLEAU.

Desirable Vocabulary Acquisitions: Backfisch, Bummeln, Schwärmen.—The writer of an interesting little article on "Cousins German," in *Cornhill* for September, maintains that however inferior the German language is to the English

in many points of view, it contains three words which are much needed. The first is "backfisch," to describe a girl from fifteen to eighteen years of age who keeps a diary, climbs trees secretly, blushes easily, and has no conversation. The second word, which is even more needed than "backfisch," is "bummeln." One who bummeln is an aggravated edition of our loungeur. The most indispensable word of all, however, is "schwärmen," of which the writer says:

"The best definition of this word seems to be the falling in love in a purely impersonal manner with the artistic or intellectual gifts of any more or less distinguished man or woman. It is possible, for example, to 'schwärmen' for actors, singers, authors, doctors, military commanders, preachers, and painters. A German girl can schwärmen for any or all of these, whether they be male or female, and openly avow the same without even her mother taking alarm. A man can schwärmen, too, but the objects of his schwärmerei very seldom happen to be of his own sex. Now, English people are no whit behind their German cousins in the practice of 'schwarming,' but they have no term wherewith to express their enthusiasm which shall never be liable to misinterpretation. Therefore, it is much to be wished that the words backfisch, bummeln, and schwärmen may be introduced into the next English dictionary."

Ever-burning Lamps (Vol. vi, pp. 192, etc.).—Before the tomb of King Ethelbert, under the high altar of St. Austin's Church, Canterbury, there was, in Polydore Virgil's time, a lamp kept burning perpetually. R. L.

That Number 7 Again (Vol. vii, p. 249, etc.) and "Shanty."—*The Nation* for October 1, culled the following, with many another tidbit, from a slang dictionary under review:

"Shanty.—No one has ever explained the origin of this term, but it may be noted that there are exactly seven board surfaces in a shanty, the four upright sides, the two sides of the roof and the floor, and that the word *shebang*, in Hebrew, means seven."

Q. E. D.

American Notes and Queries:

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NOTES.

BACK AND FORTH.

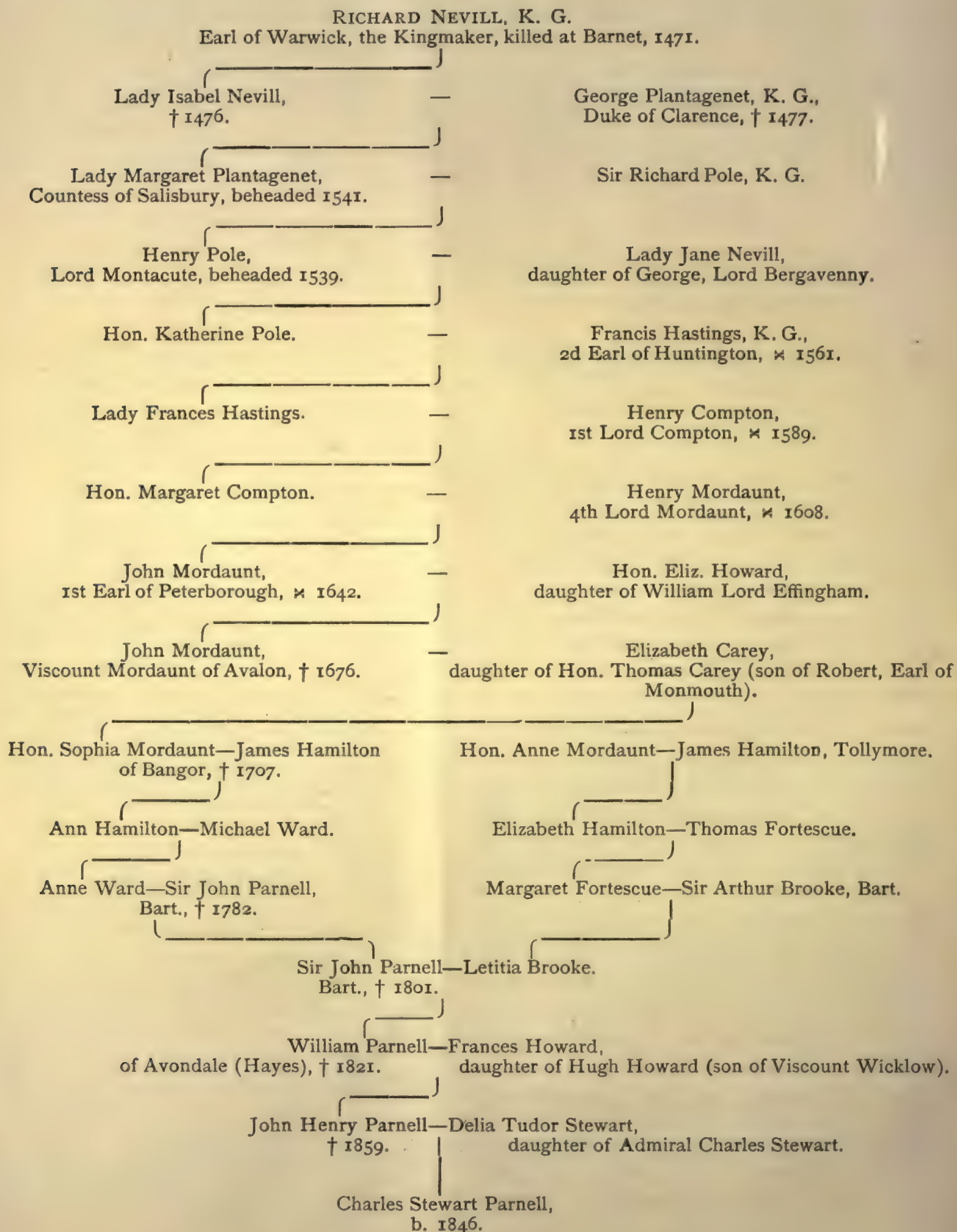
At some time within two years of the present writing, I saw in a London paper (the *Saturday Review*, I think it was) a sneering allusion to the expression "back and forth" as an Americanism. But the following passage occurs in Sir J. Davies' "Orchestra," Stanza xl:

"The sun
Doth dance his Galliard in his leman's sight,
Both *back and forth*, and sideways passing light."

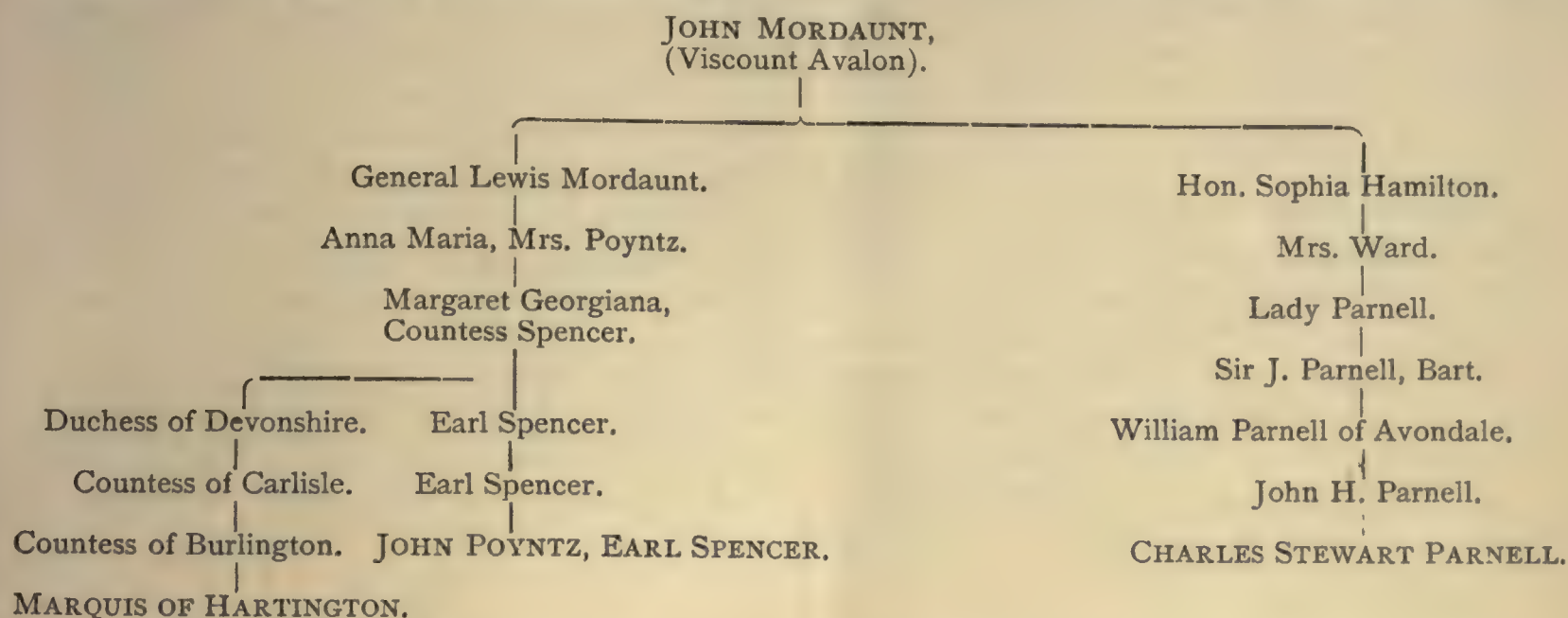
G.

PARNELL'S LORDLY ANCESTRY.

The Philadelphia *Press* thus sums up the descent of Parnell from the Earl of Warwick as compiled by Mr. Thomas St. John Gaffney.



In its connection with contemporary history, Parnell's relationship to Earl Spencer and the Marquis of Hartington is interesting :



HOW OUR PRESIDENTS DIED.

George Washington.—His death was the result of a severe cold contracted while riding around his farm in a rain and sleet storm on December 10, 1799. The cold increased and was followed by a chill, which brought on acute laryngitis. His death occurred on December 14, 1799. He was sixty-eight years of age.

John Adams.—He died from old age, having reached his ninety-first milestone. Though active mentally, he was nearly blind, and unable to hold a pen steadily enough to write. He passed away without pain, on July 4, 1826.

Thomas Jefferson.—He died at the age of eighty-three, a few hours before Adams, on July 4, 1826. His disease was chronic diarrhoea, superinduced by old age, and (his physician said) the too free use of the waters of the White Sulphur Springs.

James Madison.—He, too, died of old age, and peacefully, on June 28, 1836. His faculties were undimmed to the last. He was eighty-five.

James Monroe.—At the time of his death, which occurred in the seventy-third year of his age, on July 4, 1831, it was assigned to no other cause than enfeebled health.

John Quincy Adams.—He was stricken with paralysis on February 21, 1848, while addressing the Speaker of the House of Representatives, being at the time a member of

Congress. He died in the rotunda of the Capitol. He was eighty-one years of age.

Andrew Jackson.—He died on June 8, 1845, seventy-eight years old. He suffered from consumption and finally dropsy, which made its appearance about six months before his death.

Martin Van Buren.—He died on July 24, 1862, from a violent attack of asthma, followed by catarrhal affection of the throat and lungs. He was eighty years of age.

William Henry Harrison.—The cause of his death was pleurisy, the result of a cold, which he caught on the day of his inauguration. This was accompanied with severe diarrhoea, which would not yield to medical treatment. His death occurred on April 4, 1841, a month after his inauguration. He was sixty-eight years of age.

John Tyler.—He died on January 17, 1862, at the age of seventy-two. I have been unable to ascertain the cause of his death.

James K. Polk.—In the spring of 1849, he was stricken with a slight attack of cholera while on a boat going up the Mississippi river. Though temporarily relieved, he had a relapse on his return home, and died on June 15, 1849, aged fifty-four years.

Zachary Taylor.—He was the second President to die in office. He is said to have partaken immoderately of ice water and iced milk, and then later of a large quantity of cherries. The result was an attack of

cholera morbus. Another authority attributes his death to a severe cold. The former seems the more likely. He was sixty-six years old.

Millard Filmore.—He died from a stroke of paralysis on March 8, 1874, in his seventy-fourth year.

Franklin Pierce.—His death was due to abdominal dropsy, and occurred on October 8, 1869, in the sixty-fifth year of his life.

James Buchanan.—His death occurred on June 1, 1868, and was caused by rheumatic gout. He was seventy-seven years of age.

Abraham Lincoln.—He was shot by J. Wilkes Booth, at Ford's Theatre, Washington, D. C., on April 14, 1865, and died the following day, aged fifty-six.

Andrew Johnson.—He died from a stroke of paralysis, on July 31, 1875, in his sixty-seventh year.

U. S. Grant.—He suffered from cancer of the throat and root of the tongue. His death occurred on July 23, 1885, in the sixty-third year of his age.

James A. Garfield.—He was the second President who fell by the hand of an assassin. He was shot in the Baltimore and Potomac Railroad station, Washington, D. C., on the morning of July 2, 1881, and died at Elberon, N. J., on September 19, of the same year. He was almost fifty years of age.

Chester A. Arthur.—He died from a stroke of apoplexy on November 18, 1886, in his fifty-sixth year of age.

The surviving ex-Presidents are Rutherford B. Hayes and Grover Cleveland.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

ANIMAL CRIES IN MEDIÆVAL LATIN.

The following list quoted by Du Cange, s. v. *Baulare* (which, he explains, is the same as "*latrare et est proprie canum*") is probably unique of its kind:

"*Sindonius in libro de Naturis rerum ponit propria verba animalium secundum vocem, quae in parte ponemus. Leonum est Rugire; Tigridum Rechanare; Pardorum Felire; Pantherarum Caurire; Ursorum Uncare, vel Sevire; Aprorum Frendere; Lyncum Urcare; Luporum Ululare; Serpentum Sibilare; Onagrorum Mugilare;*

cervorum Rugire; Boum Mugire; Equorum Hinnire; Asinorum Rudere; Porcorum Grunnire; Verris Quirritare; Arietum Lorettare; Ovium Balare; Hircorum Miccire; Edorum Vehare; Canum Latrare; Seu Baulare; Vulpium Gannire; Catulorum Glattire; Leporum et Parvorum Vagire; Mustellarum Drivorare; Murium Pipitare; Soricum Desticare; Elephantum Barrire; Ranarum Coaxare; Corvorum Crocitare; Aquilarum Glangere; Accipitrum Pipitare; Vulturum Pulpare; Milvorum Bulpare; Olorum Drensare; Gruum Gruere; Ciconiarum Gloitolare; Anserum Schlingere; Anatium Recrissare; Pavonum Paupulare; Gabriarum Fringulare; Noctuarum Caccubire; Cucularum Cucusare; Mulorum Zurgiare; Turdorum Trucilare vel Soccitare; Sturnorum Passitare; Hirundinum Fintinire vel Minurrire; dicunt tamen quod Minurrire est omnium minutissimarum avicularum; Gallinae Crispire; Passerum Cinciare; Apum Bobire, vel Bombilare; Cicadarum Frintinire. Similia habet Gloss. MS. S. Germani Paris."

In another place Du Cange quotes the following from Ebrardus Betuniensis:

"*Drensat olor, clingit anser, crocitat quoque corvus, Ac pardus fellit, vultur pulpat, leo rugit, Ac onager mugilat, bos mugit, rana coxat. Vociferans barrit elephas, grillusque minurrit, Blatterat ac vespertilio, strictinnit hirundo, Balat ovis, vehyat capra, sed gallina gracillat, Frendit aper, vulpes quoque gannit, rudit asellus, Hinnit equus, grunnit porcus, pipilat quoque nisus, Sed catulus latrat, hinc murilegulusque catillat, Est hominumque loqui, quod dicto praevallet omni.*"

QUERIES.

Blowing Under the Edge of the Scalp.—In a copy of *The Independent* of recent date, in an account by Edmund Collins of the Beothic Indians of Newfoundland, a little known tribe, a description is given of the massacre of white men who had been seized while asleep in their log camp.

Mr. Collins says: "Each man in turn was taken out of his berth, and as he was laid on the floor in the centre of a circle of Beothics, the chief hissed in his ear: 'Me hear ye curse poor Injuns.' Then his scalp was cut around the head with a hunting

knife; another Beothic blew under the edge of the scalp, and a third one seizing it, pulled it off the head. After this the victim was done to death in a manner too revolting to describe."

I wish to ask if any one can explain the meaning or use of *blowing under the edge of the scalp*. I have a notion that I have somewhere heard of something similar, but am not certain.

C. H. A.

German Authorship Wanted.—I am pleased to notice the polyglot variety displayed in your columns. The following lines recur to me at this season of the year and seem quite familiar to me, but I fail to locate them:

"Wenn die Blätter fallen
In des Jahres Kreise,
Wenn zum Grabe wallen
Entnervte Greise,
Da gehorcht die Natur
Ruhig nur
Ihrem alte Gesetze,
Ihrem ewigen Brauch,
Da ist nichts, was dem Menschen entsetze."

Whose are they?

B. SCH.

Idolatry in Switzerland.—In Alban Butler's "Lives of the Saints" (April 5) we are informed that in the early part of the fifteenth century, St. Vincent Ferrer was sent for to go to Lausanne, "to preach to many idolaters who adored the sun." I cannot understand how this could be, unless foreign idolaters may have been sold as slaves in that region. More than a hundred years later certain Vaudois were sold as slaves in France. This was in Francis I's times.

M. L.

St. Elmo.—I am well aware that there is some difference of opinion as to who St. Elmo was, and I believe his name does not appear on the calendar, yet "St. Elmo's fire" is known by name to every one. Who, then, was the real St. Elmo?

Q. L. V.

Layman Chosen Pope.—Was any layman ever chosen as a pope?

R. T. LOVER.

Cold Harbor.—What is the origin of this place name?

V. L.

Is This a Shakespeare Emendation?—Under the word "Calculate," the "Century Dictionary" quotes from "Julius Cæsar," Act i, Scene 3:

"Old men, fools, and children calculate."

This seems to make good sense by itself, but when we examine the whole passage, the common reading, which I find in all of the editions I have access to, is decidedly better. The passage is part of the dialogue in which Cassius draws Casca into the plot against the great dictator. Referring to the numerous portents or tokens of "the strange impatience of the heavens," he says:

"But if you would consider the true cause
Why all these fires, why all these gliding ghosts,
Why birds and beasts from quality and kind,
Why old men fool and children calculate,
Why all these things change from their ordinary,
Their natures and preformed faculties
To monstrous quality—why, you shall find
That heaven hath infused them with these spirits,
To make them instruments of fear and warning
Unto some monstrous state."

His argument plainly declares that in the tremendous revolution of affairs in both heaven and earth, old men, once noted for wisdom, have become fools and triflers, while children, usually thoughtless, have been roused to calculate. The quotation in the "Century" seems therefore an error rather than an emendation.

J. P. L.

Ruart.—The celebrated John de Witt, a Dutch statesman, is often called "the ruart," and I believe the term is explained as meaning "an inspector of dikes." To what language does it belong? It is not in the Dutch dictionary which lies on my desk.

R. L.

Clutterdepouch.—What was anciently meant by "dancing *clutterdepouch*?" I have some examples of the word, of which I know not the origin.

N. CAREW.

Apostles of Ireland.—Who were the twelve Apostles of Ireland?

P. J. O.

Crowned Before Birth.—What king was crowned before he was born?

B. A.

Whist, a Poem.—Who is the author of "Whist, a Poem?" To this piece I have seen certain references, but I have not the words by me. QUI TAM.

Huat Hanat, etc.—It is recorded in Cato's "De re rustica" that in the act of reducing a luxated bone, it is well to utter, by way of an incantation, the following words: "Huat hanat ista pista sista damiato damnaustra." Are these mere nonsense words, or have they any possible explanation?

L. V.

Gum of Life.—What is that "gum of life" which John Dennys recommends as being good to make fish bite? It is mentioned near the end of his "Secrets of Angling" (1613), in a little piece of verse which seems to have been added by one B. R. QUIDAM.

Admirable Crichton.—What question was said to be the only one which "the admirable Crichton" ever failed to answer correctly? R. L.

REPLIES.

Talboy (Vol. iii, pp. 127, etc.).—Talboy is the name of one of the characters in Brome's play, entitled "A Jovial Crew; or, The Merry Beggars" (1641). From the great popularity of this play, in old days, I am inclined to think that Pope (in the quotation which one of your correspondents has made) had reference to this Talboy rather than to Talboys, the half-mythical founder and holder of the first earldom of Lincoln. G.

Monosyllabic Verse (Vol. vii, p. 280).—Replying to the query of J. P. L., at the foregoing reference, the monosyllabic lines referred to are given below in full. They are taken from Dr. C. C. Bombaugh's "Gleanings for the Curious," p. 102 (1890 edition), wherein they are ascribed to Dr. Alexander, in *Princeton Magazine*. The poem is also found in Harper's "Cyclopædia of British and American Poetry," in which it is credited by the editor, Epes Sargent, to

Rev. Joseph Addison Alexander, D.D. (1809-1860):

"THE POWER OF SHORT WORDS.

"Think not that strength lies in the big round word,
Or that the brief and plain must needs be weak.
To whom can this be true who once has heard
The cry for help, the tongue that all men speak,
When want or woe or fear is in the throat,
So that each word gasped out is like a shriek
Pressed from the sore heart, or a strange wild note,
Sung by some fay or fiend? There is a strength
Which dies if stretched too far or spun too fine,
Which has more height than breadth, more depth
than length.
Let but this force of thought and speech be mine,
And he that will may take the sleek fat phrase
Which glows and burns not, though it gleam and
shine—
Light, but no heat—a flash, but not a blaze!

"Nor is it mere strength that the short word boasts:
It serves of more than fight or storm to tell,
The roar of waves that clash on rock-bound coasts,
The crash of tall trees when the wild winds swell,
The roar of guns, the groans of men that die
On blood-stained fields. It has a voice as well
For them that far off on their sick beds lie;
For them that weep, for them that mourn the dead;
For them that laugh and dance, and clap the hand;
To joy's quick step, as well as grief's slow tread,
The sweet, plain words we learnt at first keep time,
And though the theme be sad, or gay, or grand,
With each, with all, these may be made to chime,
In thought, or speech, or song, in prose or rhyme."

CONVERSE CLEAVES.

GERMANTOWN, PA.

[We acknowledge with thanks receipt of replies to the same effect from E. G. Keen, Warwick, Pa., and L. H. S., Baltimore City.—ED. A. N. & Q.]

Suicide of a Saint (Vol. vii, p. 281).—St. Appolonia, virgin and martyr, being threatened with the flames at Alexandria (February 9, 249), if she did not utter certain evil words, asked for a moment's delay, and then leaped into the fire. Some have reckoned this a case of suicide.

W. H. S.

Authorship Wanted (Vol. vii, p. 268).—The lines credited to Swift by Mr. Grey are credited to Robert Dodsley by Mr. W. Davenport Adams, in his "English Epigrams." The only difference is that in Mr. Adams' quotation, "Sylvia" is substituted for "Cælia."

E. G. KEEN.

WARWICK, PA.

Ténèbres (Vol. vii, p. 221).—The three hours of "darkness all over the earth" while our Saviour hung on the cross, are commemorated by a special service throughout the whole of the Catholic world. The one sung in the Sistine Chapel at Rome is particularly famous. Candle after candle is extinguished until the church is in total darkness, emblematic of the desolation of the world, deprived of its light and life. The music is described as most impressive and striking, and the accessories render it most decidedly an epoch in the experience of the devout who attend these services on Good Friday in Holy Week. E. P.

Speaking of the abuses which crept into the life of the nuns at the Longchamps Monastery near Paris, in the early years of last century, Larousse has the following:

"Les plaisirs mondains, les enivremens de la vie parisienne s'y révélèrent sous le masque d'une éducation recherchée et sous le prétexte de chants religieux et de musique d'église. Ce fut au commencement du règne de Louis XV que se régularisèrent ces pèlerinages des trois jours de la semaine sainte, déjà fort courus depuis longtemps, et qui amenaient toute la cour et toute la finance à l'abbaye de Longchamps * * *

"On s'y rendit comme à ces concerts spirituels qui obtenaient parmi le beau monde une vogue sans pareille. Les saintes filles, formées aux leçons des actrices de l'Opéra, et concurrement avec ces dernières, chantèrent *ténèbres* pendant la semaine sainte avec un succès tel, qu'on accourut chez elles comme au spectacle."

Jos. E.

Towns With Double Personal Names (Vol. vii, p. 224).—May I, without being taxed with a "bull," offer you as a reply to the above, a place name made up of *three* personal names?

Potchefstroom, in the Transvaal, is named from three of the Boer national heroes—Potgieter, Scherf and Stockenstroom.

To this might perhaps be added, Pietermaritzburg, the capital of Natal.

MARY OSBORN.

CHICAGO, ILL.

Sex of Hares (Vol. vii, pp. 187, etc.).—The notion that hares are hermaphroditic is discussed, and its origin in part explained, in Sir Thomas Browne's treatise "On Vulgar Errors." QUIDAM.

Muriel (Vol. iii, pp. 117, etc.).—I find *Meriel* as a woman's name in Brome's comedy, "The Jovial Crew," 1641. Is this the same as Muriel? G.

COMMUNICATIONS.

Illusions of Great Men (Vol. vi, p. 8; Vol. vii, p. 71).—In addition to what has already been said on this subject, I would like to mention Martin Luther's experience with the devil. During the years that he was engaged in his great literary tasks, he often fancied that Satan was with him in the room. Luther claimed that he could plainly see the evil one, and even mentions an occasion when he threw his inkstand at the intruder, causing him to leave for his sulphurous domain in hot haste.

J. W. W.

KNOXVILLE, IA.

City of Agamenticus.—*The Most Ancient City and the Oldest Saint in New England.*—"The city of Agamenticus, or as it was afterwards called, Old York, was founded and built in or about 1640, under the sanction and patent from King Charles to Ferdinando Gorges, and according to an Indian legend Mt. Agamenticus was formed by a hecatomb on which the natives piled their weapons, implements and skins of wild beasts of every variety, in honor of a good Indian called Saint Aspinquid, who taught them all sorts of domestic arts, and how to cultivate corn, make baskets and pottery, bread and clothing, for which they buried him in this mound grave on the plain with honors. The same mound afterwards by nature grew into Mt. Agamenticus.

"There is another legend handed down from the redmen, that within the memory of their ancestors the Isles of Shoals were connected with the mainland at Boar's Head, and at a time long ago there was a great noise and the bottom of the land fell out,

the sea came in and covered the earth between the islands and the Head.

"It may be that at this time Mt. Agamenticus was formed.

"Could the Saint whom the natives honored have been Bjorn Asbrandson, of Icelandic fame, who is reported to have left Iceland on a voyage of discovery in or about 998, and was seen in Vinland in or about 1028, by Gudleif, who was driven on these shores by an east wind, and returned to Iceland the same year. He was not much of a saint in his native land, but may have repented, as Gudleif represents him in 1028 to be 'old and gray headed, and that the natives treated him with the greatest deference and honor'" (Andrew K. Ober, in *Portland Transcript*).

Mixum Gatherum. — "Omnium Gatherum" (Vol. vii, p. 254) is not so bad a specimen of a word as "mixum gatherum." I saw not long ago, in an English novel, the expression, "allowed to attend my mixum-gatherum parties." E. PRIOLEAU.

Superstition in High Places.—According to T. P. O'Connor, his quondam friend, the "Uncrowned King of Ireland," who died last week, was eminently superstitious, even in the most trivial matters. He would refuse to remain in a room if three candles were burning within it. In the same way he regarded green as peculiarly unlucky. When the freedom of the city of Dublin was conferred upon him he particularly requested that the lining of the casket in which the parchment was to be placed and handed to him should not be green; but purple. Purple was his favorite color, and this he considered preëminently auspicious. J. O'D.

Why Dummy Clocks Mark 8.18.— "There are few who have not seen the ordinary sign of a jeweler—an immense imitation of a watch hanging over the front of the store. But it is safe to say that the number who have ever detected anything curious in these same signs is very small. At 8.18 P.M., April 14, 1865, Abraham Lincoln was assassinated in Ford's Theatre at Washington by John Wilkes Booth. Since

that fatal night every one of these watch signs that has gone from the factory of the only man who makes them has shown the hour of 8.18. The man who makes them says: 'I was then working on a sign for jeweler Adams, who kept a store on Broadway across the street from Stewart's. He came running in while I was at work and told me the news. 'Point those hands at the hour Lincoln was shot, that the deed may never be forgotten,' he said, pointing to the sign I was making for him. I did so. Since then every watch sign that has gone out of here has been lettered the same as that one'" (*New York World*).

Two Historic American Hand Presses.—"A hand press that really saw George Washington is at present in the office of the *Lee County News*, and is in a remarkable state of preservation. Curious hieroglyphics are carved upon its iron frame. Among them, "G. W., his x mark," can be plainly seen. There is not a more curiously constructed hand press in the country, says the *Jessup (Ga.) Sentinel*. It was used as a battering ram during the Revolutionary War, put together afterwards and made to do service as a cotton gin, later on was a corn sheller, and still later it served its time as a cane-grinding machine."

The First Printing Press on this continent was owned by the city of Mexico, according to H. H. Bancroft's "History of the Pacific States:" "The printing press came out with Viceroy Mendoza, who arrived in October, 1535, and appears to have been in charge of Juan Pablos from Lombardy, acting for Juan Cromberger, the owner of a printing house at Seville. Cromberger died in 1540, and although permission was granted for the widow and children to continue his business, Pablos must have bought their interest, for after 1544 he obtained royal permission to carry on printing exclusively for a term of years."

Jos. E.

Devil in Place Names (Vol. vii, p. 236).—In the county of Wicklow, Ireland, the river Vartry flows through the Devil's Glen.

In the famous lava beds of Modoc county, California, there is a horrible region known as "The Devil's Garden." The Pitt river, in the same region, makes its way for some miles through "The Devil's Cañon."

Along the river Homochitto, in Mississippi, there is a high ridge of land called "The Devil's Backbone."

There is a Deil's Dyke, a prehistoric line of fortifications, in the counties of Wigtown and Dumfries in Scotland. Another of the name, but not artificial, is on the Greater Cumbrae, an island of Buteshire. The Deil's Brig, in the county of Caithness, is a natural bridge.

CHARLES W.

Advertising in China.—"A number of the *Shen Pao* (the *Shanghai Gazette*), picked up at random by a writer in the *Cornhill Magazine*, was found to contain 116 advertisements, thus classified:

"Native theatres, 3; sales by auction, 9; lotteries, 18; medicines and medicoes, 32; new books and new editions, 15; 'hue and cry,' 4; houses to let, 3; steamers to leave, 4; general trade announcements, 17; miscellaneous, 11.

"The 'hue and cry' advertisement is the one advertising for a lost wife, husband, or other relative. The conclusion of a very long one of 'A Husband in Search of a Wife,' after recounting whose daughter she is; when the husband married her; her age; whom she ran away with, and many other things, ends as follows:

"I cannot control my wrath and bitterness. My wife has, it is plain, been enticed away by this rascal's deceit. How, I wonder, can a mere tailor's block, like this, succeed in beguiling a girl who has a lawful husband? Surely he has not law or justice before his eyes. It is on this account that I am advertising. Should any kind-hearted gentleman who can do so give me information by letter, I will reward him with \$20; should he bring her back, I will gratefully give him \$40. I will most certainly not eat my words. His kindness and benevolence for a myriad generations, to all eternity, shall not be forgotten.

"But before my eyes is still my one-year-old baby girl, wailing and weeping night and morning. Should that rascal presume on his position and obstinately retain her as his mistress, not only to all eternity shall he be infamous, not only shall he cut short the line of his ancestors and be bereft of posterity, but we three—father, son and little daughter—will risk our lives to punish him. I hope and trust he will think thrice, and so avoid an after repentance. I make this plain declaration expressly.

"Letters may be addressed to No. 4 Hui-fang Lou.

"A lady seeks for her son, carried off years ago by the Taiping rebels. Her advertisement for him concludes thus:

"Should any who know of his whereabouts do her the honor to write and inform her, she will, as she is bound, gratefully recompense them. If they can bring him back to his home, she will reward them with a hundred pieces of foreign money. She will assuredly not eat her words. A quest.

"In an advertisement here given of a wife for a runaway husband, no reward is offered. The advertiser simply promises: 'Should any gentleman do her the favor to conduct him back to his home, she will be greatly indebted to him.'

"In another—a mother advertising for her runaway son—the advertiser says she is 'weeping bitterly as she writes for her boy Joy to see.' She has received his letter 'from beyond the horizon,' but 'it gives no place or abode.' She declares her life depends on his return. This is headed: 'Beware of Incurring Death by Thunder!' as a warning to the boy—the Chinese believing that it is thunder and not lightning that kills in an electric stroke.

"The following notice of an auction is evidently put in what is called 'pigeon' or 'business' English:

"Li pai 3 slap sale.

"A statement determined on li pai 3 ten stroke clock this hong slap sell wei ssa kia large small bottle p'i liquor large small bottle pa te liquor every color chin liquor pa te hun she li po lan tien large small bottle hsiang ping lu mu such goods this divulged.

"Lung mao hong statement.

"What it means may be thus briefly stated—not translated:

"The undersigned offer to sell at ten o'clock, Wednesday, at their store, an assortment of whisky, beer and porter, in pint and quart bottles, along with other liquors."

The "Bequia Sweet."—"In Bequia (one of the Grenadine islands, British West Indies) and extending throughout the chain is a blackbird—a new species named the *Quiscalus luminosus*—which makes the air resound with its joyous cry: 'Bequia sweet, sweet, Bequia sweet.' The Caribs told me of this bird several months before I obtained it, as its peculiar cry had caused it to

be marked by them. They had preserved a touching story of its connection with Carib captivity, when the Indians were confined in the small island of Balliceaux.

"The island in which they were prisoners was low and dry, without a tree large enough to shelter them from the sun; a few miles distant, full in sight, was the island of Bequia, six times theirs in size, with high hills covered with green forests. To them it was a Paradise; they longed for its breezy hills, and sighed for the cool shade of its trees, but sighed in vain. Deprived of their canoes, of houses, of material for constructing more than slight shelter, these poor people lay gasping beneath a tropic sun, gazing at the misty mountains of their native island and the green slopes of Bequia, without a possibility of reaching either. All about them the blackbirds sang praises of the distant island: 'Bequia sweet, sweet, Bequia sweet.' Though St. Vincent is but ten miles distant, the blackbird is never seen there, affording but one of many peculiarities in the distribution of animals throughout these islands."

[The above clipping, received from an esteemed, though in this case anonymous correspondent, suggests to us the compiling of a list of purely Onomatopoeic Bird Names; towards which we hereby ask contributions. —ED. A. N. & Q.]

The Age of Trees.—"Some German scientists have recently furnished information in regard to the ages of trees. They assign to the pine tree 500 and 700 years as the maximum, 425 years to the silver fir, 275 years to the larch, 245 years to the red beech, 210 to the aspen, 200 to the birch, 170 to the ash, and 145 to the alder, and 130 to the elm. The heart of the oak begins to rot at about the age of 300 years. The holly oak alone escapes this law, it is said, and there is in existence near Aschaffenburg, in Germany, a tree of this kind which has attained the age of 410 years" (*Boston Globe*).

How the Ancients Swore (Vol. vii, p. 237).—The Latins called out *Pol*, by Pollux; *Edepol*, by the temple of Pollux; *Hercle*, *Mehercle*, etc., so help me Hercules;

Ecastor, by Castor; *Medius fidi*, so help me the god of faith; *per deum immortalem*, *per Jovem*, by the immortal god, by Jupiter; *per deos*, by the gods; *per deos atque homines*, by the gods and men; *per illos manes*, by these departed shades.

The Greeks attested the truth of a statement *κατ' ἐξωλείας*, on their perdition; *ἀάατον Στυγὸς ὕδωρ*, by the inviolable water of the Styx; *γαιήοχον Ἐννοσίγαιον*, by the globe-encircling earthshaker (Neptune); *τοὺς θεοὺς*, by the gods; or by more familiar persons and things, their children, their weapons, etc.

The most usual of their exclamations were *Ζεῦ Ζεῦ*, Jupiter! *Ζεῦ ἄλλοι τε θεοί*, Jupiter and ye other gods! *ὦ Ζεῦ καὶ πάντες θεοί*, O Jupiter and all ye gods!

Among their emphatic denials (which might be changed into affirmations by substituting *ναὶ* to *μὰ*), we notice *οὐ μὰ Ζῆνα*, *οὐ μὰ Δία*, *μὰ Δία*, *νῆ Δία* (familiarily *νηδί*), *οὐ μὰ τὸν Δία*, no by Jupiter! *οὐ μὰ τὴν δέσποιναν Ἀρτεμιν*, no by the goddess Proserpine, a terrible lady also appealed to under another name in *οὐ μὰ τὴν Κοράν*! *Οὐ μὰ Ἀπόλλωνα*, or *μὰ τὸν Ἀπόλλω*, no by Apollo! *Μὰ τοὺς δώδεκα θεοὺς*, by the twelve gods.

The "suspended" imprecation was quite common, *ναὶ μὰ τὸν*! *οὐ μὰ τὸν*! *μὰ τὸν*! *μὰ τήν* by the * * *!

W. S. C.

CINCINNATI.

The son of William the Conqueror swore by the "Splendor of God." William Rufus had an oath of his own, "By the Holy Face of Lucca," or as William of Malmesbury puts it, "By the sacred Crucifix of Lucca." John's favorite oath was "God's Teeth." Philippe Auguste of France swore by "all the Saints of France." Elizabeth Tudor, like her royal father, swore freely and boxed the ears of her courtiers and used the shocking and unwomanly oath of "God's death." Charles II's favorite exclamation was "Odd's fish."

ELIZABETH PRIOLEAU.

Highest Observatories in the World.—The highest European observatory, says the New York *Tribune*, is that of M. Vallot,

on Mont Blanc itself, about 14,500 feet up; but it is occupied only for a short time in summer. The highest permanent station fully equipped is that on the Sonnblick, in Salzburg, 10,000 feet up; that on the Pic du Midi, though a few feet higher, having a meagre and ineffectual equipment. The Mount Etna observatory is 9600 feet up, and two others in Italy are respectively 8300 and 7000 feet high; one in Austria boasts an altitude of 8000 feet, and in Switzerland that on the Santi is 9000 feet, and that on the Great St. Bernard 8000 feet high. England's loftiest station, on Ben Nevis, is only 4400 feet above the sea. In the United States, the Mount Washington Station is well known, 6288 feet high. That on Black Mountain is 6707 feet high, the loftiest spot in America east of the Rocky Mountains. But that on Pike's Peak, on ground 14,147 feet high, holds a barometer a fraction more than 14,150 feet above the sea level, and is thus, with the single exception of M. Vallo's hut, by far the loftiest station in the world.

How Names Grow (Vol. vii, pp. 273, etc.).—One instance of this is neatly put, s.v. "Alchemy," in the "Encyclopædia Britannica:"

"One of the masters of the Sacred Art, Alexander of Aphrodisia, invented the term *chyics* (*χυικόν*, from *χέω*, to pour, *χενέω*, to fuse or melt) to describe the operations of the laboratory. Hence the word *chemics*, a word unknown in the fourth century, and only popular a few centuries later. The reason is, that the true etymology of the word *chemic* is logical and therefore had no charms for the psychological spirit of the age. Later on, when men began to reflect that the ancient name for Egypt was *cham* or *chemia*, because, according to Plutarch, its soil was black like the pupil of the eye (*χημεία τοῦ ὀφθαλμοῦ*), it flattered the chemists to call chemistry 'the art of the ancient chemi.' Hence from a false derivation the art received a fresh impulse."

Spanish American Words (Vol. vii, p. 192).—*Chile*.—In September, the month of canning and pickling, the thrifty housewife does not neglect to prepare her

"chilly" for use during the coming winter. Little concern has she about the origin of the name, only that the sauce be good.

Chile, or *Chili*, is properly the Spanish name of the American red pepper, *Capsicum annuum*. Such is the definition found in Spanish dictionaries. English and American dictionaries repeat this definition, the most recent of them, however, giving no information of the word earlier than the sixteenth century. The English have been more tardy in receiving *Chile* into the language than ourselves, for while it occurs in English literature as early as the middle of the seventeenth century, it is not to be found in English dictionaries of the eighteenth century, not even in Dr. Johnson's of 1799. Latham has entered *Chilli* on his list in his edition of Todd's Johnson, 1871.

Noah Webster enrolled *Chilli* in his "Compendious Dictionary of the English Language," published in 1806. He defines it as a great pepper much in use with the Mexicans. In subsequent editions there is some alteration in the account of the word.

Chile, or *Chilly*, as the name of a sauce, and a very familiar word at this season, is in none of the dictionaries. The sauce is made of tomatoes, onions and peppers, salted and simmered in vinegar and sugar, and has been in use, I am told, for many years. I find "Chile Sauce" in a cooking book published at San Francisco in 1879. It is plainly something quite different from Lord Byron's "Chili-vinegar" (see "Beppo," St. viii), which is known with us as "pepper-vinegar."

With this, as with many other foreign words adopted into English, uncertainty as to orthography has greatly multiplied the number of forms, and we may take our choice of *chile*, *chili*, *chille*, *chilli*, *chilly*; the plural is restricted to one form, *chillies*, which is the name given to the pods, or fruit, of the *Capsicum annuum*, or *C. fastigiatum*, before they are ground into our cayenne pepper.

Chile, according to the highest authority, does not take its name from the South American province, as was formerly believed.

MENÓNA.

Ancient Civic Customs in Dublin.—

"In the Assembly Rolls of the city, beginning in 1558 and ending in 1610, are curious details of the municipal administration of Dublin. At nine o'clock in the morning the members of the Civic Assembly were summoned by the tolling of the Tholsel bell. Heavy penalties were inflicted on members who disclosed the deliberations, a state of things difficult to realize in these days of minute newspaper reports. At all the assemblies the members were bound to appear in seemly gowns; scarlet for the senior aldermen, violet for the juniors, and 'Turkey gowns' for the more ordinary members. A remnant of this usage is still to be found in the aldermen's robes worn on 'show occasions.' Light and shorn mantles were forbidden to be worn by gentlewomen whose husbands had held civic offices. Tailors 'trafficked to London several times a year,' and 'cutlers and hat-dressers' brought back 'hats and swords ready trimmed.' Broadcloths, Kerseys, velvets and silks were on sale in Dublin.

"The Mayor of Dublin kept open house in the most extravagant manner. A visitor to Dublin in 1571, Edward Campion, of St. John's College, Oxford, mentions that 'this Mayoralty, both for state and charge of the office, and for bountiful hospitality, exceeded any city in England, except London. Five hundred pounds a year is mentioned as the least sum spent on their 'viands and meat,' and is described as a large amount 'where victuals are so good and cheap, and the presents of friends diverse and sundry.'

"To Patrick Sarsfield, Mayor in 1554-1555, were applied the lines of Chaucer:

"His bread, his ale was alwaie after one,
A better vianded man was nowhere none.
Without baked meat was never his house,
Of fish and flesh and that so plenteous,
It snowed in his house of meat and drinke,
Of all dainties that men could thinke.
After the sundry seasons of the yere,
So changed he his meat and his suppere."

"During one year of office, Sarsfield's guests consumed twenty tuns of claret, in addition to sack, malmsey, muscatel, and other wines. His house was 'open' from five o'clock in the morning till ten at night, and his 'butlery and cellars were with one crew or other frequented.'

"We hear of a rich banquet, followed by a performance of 'the Nine Worthies,' given by Thomas Fitzsymon, Mayor of Dublin in 1561, to the Earl of Sussex, Lord Lieutenant of Ireland, and the Privy Council. A striking feature of the entertainment was the return of the guests homeward, when 'the Mayor and his brethren, with the city music, attended the Lord Lieutenant and Council to Thomas Court (now Thomas Street) by torchlight.'

"'The city music' was a strong force, for besides the civic trumpeters and drummers, a company of musicians was employed by the municipality and furnished annually with light blue livery cloaks, bearing the city cognizance, and bound to have 'a full concert of good musicians' for all occasions. A vicar-choral of Christ Church was admitted to the franchise in 1583-1584, on condition that he should 'attend with his boys upon the Mayor, and sing on station days and other times' when called on.

"The list of the civic plate is a very handsome one, including one basin and ewer of silver, parcel gilded, weighing ninety-seven ounces; a nest of bowls, with a cover, double gilded, weighing sixty ounces and a quarter; one standing cup, called 'Sir John Perrott's Cup,' doubled gilded, weighing twenty-six ounces; and one salt, doubled gilded, with cover, weighing fourteen ounces. 'Perrott's Cup' was presented by the Lord Deputy, Sir John Perrott, to the city of Dublin in 1588. It was intended to pass from one Mayor to another. It was described as a fair standing gilt bowl with 'Perrott's' crest, a parrot, on the top.

"In 1563 a renewal was ordained of the 'ancient laudable usage' under which the corporation of butchers was bound to keep annually, upon the eve of the Nativity of St. John the Baptist, a solemn light in the flesh shambles of the city. The fishmongers were to continue a like ancient custom of keeping in the Fish street of the city a fire and light on St. Peter's Eve in midsummer. And in 'times of great tempests and storms' a bell should be tolled in Dublin to remind well-disposed citizens to pray for their neighbors who were in danger upon the seas.

(To be continued.)

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NOTES.

THE ROSICRUCIANS IN DENMARK IN 1484.

In tracing out recently some lines of historical research into old guild life in Northern Europe, I came upon the statement of a fact that may be of interest to some of the readers of AMERICAN NOTES AND QUERIES, viz., the existence or rather the establishing at Sleswic, in Denmark, in the year 1484, of a fraternity of the Rosicrucians: "Fraternitas Rosarii slesvici condita anno, 1484" ("Fortuyn De Gildarum Historia," p. 54, ed. 1834). The writer refers in a footnote for his authority for the preceding extract to "Terpager Ripæ Cimbricæ," p. 438. If this date be authentic, it is a very old, perhaps the most ancient proof yet produced of the venerable lineage of this curious brotherhood. GEORGE F. FORT.

BAKER'S DOZEN (THIRTEEN).

Originally a baker's dozen, *i. e.*, thirteen, was called the devil's dozen. In the pretended Sabbath of the witches, that number sat down at the table. Out of this association with the devil and witches came the idea of ill luck. In Davies' "Scourge of Folly," 1611, is the following stanza:

"Nais, Menthe, Metre, Phrine, Messalina,
Abrotonion, Lenæa, Affraneia, Laurentia,
Citheris, Chrono, and lascivious Lecaste
Make a baker's dozen with Astenasse."

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

A WATERY PLANET.

"I will now tell you a wonder, the strangenesse of it will hardlye induce you to believe itt, but yett (as I do) bestow an historical faythe vppon itt. I had itt of the Lord Threasurer, and as neare as I canne I will faythfully report itt. There was here in London a marchant called Mr. Havers, who was a great assurer of goodes (a common trade in the Cittie) and thereby he was growne into a good estate and esteemed to be worth 30 or 40,000 li. About Michellmas last, sittinge in his comtinge house, he was stroken with a waterye plannet, and, findinge himsellfe to be presentlye mortallye sicke, in his cash or day booke (Writinge downe the day of the monethe), this day (sayde he) I was stroken with a waterye plannet, Lord have mercye vppon me! which done, goinge towards his chamber (his face and brest being all wett) being demanded how he did, I am (sayed he) stroken with a waterye plannet, Lord have mercye vppon me! and lying nott past three dayes sicke he died. This, in my opinion, is one of the strangest thinges thatt I ever heard of, he beinge the first man thatt I ever heard of to dye by a waterye planet, and what this moyst meaneth I am meereleye ignorant." ("Letters of George Lord Carew," p. 59, A.D. 1616).

Q U E R I E S .

American Notes and Queries.—I have been informed that Bartlett's "Dictionary of Americanisms," edition of 1877, contains

references to AMERICAN NOTES AND QUERIES. When and where was the publication in question issued? I take it for granted that the present esteemed AMERICAN NOTES AND QUERIES is not in any way a representative of the older publication of the same name.

A. L.

The Sun Never Sets on American Soil.—I should be very glad, and equally proud, to know that this is strictly accurate:

"It is the proud boast of the New York *Commercial Advertiser* that the sun never sets on American soil. It says when it is six P.M. at Attoo island, Alaska, it is 9.36 A.M. the next day on the eastern coast of Maine."

"MADISON AVE."

NEW YORK CITY.

A Norwegian Dance.—The Norwegian author Jansen, in his *Fortælling, "Hau og Hun,"* at p. 84, refers to a species of solo dance that is claimed by him to be peculiar to Norway. Unfortunately his failing to go into detail, leaves no sort of description of what might otherwise give some interesting notion of a popular amusement of that far-off country. By implication, as will be noted in the subjoined extract, this dance seems to have a prototype in the leaping dance of Italy: "Norge har Luren og Hallingen, Italien Tamburinen og Saltarellen" ("Norway has its trumpet and solo dance, Italy its tambourine and the *Saltarelle*").

What sort of a dance is this—the *Hal-lingen* of Norway? GEORGE F. FORT.

People With No History.—I have often read the sentence, "Happy is the people which has no history;" sometimes otherwise put as, "Happy is the land whose annals are few and short." Who first made use of these words? N. S. S.

What is a "Sedgly Curse?"—The expression is used by Massinger: "A sedgly curse light on him." Robert Christy, in his "Proverbs, Maxims and Phrases," under "Curse," gives as the meaning, "The devil ride through him booted and spurred with a scythe at his back." T. S. C.

Rigolette.—I remember this word as the name of some kind of a crocheted or knitted headdress for young ladies, or girls. Was this name given in honor of Rigolette, the heroine of Sue's "Mysteries of Paris?" I know that years ago sentimental people used to weep over Rigolette's *naïveté* and sweetness, and I have always fancied that the headdress was named from the pensive young grisette. Could it be from *rigol*, an old Shakespearean name for a crown?

QUI TAM.

Comparative Teachableness of Woman.—Augustine Daly, of New York, being interviewed by a *Pall Mall Gazette* reporter, has just given the following, *inter alia*, as the result of his experience: "I find the ladies far easier to teach than the men. They adapt themselves more quickly to circumstances, have better memories and are naturally more eager for instruction and readier to follow it."

I should be glad to hear more from teachers and others in a position to speak on the subject, (1) about woman being gifted with a better *memory* than man, and (2) about her greater *aptitude to apply* the instruction she has received.

"NOT A WOMAN."

Vegetarianism and Luxuriant Hair.—I have just read that, among other things (iron, cold salt-water baths, etc.), a long-continued course of oatmeal and brown bread has a decided influence on the growth of the hair.

Can anybody tell me whether vegetarians, as a class, are noted for particularly luxuriant heads of hair?

A MEAT-EATER.

Pewtry.—What does *pewtry* mean in the following sentence? "The Lord Zouch playes rex in Wales * * * as also with the poor Welchmen, whom they say he punishes extremely for pewtry" (John Chamberlain's "Letters," p. 157). The date is 1602.

QUIDAM.

Was Abraham Lincoln a Spiritualist?—I have just read in my *Weekly Journal* a correspondence from White Plains, N.Y., relat-

ing how a Miss Colburn (now Mrs. Nettie Colburn Maynard of that city) was in Washington in the latter part of 1862, giving spiritualistic seances. Mrs. Lincoln induced her husband to attend one of Miss Colburn's seances, and on that occasion he was warned through the unconscious medium not to postpone his issuance of the emancipation proclamation.

He was much impressed by the incident, and the proclamation was shortly issued. Mrs. Lincoln obtained Miss Colburn a clerkship, and she remained in Washington, frequently giving seances. The February following, Mr. Lincoln was again present on one of these occasions. A spirit, through her, told the company that a precarious condition of things prevailed in the army at the front, and threatened its usefulness. The President said: "You seem to understand the situation; can you point out the remedy?"

The spirit advised him to go to the front personally with his family and go among the soldiers without ceremony, inquiring into their grievances and showing them that he was the father of his people. Mr. Lincoln said he would do as advised, and he afterwards did so, with good results.

The next time Mr. Lincoln and Miss Colburn met was on the day of the battle of Chancellorsville. The President was very anxious, and at the suggestion of Mrs. Lincoln, Miss Colburn invited and received word from the spirit land. It was to the effect that the Union forces were holding their own. The next day this was confirmed by the ordinary official advices. In the winter of 1863-1864, Mr. Lincoln was present at a seance and the terrible condition of the freedmen was made the subject of a spiritual communication, the President being urged to appoint a committee to investigate the question, which he soon did. Gen. Daniel E. Sickles was present at this seance.

Mrs. Maynard states that during this winter she held seances attended by Mr. and Mrs. Lincoln, at the President's appointment, but as they were private and she was unconscious when the spirit was communicating through her, she does not know what was communicated, neither Mr. nor Mrs.

Lincoln having told her afterwards what had occurred. During the winter of 1864-1865, Charles Colchester and Charles Foster, two well-known mediums, held seances for the President, and through them, as well as through Miss Colburn, the President was warned of his approaching fate.

J. C.

FREEPORT, ILL.

Pea-vine.—Is there any dance called the Pea-vine? I have heard young colored children singing,

"Carline, Carline,
Can't dance the pea-vine!"

I suppose, however, that it is only one of those nonsense jingles of which the Africanly descended American, young or old, is so fond.

QUI TAM.

REPLIES.

Crowned Before Birth (Vol. vii, p. 293).—Sapor (310-380, A.D.) was proclaimed King of Persia before his birth, his father Hormisdas having died. The widowed queen was in this case crowned for her unborn son.

OBED.

St. Elmo (Vol. vii, p. 293).—St. Peter Gonzales (1190-1246), a native of Astorga, in Leon, who is honored on April 15, was in all probability the true St. Elmo. He is said to be the patron of mariners. He is called Elmo, Elm and Telm. But some say that St. Erasmus, who was also much implored by sailors, was the original St. Elmo.

R. B. P.

Two saints bore this name: 1. St. Erasmus of Formia, the Italian of which is Elmo. This saint suffered martyrdom under Diocletian at Formia, which is now Mola di Gaeta. He was cut open and his intestines were wound off like a skein of silk on a wheel. He was a bishop, and is represented with the implement of his torture in his hand. In St. Peter's, at Rome, there is an altar to his memory. The sailors of the Mediterranean invoked St. Erasmus under the name of St. Elmo, and believed that he had special power over the storms of the sea.

The date of his martyrdom is fixed as June 2, 303.

2. St. Peter Gonzales, also called St. Telm or Elm, is given, in Butler's "Lives of the Saints," as the other St. Elmo, and patron of mariners. His date is April 15.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

[Another reply to the same effect thankfully received from Elizabeth Prioleau.—ED. A. N. AND Q.]

Layman Chosen Pope (Vol. vii, p. 293).—Constantine II, who was a layman, filled the papal chair for thirteen months (767-768), succeeding Paul I, and being followed by Stephen IV. His name is not included in all catalogues, as he was not regularly chosen, but was elevated to the apostolic seat by his brother Toto, Duke of Nepi, who compelled George, Bishop of Praeneste, very reluctantly, to consecrate him. Soon after the ordination, George fell sick and became so infirm that he never afterwards sang mass, and his right arm was palsied.

A year after, Duke Toto was assassinated, Constantine was deposed (August 6, 768), and Stephen lawfully elected. Not long after this, Constantine, with some of his adherents, was seized by a band of ruffians and deprived of sight. His humiliation was completed by a synod of bishops assembled in the Church of St. Saviour (April, 769), which unanimously condemned him and decreed "that no layman or person of any order should be raised to the popedom, except by passing through the regular orders, and that all which this Constantine had sanctioned in ecclesiastical affairs and divine worship should be performed anew, except baptism and holy unction."

A short account of this "intruder" may be found in "Ordericus Vitalis" ("Eccl. Hist.," Book ii, Ch. xviii), from which most of the above is taken.

E. G. KEEN.

WARWICK, PA.

Federal (Vol. vii, p. 218).—Among the words for which Dr. J. A. H. Murray wants quotations, occurs this term, so familiar to Americans. I submit the following:

"There is a twofold liberty, natural (I

mean as our nature is now corrupt) and civil or *federal*. The first is common to man with beasts and other creatures. * * * The other kind of liberty I call civil or *federal*; it may also be termed moral, in reference to the covenant between God and man in the moral law, and the politic covenants and constitutions amongst men themselves. This liberty is the proper end and object of authority, and cannot subsist without it, and it is a liberty to do that only which is good, just and honest."

From John Winthrop's "History of New England, from 1630 to 1649," Vol. ii, p. 281. This is an extract from a speech made by Gov. Winthrop in 1645. His history was edited by James Savage and published at Boston, 1853. N. R. N.

Dogs of War (Vol. vii, pp. 270, etc.).—"They talke likewise of carrying over two or three hundreth mastives to werry the Irish, or rather (as I take it) theire cattell" (Sir John Chamberlain's letter to Sir Dudley Carleton, February 15, 1590, relating to the then purposed invasion of Ireland by the Earl of Essex). N. S. S.

Boiling the Cabbage Twice (Vol. vii, pp. 246, etc.).—"For matter of news I know not where to begin, unles I shold continue a pettie chronicle from my last, to send you *caulem bis coctam*" (John Chamberlain's "Letters to Sir Dudley Carleton," 1601, Letter xxxvii). QUIDAM.

Muriel (Vol. vii, pp. 295, etc.).—It seems probable, as G. suggests, that *Meriel* was simply a variant of *Muriel* in days when "multiform orthography" of proper names prevailed, but, however this may be, the name in its present spelling was used much earlier than 1641, if Mr. Walter Besant's account is to be trusted. In his article on "London, Saxon and Norman," in the July issue of *Harper's Magazine*, he records that "the Priory of St. John of Jerusalem, the chief seat in England of the Knights Hospitallers, was founded in the year 1100, by Jordan Briset and *Muriel his wife*."

NEW YORK CITY.

M. C. L.

Drinking Tobacco (Vol. vii, p. 151).—The diary or journal written by the Pilgrim

Fathers, Edward Winslow and William Bradford, was published in Young's "Chronicles of the Pilgrims," as "Mourt's Relation," by a transfer of the name "G. Mourt," which was signed to the introductory address. This diary relates a visit of the famous chief Massasoit to the Plymouth Colony on March 22, 1621. The chief himself is thus described:

"In his person he is a very lusty man, in his best years, an able body, grave of countenance, and spare of speech; in his attire little or nothing differing from the rest of his followers, only in a great chain of white bone beads about his neck; and at it, behind his neck, hangs a little bag of tobacco, which he *drank* and gave us to *drink*. His face was painted with a sad, red-like murrey, and oiled both head and face, that he looked greasily."

This carries the expression "*drinking tobacco*" to 1621, as the account was evidently written at or soon after the visit.

J. P.

Hum (Vol. v, p. 8).—Hence, I suppose, the term *hummer* applied nowadays by gentlemen of the (wet) bar to a large drink, particularly to the morning "bracer." D'Arsey's "French-Flemish Dictionary," dated 1643, gives Flemish *hummel*, *hommel* and *hoppe* = French *houblon*, English *hops*. Wedgwood connects *hops* with Old Norse *humall*. Considering these forms and German *hopfen*, Swedish *humle*, all of the same meaning, we might infer that our old *hum* and the later *hummer*, as well as Dryden's "*humming ale*," refer etymologically to an important constituent of the drink.

H. L. B.

MEDIA, PA.

Wenn die Blätter Fallen (Vol. vii, p. 293).—The lines in question will be found in "Die Braut von Messina." They are part of the "Erster Chor," just as Don Manuel's corpse is being brought on the scene.

In the very next verse occur the proverbial lines:

"Wer besitzt, der lerne verlieren,
Wer im Glück ist, der lerne den Schmerz!"

Æ.

Shakespeare Query (Vol. vii, p. 293).—*The Reading of Julius Cæsar*, i, 3, 65.—The reading which "J. P. L." quotes from the "Century Dictionary" is *not* an emendation, but the original text of the folio of 1623: "Why Old men, Fooles and Children calculate." The reading, "Why old men fool and children calculate" was suggested by Mitford, and first adopted by Dyce, who has been followed by nearly all the more recent editors. Knight and Craik adhere to the Folio. Collier and Staunton read "Why old men fools," that is, why old men become fools. The "Henry Irving" edition—the latest of standard character—has "Why old men fool;" but Mr. F. A. Marshall, the editor, thinks "there is a good deal to be said for the reading of the Folio. *** The fact that *old men, fools* and *children* were all trying to explain the phenomena and *calculating* what the various portents meant, would be a circumstance sufficiently unusual for Cassius to mention."

W. J. R.

CAMBRIDGE, MASS.

[An analogous reply acknowledged with thanks from S., New York city.—ED. A. N. & Q.]

Dummy Clocks Mark 8.18 (Vol. vii, p. 296).—I am strongly of the opinion that the New York *World* reporter has been guyed by some one in regard to the time of Mr. Lincoln's death.

I quote regarding it from Henry J. Raymond's "Life of Mr. Lincoln," p. 785, the unofficial minutes of Dr. Abbott, which commence at eleven o'clock on the night of April 14, and terminate on the morning of the 15th, which say, "7.22, death."

The following is a copy of the official notification copied from the same work, and signed by the Secretary of War:

WAR DEPARTMENT, April 15, 1865.

TO MAJ. GEN. DIX, New York:—Abraham Lincoln died this morning at twenty-two minutes after seven o'clock,

EDWIN M. STANTON,
Secretary of War.

In the "Life of Lincoln," by Charles G. Leland, the time is fixed at twenty minutes past seven.

In the sketch of Mr. Lincoln, in Appleton's "Cyclopædia of American Biography," the time is stated as seven o'clock.

In Lippincott's "Pronouncing Biographical Dictionary," the time is stated as half-past seven o'clock.

Abbott's "Lives of the Presidents" gives the time as twenty-two minutes past seven.

These are the only authorities that I have at hand, but the first quoted is sufficiently strong to refute the clock story of the *World*.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Married Cardinals (Vol. i, p. 83).—Vincenzio, 1594–1627 (Cardinal of Mantua and brother to Ferdinand, Duke of Mantua, to whose titles he succeeded in 1626), was married in 1615 at Rome, but he was in consequence degraded of his insignia and clerical titles.

F. L.

Teach Your Grandmother to Suck Eggs (Vol. iv, p. 134).—A funny story anent this phrase may not be resented by your readers. It was told by W. W. Ellsworth in "Notes About Royalty" in the *Christian Union* for July 11, as an incident new to print, and one that had greatly amused the queen.

When Albert Victor (otherwise, "Prince Eddie," or "Collars and Cuffs") was at Cambridge, he found a fellow-student endeavoring to light a refractory pipe.

"What's the matter?" said the prince. "Let me light it for you."

"Oh, you teach your grandmother to suck eggs, will you?" was the drawling reply, followed by a much quicker, "By Jove! you know, I beg your pardon! I had forgotten who your grandmother was."

M. C. L.

NEW YORK CITY.

COMMUNICATIONS.

Verses by Elizabeth Drinker.—I have copied the following from the "Notes and Queries" department of the *Pennsylvania Magazine of History and Biography*, for July, 1891. All AMERICAN NOTES AND QUERIES readers (and others) familiar with

the quaint and charming picture of society in the Quaker City, in the latter portion of the last century, so cleverly drawn in the "Journal of Elizabeth Drinker," edited by one of her descendants, and published in 1889, by the J. B. Lippincott Co., will doubtless read the lines with pleasure :

"As early as 1776, Mrs. Drinker and her husband, visited Black Point, a summer resort on the Jersey coast, not far distant from the present Long Branch, and six miles from Shrewsbury Meeting. It was during a visit, some years later, that the following lines were written :

"Lines verging somewhat on the Bath (os), but intended as a tribute of gratitude to our Landlord, B. Wister, for his kindness in building us a Bath-house."

"Hail! thou noblest of Landlords who'rt worthy to stand,
On a par, any *day*, with the *Knights* of the Land!
'Mongst the minions of monarchs, no man, surely hath
Half the claim to the title of Knight of the Bath!

"Thee I hereby do dub, who to tub us has deigned,
And cry hail to the man who his favors has *rained*,
On a house that had else been a great deal too dry,
Though containing of *Drinkers* a dozen or nigh.

"Not a step shall we stir, not a ride shall we take,
But a feeling of thanks in our hearts shall awake,
For thou'st come like the spring, sung by Poets in Odes,
And thy showers refreshing hast shed on the *Rhoads*!

"And each sultry day when emerged from the tub,
I sit down with friends to partake of a rub (ber);
My skin shall be cool which the heat else would blister,
And the pleasures of *whist* be made greater by *Wister*."

CONVERSE CLEAVES.

GERMANTOWN, PA.

Some Old-Time Newspapers.—

"The oldest newspaper in the collection brought together in the exhibition at Cologne, of the early triumphs of the printing press, dates from 1529. It describes the entrance of the Roman emperor into Bologna, and tells how his Papal Holiness met his Imperial Majesty on that august occasion. The next oldest gives an account of the overflow of the Tiber in 1530. Other newspapers, coming down to 1614, tell of wars with the Turks, the attacking of cities,

and other remarkable events. There are fourteen of these sixteenth-century papers, and all except two consist of four small quarto leaves. The latest was evidently a campaign extra, got up to add glory to the King of Spain. It has a formidable title, which runs thus: 'True Newspaper, describing how the Mighty King of Spain has late acquired in the East Indies, an Incalculable Treasure worth many hundreds of millions, the like of which has never been heard of before.' The precious boomerang was issued from the press of Peter von Brachel, in Cologne" (*St. Louis Stationer*).

Lot (Vol. v, pp. 9, etc.).—In "A Narrative of all the Proceedings in the Draining of the Great Level of the Fens," by N. N. (1661), we have at least four examples of the use of the word *lot* in the sense of a plot of ground. This shows the incorrectness of the opinion that this word is an Americanism. QUIDAM.

Durability of the Daguerrotype.—

A remarkable example of the enduring qualities of the daguerrotype is to be found in the old graveyard at Waterford, Conn. In the headstone that marks the grave of a woman who died more than forty years ago her portrait is inlaid, covered with a movable metal shield. The picture is almost as perfect as when it was taken.

Bridesmaid Superstitions. — "In many parts of Germany it is still customary for the bridesmaids to bring the myrtle wreath, which they have subscribed together to purchase, to the house of the bride, and to remove it from her head at the close of the wedding day.

"After this has been done the bride is blindfolded, and the myrtle wreath being put into her hand, she tries to place it on the head of one of her bridesmaids as they dance around her, for, in accordance with an old belief, whoever she crowns is sure to be married within a year from that date.

"It is still a current notion in many parts of England that the bride in removing the bridal wreath must take especial care that her bridesmaids throw away every pin. Not only is it affirmed that misfortune will

overtake the bride who retains even one pin used in her marriage toilet, but woe also to the bridesmaids if they keep any of them, as their prospects of marriage will thereby be materially lessened" (*Boston Globe*).

How Our Presidents Dyed.—It is said that General Zachary Taylor not only dyed his hair and beard, but was the discoverer of a hair-dye. It was, in short, a discovery by accident. For the cure of dandruff on the scalp he applied a wash containing sugar of lead. He also applied to his head a dressing which contained sulphur. The result was that his gray hair turned to a fine black. I read this story many years ago in a newspaper. Somebody used to advertise "President Taylor's hair dye," and the story may have been invented to fit the advertisement.

CH. W.

The Vocabulary of the New Testament.—From an interesting article on the above, by J. Ritchie Smith, in the *Presbyterian and Reformed Review** for October, we extract the following:

"The total number of distinct words in the New Testament, excluding proper names and their derivatives, is 4829. A few comparisons may be interesting. The vocabulary of the Old Testament is larger. Gesenius' 'Lexicon,' omitting proper names and obsolete roots, contains 5810 words, of which 642 are marked 'Chald.' The 'Iliad' and the 'Odyssey' together contain 9000 words. Shakespeare uses 15,000, and Milton 9000.

"The words that appear for the first time in the New Testament, or are found previously in the Septuagint alone, amount to 626, of which six are simply the Aramaic of our Lord transliterated, and the *μαρὰν ἀθά* of Paul, reckoned as one word, belongs to the same class. Of the whole number, 192 (including *προσάββατον*) are found in the Canonical books of the Septuagint, and in the Apocryphal books 36. In Philo (a contemporary of the New Testament writers, about 20 B.C.—50 A.D.) occur 68, and ten besides, which are employed only in quotations from the Septuagint. Five are found

in Hippocrates. Philo and the Canonical Septuagint have 43 in common; Philo and the Apocrypha five. The great majority of these words are compounds or derivatives of words already in use; 56 are of foreign origin, of which 34 are Hebrew or Aramaic, 19 Latin, 1 Gallic (*ρέδην*), 1 Egyptian (*βαίον*), 1 partly Latin (*εὐραχύλων*).

"An examination of the usage of individual writers yields the results which are embodied in the following table:

	HEBREW		LATIN		WORDS PECULIAR TO EACH.	TOTAL VOCABULARY.	WHOLE NO. OF WORDS.
	WORDS USED.	WORDS USED.	WORDS USED.	WORDS USED.			
Matthew	15	17	10	13	111	1542	17,921
Mark	17	10	13	7	77	1259	10,720
Luke	10	13	7	6	715	2697	35,239
John	7	6	1	2	212	1396	27,185
Paul	1	1	1	1	797	2446	31,457
Hebrews					150	984	4,965
Peter					115	756	2,689
James					58	644	1,728
Jude					14	203	432
						4829	132,336

"In the consideration of this table several points should be noted.

"Of words peculiar to Luke there are found in the Gospel 249; in the Acts, 411; in both, 55.

"Of words peculiar to John, 85 occur in the Gospel, 11 in the Epistles, 107 in the Revelation. In the Gospel and Epistles, 2; in the Gospel and the Revelation, 6; and in the Epistles and the Revelation, 1.

"In Hebrews there are 317 words not found in the Epistles of Paul.

* MacCalla & Co., Philadelphia.

"Of the six Hebrew or Aramaic words occurring in quotation of the language of our Lord, Mark gives all, and Matthew three.

"Of the thirteen Hebrew words employed by John, eleven are found in the Gospel and five in the Revelation. And of the five Latin words he employs, all are found in the Gospel and one in the Revelation.

"Observe especially how meagre is the vocabulary of John. Though his writings are two and a half times as long as the Gospel of Mark, he uses few more words, and he falls considerably behind Matthew. This is due of course to the frequent recurrence of favorite words and phrases. The result is a monotony, if it may so be termed, which is majestic and impressive in the highest degree.

"Our Lord's use of the personal pronouns in relation to Himself throughout the Gospel of John is notable. Matthew records 155 instances of such use, Mark 74, Luke 113, and John 499. In John, our Lord employs the reflexive pronoun sixteen times—in the other Gospels not once. On the other hand, the phrase 'Son of man' is found in Matthew 31 times, in Mark 14, in Luke 25, and only 12 times in John."

Born and Dead on the Same Day (Vol. vii, p. 285).—John Sobieski, the King of Poland, who delivered Vienna from the Turks, was born 17th of June, 1629, in the midst of a great storm and his death (17th of June, 1696) was noted for another great tempest. This day was also that of his election to the throne. Sobieski announced his victory to the pope in the words, "Je suis venu, j'ai ou et Dieu a vainçee," and there was a sermon preached in Vienna on the text, "There was a man sent from God, whose name was John." They had reason to rejoice, for in three months Sobieski recovered all it had taken the Turks 300 years to conquer and their stead of decline dates from the relief of Vienna, and since then they have never gained a foot of land in Europe.

ELIZABETH PRIOLEAU.

The Largest Telescopes. — "The twelve largest refracting telescopes are those

of the Lick Observatory, with an aperture of 36 inches; Yale University, 28; United States Naval, 26; Leander McCormick, 26; Princeton, 23; Denver, 20; Smithsonian, 20; Dearborn, 18.5; Carleton College, 16.2; Warner, 16; Washburn, 15.5, and Harvard, 15. The largest reflecting telescopes are those of Harvard College, 28 inches, and the Rev. Dr. John Peate, 22. Though the Lick Observatory possesses the largest telescope at present, Harvard College has the best equipped observatory for general astronomical work in America, and one of the best in the world" (*Sidereal Messenger*).

Abram, Abram-Coloured, Abraham-men.—In Cole's "English Dictionary," 1677, the word *Abram* is given as a cant word for *naked*.

Abraham-men was a cant term for a certain class of beggars of the sixteenth century. In the "Fraternitie of Vacabondes," 1575, we have the following: "An Abraham-man is he that walketh bare-armed and bare-legged, and fayneth hymself mad, and caryeth a packe of wool, or a stycke with baken on it, or such lyke toye and nameth hymself Poor Tom."

Abram-color was a term in general use prior to 1700 and is supposed to have reference to the color of the beard. In the early editions of Shakespeare is found, in "Coriolanus," Act ii, Sc. 3, the expression: "Our heads are some brown, some black, some abram, some bald, but our wits are so diversley coloured." In the edition of 1685, the word *Abram* was changed to *auburn*.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Ancient Civic Customs in Dublin.—Continued from p. 300, Oct. 17, 1891.

"A curious complaint was made in 1566 by Smith, an apothecary of Dublin, to the Lord Deputy, Sir Henry Sydney, that the Irish would not use his costly drugs and apothecary wares, preferring their leeches or physicians; so that he, Smith, had been greatly hindered, and in a manner enforced to abandon his faculty. Smith was granted a yearly contribution from the Lord Deputy, Privy Council and military officers. The object of this was to enable Smith to provide drugs, etc., for persons of English

birth and nobility, and of the 'graver and civiler sort,' who should desire them for ready money, and that the 'same Thomas Smith may the better apply his study and diligence in that ministry, and the better to sustain himself and live.'

"Apothecaries and barber-surgeons appear as having been admitted to the franchise. A physician, Dennis Collier, received it for having adventured his life in the time of the plague. Nicholas O'Hickey, another 'doctor of physic,' engaged by the city from 1580 to 1583, was of the native family of O'Hickey, members of which practiced medicine during several generations, and have left manuscripts in the Irish language on medical subjects.

"Among the curious ordinances we find one which decrees that apprentices are to be whipped for wearing 'locks,' or long hair, and that their masters were bound to have the punishment inflicted in the hall of the guild by porters in disguise. This treatment was rather hard upon young gentlemen, who in their turn complained of being obliged to give expensive dinners.

"The only delineations which give us an idea of the buildings of Dublin in these days are found in two engravings published in 1581, among the illustrations to a panegyric composition on Sir Henry Sydney. *Facsimiles* of these curious drawings are given in the second volume of the 'Calendar of the Ancient Records of Dublin,' from which I have gathered the above quaint items. In the first of these pictures Sydney is passing out from the gate of Dublin Castle, with his retinue, three grisly 'mere Irish' heads being fixed upon poles above the arch-way. The drawing of horses and men is square and solid, and the Castle gate and the pile of Christ Church in the distance are quite recognizable. Sidney's reception by the Mayor and Municipal Council on his return to Dublin is the subject of the second engraving. Besides these we have also a sketch of the Dublin prison of Newgate, above the roof of which are two impaled heads. The sketch forms the title-page of a tract on the death of Sir Cahir O'Doherty, printed at London in 1608" (Rosa Mulholland, in *Boston Pilot*).

Superstition in High Places (Vol. vii, p. 209).—An Associated Press correspondent in Rome relates an interview with an influential cardinal, in the course of which the latter recalled the following anecdote as an instance of the present pope's fearlessness: "Upon his election to the papacy, when he was interpellated by Cardinal Franchi, in regard to the name he would take, he replied, 'Leone XIII.'"

"'The thirteenth,' exclaimed Cardinal Franchi, 'but that is an unlucky number.'

"'Yes,' replied the pope, 'but Leone, Leone,' and, making this play of words, he made a gesture of admirable force and majesty.

S. T. O'D.

"The death of the late Prince Barberini was popularly attributed in Rome to the effect of the evil eye of Pope Pius IX. Strange though it may appear, the spell of his *mal'occhio* is believed to continue even to this day, fourteen or fifteen years after his death. Every year a memorial service is celebrated in his honor by his successor, Leo XIII, in the Sistine Chapel. It is a magnificent ceremony, and is attended by all the diplomatic corps and the principal dignitaries of the papal court. But, on each occasion, one of the leading Roman nobles who have been present has died a few days afterwards. The last death of this kind was that of Prince Barberini, and, under the circumstances, it is hardly surprising that the Roman aristocracy are beginning to show a decided reluctance to attend the annual services in memory of Pius IX, and that the gallery reserved for their use in the Sistine Chapel has been almost empty on the last three occasions" (*The Argonaut*, San Francisco).

Victoria and Augustus.—Alluding to one of those spasmodic tokens of royal patronage which, in the old country, we take for what they are worth, viz., the acceptance by the queen of a full and complete set of Miss Somebody's novels, the *New York Critic* remarks: "With Lewis Morrison as a favorite poet and Marie Corelli as a favorite writer of fiction, the standard of literature at Buckingham and Balmoral is

hardly as high as it was at the court of Augustus."

To this I humbly beg to make the following addition: "At the court of Augustus, they cultured (if I mistake not) the very best of Latin; at the private table of the *English* queen of to-day, the favorite language is *German*."

AN ENGLISHMAN.

A Moving Mountain.—"A traveling mountain is found at the Cascades of the Columbia. It is a triple-peaked mass of dark-brown basalt, six or eight miles in length where it fronts the river, and rises to a height of almost 2000 feet above the water. That it is in motion is the last thought which would be likely to suggest itself to the mind of any one passing it, says *Goldthwait's Geographical Magazine*, yet it is a well-established fact that this entire mountain is moving slowly but steadily down to the river, as if it had a deliberate purpose some time in the future to dam the Columbia and form a great lake from the Cascades to the Dalles. The Indian traditions indicate immense movements of the mountains in that region long before white men came to Oregon, and the early settlers—immigrants many of them from New England—gave the above-described mountainous ridge the name of 'traveling' or 'sliding mountain.'

"In its forward and downward movement the forests along the base of the ridge have become submerged in the river. Large tree stumps can be seen standing deep in the water on this shore. The railway engineers and the brakemen find that the line of the railway which skirts the foot of the mountain is being continually forced out of place. At certain points the permanent way and rails have been pushed eight or ten feet out of line in a few years. Geologists attribute this strange phenomenon to the fact that the basalt, which constitutes the bulk of the mountain, rests on a substratum of conglomerate or of soft sandstone, which the deep, swift current of the mighty river is constantly wearing away, or that this softer subrock is of itself yielding at great depths to the enormous weight of the harder mineral above" (Rochester, N. Y., *Morning Herald*).

How Thoughts Grow.—The subjects which Mr. W. S. Gilbert has so successfully dealt with were, it is said, often the outcome of pure accident. "The Mikado" was suggested by a huge Japanese executioner's sword which hung in his library—the identical sword which Mr. Grossmith, the English comedian, used to carry on the stage as *Ko-Ko*. "The Yeoman of the Guard" was suggested by the quaint beef-eater who serves as an advertisement of a furnishing company at Uxbridge railway station, London.

R. S.

Population of the Globe.—A review of Behn and Wagner's statistical tables (brought down to date by Wagner and Supan) appears in the current number, October 22, of the *Nation*.

The following extracts are interesting. The total population of the globe is estimated at 1480 millions, of which Europe has 357, Asia 826, Africa 164, America 122, Australia 3, the Oceanic Islands $7\frac{1}{2}$. More than one-fourth of the human race is found in China and Japan, the former counting 350,000,000 and the latter 40,000,000; more than one-fifth is in India, 324,000,000, of which 286,000,000 belong to British India. Comparing the chief European States with ours, the only one that exceeds our 63,000,000 is Russia, 93,000,000. The others range as follows: the German Empire 49,000,000, Austria-Hungary 41,000,000, France 38,000,000, Great Britain and Ireland 38,000,000, Italy 30,000,000, and Spain 17,000,000.

The density of population is greatest in Europe, which averages thirty-seven inhabitants to the square kilometre, against nineteen in Asia, five in Africa, and three in America (2823 square kilometres = 1090 square miles). It will thus be seen that if the American and the Asian continents were as densely populated as Europe, the former would hold nearly the whole of the present population of the globe, and the latter a far greater population. The comparative densities of the principal countries, beginning with the most thickly populated, are as follows: Belgium 207 to the square kilometre, the Kingdom of the Netherlands 138, Great

Britain and Ireland 124, Italy 105, Japan 105, the German Empire 91, China 90, British India 76, Switzerland 72, France 71, Austria 66, Denmark 57, Portugal 48, Spain 35, West Indies 22, United States 7.

If we take the separate States of our Union, we find at the top Rhode Island with 106, and Massachusetts with 104, ranging about even with Italy and Japan; next is New Jersey, 71, the same as France and Switzerland; Connecticut 57, the same as Denmark; New York 47, and Pennsylvania 45, a little less than Portugal.

The area of the United States is very nearly equal to that of all Europe, which has a population of 357,000,000; the State of Texas alone has a greater area than either Germany or Austria, whose populations are respectively forty-nine and forty-one millions. If that State were as densely settled as Massachusetts, it would hold nearly seventy millions—as much as France and Great Britain together. The area of the Middle Atlantic States is a little in excess of that of Italy, and, with a population as dense as that of Massachusetts, could find room for all the Italian people.

How the Ancients Swore (Vol. vii, pp. 298, etc.).—While on the subject of oaths, will you not give the following, clipped from a recent issue of the *Philadelphia Ledger*, a place in your columns? I like it for its reverence, poetry and patriotism:

“The Gallic chieftain’s oath before going into battle has been discovered in an Irish text of the second century and deciphered as follows: ‘The heavens are above us, the land below us, the ocean around us—everything in a circle about us. If the heavens do not fall, casting from their high fortresses the stars like rain on the face of the earth; if shocks from within do not shatter the land itself; if the ocean from its blue solitude does not rise up over the brows of all living things, I, by victory in war, by combats and battles, will bring back to the stable and the fold the cattle, and to the house and to their dwellings the women that have been stolen by the enemy.’ ”

CONVERSE CLEAVES.

GERMANTOWN, PA.

Hardiness of Peaches.—“Over two hundred years ago the Spaniards introduced the peach tree into Texas, and seedlings were raised from these continuously until a race has been produced which appears to be entirely free from all diseases which seem to be connected with trees raised in other sections. Seedlings from these old Spanish peaches raise plants which, side by side with the others, last a number of years, free from all disease, while those introduced from the north are short-lived and soon disappear. There is no doubt, from these facts, that whole races may become enervated from some peculiarity in the method of cultivation, or from conditions of climate” (*Meehan’s Monthly* for October).

Sir John Perrott (Vol. vii, p. 300).—This person was a natural son of Henry VIII and thus half-brother to the great Elizabeth who seems to have treated him with severity and caprice, for he died in the tower of London under sentence for treason, though we may charitably hope that Elizabeth would have pardoned him. In his will, written after sentence, he emphatically repudiates any treasonable intention, “I deny my Lord God, if I ever proposed the same.”

ELIZABETH PRIOLEAU.

XIXth Century (fin de siècle) Jottings (Vol. vii, p. 165).—“The popular impression that every family possesses a Bible as well as a dictionary and a copy of Shakespeare, like many other popular impressions, seems to be an erroneous one, for there is in New York a firm that makes a business of renting out Bibles of an expensive and handsome kind, suitable to hand a bishop or fashionable clergyman on the occasion of a christening, wedding, or funeral in the family. If on the occasion of these religious episodes in the family the high church dignitary should turn to the blank leaves between the Old and New Testaments, he would find them devoid of genealogical records, to the consternation of the family. A deposit is demanded when the Bible is hired, and a charge of two dollars a night is the regular price” (*Philadelphia Saturday Review*).

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NOTES.

DISTRIBUTION OF ABILITY THROUGHOUT THE UNITED STATES.

“Mr. Lodge has studied Appleton's ‘Cyclopædia of American Biography,’ which is our most representative authority on the men of ability whom the United States has produced, to find out what the statistics have to say on this point, and his tables, published in the *Century* magazine, give us the data from which a curious and interesting study can be made. From his tables we learn that the distribution of ability by States assigns to Massachusetts 2686 persons; to New York, 2605; to Pennsylvania, 1827; to Connecticut, 1196; to Virginia, 1038; to Maryland, 512; to New Hampshire, 510, and so on to Texas, which is represented by

the figure 1. If you estimate the totals by race, the English stand for 10,376, the Scotch-Irish for 1439, the Germans for 659, the Huguenots for 589, the Scotch for 436, the Dutch for 336, the Welsh for 159, the Irish for 109, and the French for 85. When you come to count the distribution among the professions in point of ability, Massachusetts and New York are in very close rivalry. The former State counts 255 statesmen, 246 soldiers, 493 clergy, 235 lawyers, 167 physicians, 538 literary persons, 89 artists, 131 scientists, 136 educators, 61 philanthropists, 33 pioneers and explorers, 43 inventors, 22 engineers, 33 musicians, and 21 actors. The latter State counts up 259 statesmen, 331 soldiers, 366 clergy, 304 lawyers, 130 physicians, 388 literary persons, 147 artists, 122 scientists, 110 educators, 51 philanthropists, 21 pioneers and explorers, 40 inventors, 54 engineers, and 34 actors. When you come to the distribution of the professions by race, the English lead in the following style: 1542 statesmen, 1260 soldiers, 1520 clergy, 1100 lawyers, 632 physicians, 1631 literary persons, 335 artists, 441 scientists, 442 educators, 967 philanthropists, 120 pioneers and explorers, 136 inventors, 123 engineers, and 75 actors. The Scotch-Irish represent about one-eighth of this number in the different professions, and the Germans, Huguenots, and Scotch represent about one-fourth of the Scotch-Irish. If you estimate the immigrants according to the professions, the English count for 345 persons of ability, the Germans for 245, the Irish for 200, the Scotch for 151, the Scotch-Irish for 88, and the French for 63. The more thoroughly Mr. Lodge's tables are analyzed, the more they yield interesting facts. The reason why Massachusetts leads so remarkably in persons of ability is because it is one of the oldest of the colonies, and was originally settled by very brainy people. The oldest communities, with the largest white populations, have been most prolific in ability of all kinds. In proportion to its population, Connecticut leads every other State in the sum total of its able men, and in Virginia, Massachusetts and Connecticut the percentage of ability, in respect to total white population, is higher than in New

York or Pennsylvania. In proportion to the whole population, the absolute amount of ability is higher in the New England and Middle States than in those of the South and West, outside Maryland and Virginia. New York leads in eight out of the eighteen departments of distinction which Mr. Lodge enumerates. Massachusetts leads also in eight — namely, the clergy, physicians, literary persons, scientists, philanthropists, inventors, and musicians. Virginia leads the country in statesmen and pioneers. In the West, Ohio, which was largely settled from New England, has a long lead over all the other new States, including Kentucky and Louisiana. Massachusetts, New York, Pennsylvania, and Connecticut have supplied more than half the number of American statesmen. The inventors have chiefly come from Massachusetts, New York and Connecticut, and the educators have been most numerous in the same States. Ohio leads the whole country in the number of its eminent soldiers. New York leads in business, Massachusetts in philanthropy, and Virginia in pioneers. Massachusetts has a long lead over every other State in literature, and, together with New York and Pennsylvania, has furnished more than half of the writers of the country" (*Boston Herald*).

PROSE VERSIFICATION.

Your notes on Improvisation (Vol. vii, pp. 177, etc.) recall to my mind the somewhat analogous power of, shall I say "involuntary," versification displayed more or less by good prose writers in every language.

Two remarkable instances are quoted in F. G. Kilton's "Dickensiana," which may prove welcome in AMERICAN NOTES AND QUERIES, so well known are their subjects:

NELLY'S FUNERAL.

(From "Oliver Twist.")

" And now the bell—the bell
She had so often heard by night and day,
And listened to with solemn pleasure,
E'en as a living voice—
Rung its remorseless toll for her,
So young, so beautiful, so good.

"Decrepit age, and vigorous life,
And blooming youth, and helpless infancy,
Poured forth—on crutches, in the pride of strength,
And health, in the full blush
Of promise, the mere dawn of life—
To gather round her tomb. Old men were there,
Whose eyes were dim
And senses failing—
Grandames who might have died ten years ago,
And still been old—the deaf, the blind, the lame,
The palsied,
The living dead in many shapes and forms,
To see the closing of this early grave.
What was the death it would shut in
To that which still could crawl and creep above it?

"Along the crowded path they bear her now;
Pure as the new-fallen snow
That covered it; whose day on earth
Had been as fleeting.
Under that porch, where she sat when Heaven
In mercy brought her to that peaceful spot,
She passed again, and the old church
Received her in its quiet shade."

* * * * *

"Oh! it is hard to take to heart
The lesson that such deaths will teach,
But let no man reject it,
For it is one that all must learn,
And is a mighty, universal truth.
When death strikes down the innocent and young,
For every fragile form from which he lets
The parting spirit free,
A hundred virtues rise
In shapes of mercy, charity and love
To walk the world and bless it.
Of every tear
That sorrowing mortals shed on such green graves,
Some good is born, some gentler nature comes."

The second is from "Nicholas Nickleby:"

"The grass was green above the dead boy's grave
Trodden by feet so small and light,
That not a daisy drooped its head
Beneath their pressure.
Through all the spring and summer time
Garlands of fresh flowers, wreathed by infant hands,
Rested upon the stone."

The title-page and preface of our own J. R. Lowell's "Fables for Critics" is an excellent illustration of this kind of work.

"Having scrawled at full gallop (as far as that goes) in a style that is neither good verse nor bad prose, and being a person whom nobody knows, some people will say I am rather more free with my readers than it is becoming to be, that I seem to expect them to wait on my leisure in following wherever I wander at pleasure, that, in short, I take more than a young author's lawful ease, and laugh in a queer way so like Mephistopheles, that the public will doubt,

as they grope through my rhythm, if in truth I am making fun *at* them or *with* them.

"So the excellent public is hereby assured that the sale of my book is already secured. For there is not a poet throughout the whole land, but will purchase a copy or two out of hand, in the fond expectation of being amused in it, by seeing his betters cut up and abused in it. * * *

"As for such of our poets as find not their names mentioned once in my pages, with praises or blames, let them send in their cards without further delay, to my friend, G. P. Putnam, Esq., in Broadway, where a list will be kept with the strictest regard to the day and the hour of receiving the card. Then, taking them up as I chance to have time (that is if their names can be twisted in rhyme), I will honestly give each his proper position, at the rate of one author to each new edition. Thus, a premium is offered sufficiently high (as the magazines say when they tell their best lie) to induce bards to club their resources and buy the balance of every edition, until they have all of them fairly been run through the mill," etc.

Jos. E.

QUERIES.

Ignis Fatuus.—This light, which appears in low marshy lands, but which cannot be fully explained, and has never been artificially produced, is known under a great many names. The two most popular and best known are "Jack o' lantern" and "Will o' the whisp;" the others are "Jack of the wad," "Jack with the lantern," "Jennie-burnt-tail," "Jennie-whisp," "Man in the oak," "Meg with the wad," "Peg-a-lan-thorn" and "Spunkie." These names are all English provincialisms. The only two that I know of in our own country are the first two cited. Can any correspondent of AMERICAN NOTES AND QUERIES give the names in his locality?

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Indian vs. Negro.—Why do we always capitalize the first letter of the word *Indian*, and use a lower case "n" in beginning the word *negro*?

J. W. W.

KNOXVILLE, IA.

The Oldest Rosebush in the World.—The following from the *St. Louis Republic* is "going round." Who can give some fresh-date information about this rosebush?

"The oldest rosebush in the world is at Hildersheim, an old town in Hanover, capital of a Prussian administrative district. It was planted more than 1000 years ago by Charlemagne in commemoration of a visit made to him by the ambassador of the caliph Haroun-al-Raschid of 'Arabian Nights' fame. After it had become a flourishing vine a cathedral was built over it, the date of the building being doubtful. It is known, however, that a coffin-shaped vault was built around its sacred roots in the year 818, the vault and bush surviving a fire which destroyed the cathedral in 1146. The bush is now said to be 26 feet high, and to cover 32 feet of the wall. The stem, after 1000 years' growth, is only two inches in diameter."

CHRYSANthemum.

CINCINNATI, O.

A "Magazine?"—Will anybody kindly tell me what is the exact meaning of a "magazine?"

I was going to send you under the heading, "The Millennium," the enclosed lines of J. K. Stephen's, which I enjoyed for the twentieth time (as you may have done), in this month's *Cosmopolitan*, but the thought struck me that AMERICAN NOTES AND QUERIES might be included in that lot (which would have been very far from my mind):

"When mankind shall be delivered
From the clash of magazines,
And the inkstand shall be shivered
Into countless smithereens;
When there stands a muzzled stripling
Mute, beside a muzzled bore,
When the Rudyards cease from kipling
And the Haggards ride no more."

And when I have been explained what a "magazine" is, would you mind letting me know what *you* are (nothing mean about me)?

OWL'S HEAD.

MAINE.

Devil and Tom Walker.—Who was Tom Walker of the well-known vulgarity, "The devil and Tom Walker?"

J. W. W.

KNOXVILLE, IA.

There are no Witches.—I read somewhere of an old European monarch who, in answer to a demand for the persecuting of witches, gave it as his opinion that there was no such thing as a witch. Who was he?

He must have lived way back 500 or 600 years ago; for what struck me most was how far ahead of his time the good man was.

SENEC.

Symbolical Tombs.—Tomb of Margaret of Austria at the Church of Notre Dame de Bron at Bourg en Bresse (France). Henry James, Jr., in his sketches "En Province," gives a fine description of this tomb of Margaret of Austria, daughter of Maximilian I, Emperor of Germany, and of his first wife, the celebrated Marie de Valois, Duchess of Burgundy, daughter of Duke Charles the Bold, called the "Napoleon of the Middle Ages."

There are three tombs. In the centre lies Philibert le Bel, Duke of Savoy, second husband of Margaret (her first was Juan of Aragon, only son of Ferdinand and Isabel the Catholic). His figure, in white marble, lies on a great slab of black marble in his robes and armor, with two boy angels holding a tablet at his head and two more at his feet—on either side is another cherub—one with his helmet and on the other his stiff gauntlets. The table on which he lies is supported by elaborate columns with niches and statues, and beneath he is represented in the other form so common in the tombs of the Renaissance—a man naked and dying without state or splendor—one is the duke and the other the mortal. This last-named statue is but dimly seen through the intervals of the rich supports of the upper slab.

The tomb of Margaret is to the left, all of white marble, exquisitely carved, under a magnificent canopy. She is in her robes and ermine, and watched by cherubs with a sleeping grayhound at her feet (at her husband's there is a waking lion). Beneath her couch is stretched another figure, a less brilliant Margaret, wrapped in her shroud, and with her long hair over her shoulders. The third tomb is that of her husband's mother, Marguerite de Bourbon. All are surrounded by a railing of wrought iron.

The tomb of Robert Cecil, Earl of Salisbury, at Hatfield, England, is somewhat similar to these. A recumbent figure on a slab supported by four figures and a wasted corpse underneath. It was built 1618, and cost £460, equal to about \$2300.

I would like to be informed of any similar tombs, *i. e.*, those containing the same idea of the mortal and the prince—in opposition—one great and powerful, and the other naked and wretched, stripped of all outward pomp and show.

E. PRIOLEAU.

Hezekiah Butterworth.—The following newspaper paragraph has just attracted my attention:

"Hezekiah Butterworth is not a pseudonym. It is a proper name, and belongs to one of the most popular authors in Boston."

Now in my scrap-book I have the statement taken from two sources, which I cannot now identify—that Hezekiah Butterworth is Horace Scudder. Which information is correct?

E. M. H.

[Mr. Hezekiah Butterworth does certainly exist in the flesh as well as in the literary world. Boston claims him, though we have an idea that he was born in Rhode Island somewhere about fifty years ago.—ED. A. N. & Q.]

Princess Liéven.—Who was the Princess Liéven, mentioned in the memoirs about the time of the Napoleonic wars, and after in the days of the Prince Regent, afterwards George IV. She seems to have been a mixture of the great lady of society and of the political agent. What book or books would give information as to her life and character?

E. PRIOLEAU.

Lightning Photographs.—What do readers of AMERICAN NOTES AND QUERIES know concerning photographs of trees, rainbows, etc., said to have been impressed on window panes and other sensitive materials by lightning?

J. W. W.

KNOXVILLE, IA.

U. S. President ad interim.—I have heard it stated that between the date of the death of President W. H. Harrison and the date that John Tyler took the oath as President, some official held the office of President, *ad interim*. Is there any truth in this story? If so, what was the name of this official, and how many days did he hold the position?

INQUIRER.

All-fives.—Where can I find an account of a game called *all-fives*? It is not the same as all-fours.

V.

REPLIES.

Layman Elected Pope (Vol. vii, p. 304).—St. Fabian, who was elected Bishop of Rome in 236, was a layman and a stranger in Rome. He visited the Assembly, where an election was going on for a new bishop. A dove suddenly perched upon his head, whereupon he was unanimously proclaimed bishop-elect.

OBED.

No layman was ever chosen pope, though some layman may have been anti-pope. In the Roman Catholic Church, no one who has not been ordained deacon and priest could become the successor of St. Peter. The most notable anti-pope was Amadeus VIII, Duke of Savoy, who resigned his authority to his son Louis, and retired into a monastery in 1434, and five years afterwards was elected pope by the Council of Basil, which deposed Pope Eugenius IV. This anti-pope took the title of Felix V. He resigned in ten years, 1449, and publicly renounced his claim to the papal hat, and was succeeded by Nicholas V, who had been elected to succeed Eugenius IV.

None of the anti-popes are recognized by the Roman Catholic Church, and Constantine II, as referred to by Mr. Keen, in Vol. vii, p. 304, is placed by Butler, in his "Lives of the Saints," as an anti-pope. There are a great number of these, to wit: In the fourth age of the church, 356 and 366, there were two. The fifth age, 418 and 498, had two. The sixth age had one in 530, as also had the seventh age in 687. In the eighth age there were two, 757 and 767 (this was the Con-

stantine II referred to by Mr. Keen). In the ninth age there were three, 824, 855 and 891. In the tenth age there were two, 973 and 997. In the eleventh age there were eight, 1012, 1044, 1058, 1061, 1080 and three in the year 1100. In the twelfth age, eight, two in 1118, and one each in 1130, 1138, 1159, 1164, 1168, 1178. The thirteenth age escaped, and also the fourteenth age; but in the fifteenth age there was one in 1439 (this was Felix V, the Duke Amadeus VIII referred to in this article). He was also the last who undertook to govern the church in opposition to the custom. In the fourteenth age there were two sets of popes, both of whom are recognized by the church, some of whom sat at Rome while others were at Avignon.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Is it Burns.—The epitaph on Burns' father is authentic. In Cunningham's edition of Burns it is printed first among the epitaphs, only the first line runs, "Oh, ye whose cheek the tear of pity stains," and there are four additional lines besides.

E. P.

Town With Double Personal Name (Vol. vii, pp. 224, 295, etc.).—Another bull, if you please; for this is a compound of *five* different names. A-i-t-c-h is the peculiar name of a post-office in Huntingdon county, Pennsylvania. The origin of the name, as one might suppose, lies at the bottom of a curious and interesting story. Within a few miles of this little mail dispensary reside five prosperous, well-to-do farmers, named respectively Anderson, Isenberg, Taylor, Crum and Henderson. When it became known that Uncle Sam had decided to extend the mail facilities of that portion of "Penn's Woods," a rivalry sprang up between the above well-to-do and prosperous farmers, each of whom wanted to give his name to the new post-office. Numerous meetings failed to settle the matter. Finally a peace-making genius suggested to the rivals that each, in order as given above, contribute the first letter of his name, the result being Aitch, a name heretofore unknown in the geographical glossary.

J. W. W.

KNOXVILLE, IA.

Cold Harbour (Vol. vii, p. 293).—According to Mr. Bullen's note Middleton's work, Vol. ii, p. 277, *Cold Harbour* was a mansion in Dowgate Ward, London, where debtors and vagabonds found shelter. The late B. J. Lossing states that Cold Harbor, in Virginia, was formerly called *Cool Arbour*, for which statement I know not the authority.

Admirable Crichton (Vol. vii, p. 294).—It is said that when the question was asked of Crichton whether goods seized on a writ of *capias in withernam* were replevisable or not, he was obliged to say that he did not know.

F. B. B.

Idolatry in Switzerland (Vol. vii, p. 293).—In 1568 (1538) Father Forrest, the confessor of Katharine of Arragon, and one of the witnesses of her marriage, was burned alive by command of the king (Henry VIII), with the wood from a great *wooden idol* revered in Wales and called "Daroell Gatherieé" (Gatherin). It was brought to London and cut in pieces.

E. P.

COMMUNICATIONS.

How to Write Anything.—Not long ago (Vol. vii, p. 130) you told us "How to write a romance" after *Judge*. The following good advice taken from the *Atlanta Constitution* by this week's *Critic* is worth reproducing:

"When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't you fill the whole blamed paper
With a tale, which, at a pinch,
Could be cornered in an inch!
Boil her down until she simmers;
Polish her until she glimmers,
When you've got a thing to say,
Say it! Don't take half a day!"

Jos. E.

English as she is Judged Abroad.—"The absurdities of English pronunciation," says a German critic, 'are well exhibited in the case of the word *Boz*, which is pronounced *Dickens*'" (F. G. Kilton's "Dickensiana").

Ollendorf Antedated.—In an old *Longman's Magazine*, over the signature *Andrew Lang*, I find the following: "I have before me a queer little book, the Ollendorf, or Baedeker's conversation book, of Queen Elizabeth's time. The volume is entitled 'Familiar Dialogues. For the instruction of them that be desirous to learne and speake English, and perfectly to pronounce the same. Set forth by James Bellot, Gentleman, of Caen. Imprinted at London by Thomas Vautrollier, dwelling in the Blacke Friers, 1586.' The title-page also contains a French version of the title, and the English version printed as it ought to be pronounced. This reads thus: 'Familiier Deialogs for de Instruction of dem dat by desireus tou lerne tou spék English,' and so forth. 'English as she was spoke' 300 years ago, by James Bellot, Gentleman, of Caen, must have been rather on the famous Portuguese model. Here is 'the Gent's' conversation with the servant: The Gent—'Nedd, bring my sword, my dagge, my hakebuse, bring heather our horses, my maule, mine asse, mine oxe, my hogge, my dogge, my grayhunde.' A gent who traveled with an ox, a hog, and a dog, had forestalled the ingenious Ollendorf. 'Give me my pantables and my pumpes, but where be my sockes?' cries the gent at his toilet. He appears to have a girl for valet. 'How should I be ready; you brought me a smocke instead of my shirt, Barbara!' 'I forgot myselfe; holde, here is your shirt.' 'Now you are a good wenche.' *Autres temps autres mœurs*—these are rather Homeric. At breakfast the Gent has 'a quart of your best white wine, for it is wholesommer in the morning, and a role and some butter.' For this breakfast, for three, the score is eightpence. The Gent always says his prayers at considerable length. The author's friend recommends the book in a sonnet, which winds up by bidding French and English live friendly together:

"Vivez en double paix, de vray amour munis:
Et le Monde vaincrez, Péché, Satan, la Mort."

"Excellent counsel; would that we could abide by it!"

BOOKWORM.

NEW YORK.

Nicknames of Noted People (Vol. vii, p. 239).—Queen Elizabeth called Lord Burghley her *spirit*; Hatton, her *eyelids*; Whitgift, her *black husband*; Walsingham, her *moon*; Mountjoy, *mistress kitchenmaid*.

How the name "Bell the cat" came to be applied to Archibald Douglass, Earl of Angus, was told in a catalogue of autographs offered for sale in London, Eng., half a dozen years ago.

"In 1482, the Scotch nobles resolved to get rid of the court minions of James III. When they met to decide on measures, Lord Grey related the fable of the mice who proposed to protect themselves from the cat, by hanging a bell round his neck. 'Who then,' said his lordship, 'is to bell the cat?' 'I will,' replied Douglass, and the promise was executed."

MARY OSBORN.

CHICAGO, ILL.

Newspaper Oddities (Vol. vii, p. 287).—"The *Tribune* is, perhaps, the most literary of the daily papers. I am the more surprised, therefore, to find in its columns, even in the Household department, a ludicrously inexact quotation of some of the Laureate's most familiar lines. They are these—from 'Merlin and Vivien':

"It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all.

"The little rift within the lover's lute,
Or little pitted speck in garnered fruit,
That rotting inward slowly molds all."

"And this is the way they are mangled in quotation:

"'Tis the little rift in the lover's lute,
That slowly widening, makes the music mute,
'Tis the little speck in the garnered fruit
That inward rotting, surely moldereth all."

(*The Critic*.)

English (rather mixed).—"George Moore, who wrote 'A Mummer's Wife,' is one of the cleverest of the young English writers. He is Irish. Most of the young English writers are Irish or Scotch or American or Indian or Australian. Robert Louis Stevenson, for instance, is Scotch; Rudyard Kipling,

Indian; J. M. Barrie, Scotch; Fergus Hume, Australian; Henry James and Grant Allen, American; Horning, Australian; Bernard Shaw, Irish; David Christie Murray, Scotch; and then there are accidental Englishmen like Hall Caine and William Black and young Mahoney" (*Chicago Graphic*).

A Tale of Woe.—The editor of the Lancaster (N. H.) *Democrat*, in requesting delinquent subscribers to "pay up," encloses a pink-tinted circular with the following affecting appeal:

"LISTEN TO OUR TALE OF WOE.

"*We Need Money.*

"The office 'devil' is seven weeks behind on his wages, and kicks on soup three times a day. He may get mad and leave.

"The paper dealers won't trust any more.

"Our woodshed is empty and a cold winter coming. (The neighbors have all bought padlocks.)

"The cow has dried up and the baby is living on lime water.

"The hens are on a strike, and the McKinley bill has boosted the price of cod-fish.

"Our summer pants are worn through the patches, and the tailors are suspicious.

"The grocery boy said he had orders not to call any more.

"Our wife says something must be done.

"We have borrowed money to pay postage on this letter. If you can't send us the money, please write us your ideas of the quickest and easiest method of suicide.

"THE EDITOR."

Visions (Vol. vii, pp. 251, 266, etc.).—The following remarkable account of what is known in England as "Dan Strickett's Vision," is from Priest's "Wonders of Nature and Providence:"

"On the 23d day of June, 1744, Daniel Strickett was walking a little above the house, about half past seven in the evening, when upon looking around him, he saw a troop of men on horseback, riding on South-fell, in close ranks at a brisk walk. Strickett observed these aerial troops sometime before he ventured to mention what he saw. At

length, fully satisfied that what he saw was real, he went into the house, and told a Mr. Lancaster that he had something curious to show him. Mr. Lancaster asked him what it was, adding, 'I suppose some bonfire' (for it was then the custom for shepherds to light bonfires on the eve of St. John's day). Strickett told him if he would walk to the end of the house he would show him the wonder. They then went together, and before Strickett spoke or pointed to the place, Mr. Lancaster himself discovered the phenomenon and said to Strickett, 'Is that what thou hast to shew me?' 'Yes, Master,' replied Strickett, 'do you think you see as I do?' They found that they did see alike, so they went and alarmed the family, each of whom went and seen the strange appearance.

"The phantom horsemen seemed to come from the lower part of Southfell, and became first visible at a little place called Knott; they then moved in regular order along the Fell till they came opposite Blake Hills, where they disappeared over the mountain.

"As the Lancaster family and Mr. Strickett were watching the vision they noticed that frequently the last, or last but one, in a troop (always either one or the other), would leave his place, gallop to the front, and then fall in with the regular pace, which was a brisk walk. Many troops appeared and this would regularly happen to each troop, as often as once or twice to each, yet not at all times alike. The spectators all saw the vision alike, and took pains to ask each other as to the changes which took place. Nor was this wonderful phenomenon seen at Blake Hills alone; it was seen at every village within a radius of five miles. Neither was it confined to momentary view, for from the time when Strickett first observed it until the last horseman had passed *was at least two hours and a half*. * * * Blake Hills lay not half a mile from the place where this astonishing appearance seemed to be, and many others saw it who were still nearer."

Forty-one years after the date of this famous vision, in July, 1785, Strickett and Lancaster both made affidavit to the above, declaring it to be true in every particular.

KNOXVILLE, IA.

J. W. W.

A Microscopic Bible.—"An ancient and rare copy of the Kokke-Kyo, or sacred writings of the Kokke sect, has been discovered in Nagasaki. The whole of the eight volumes of which the Bible of this sect consists are written on a sheet of paper measuring eight inches by seven. The characters, numbering about 100,000, are too small to be discerned by the naked eye. Their perfection is only discovered by placing the manuscript under a powerful microscope. The owner of the treasure, Mr. Takahashi Teizo, has asked permission to present it to his Majesty the Emperor" (*San Francisco Chronicle*).

Good Old Etymologies (Vol. vii, p. 167).—This one will compare well with those you have already published. I cull it from the *Nation* in an article on the very latest American publication on Russia:

"It is etymologically interesting to read that the name Finland is derived from 'Fenland,' the land of lakes and marshes, in English. Why not make a bold dash and say that it comes from *finik*, the Russian for a date tree, because dates may have thrived there when the mammoth roamed the Siberian wilds?"

Major General Montgomery's Remains.—I take the following from a reprint of the Brooklyn *Eagle* of October 26, 1841. Its interest as a historical document will be sufficient excuse for its length, I trust.

LIEUTENANT.

"In the year 1818, a request having been made to the Governor-in-Chief, Sir John Sherbrooke, for leave to disinter the remains of General Montgomery in order that they might be conveyed to New York, and there reinterred, his Excellency acceded to the request, which came to him on the part of Mrs. Montgomery, the widow of the General. Mr. James Thompson, an old gentleman of respectability, serving in the Engineer Department at Quebec (a sergeant under General Wolfe at the conquest), who bore arms during the siege of the winter 1775-1776 in defense of the city, and on the morning after the attack had found the body of the deceased General, and afterwards saw it interred in one of the bastions near St. Lewis

Gate, by order of the British Commander, was now ordered to explore the place of interment and dig up the remains. This he accordingly did in the presence of one of his Excellency's Aides-de-Camp, Captain Freer; and although the spot where the body had been deposited was entirely altered in appearance, from the demolition of an old building or powder magazine which was near it, and the subsequent construction of a range of barracks, he hit upon the foot of the coffin, which was much decayed, but of the identity whereof there could not be a doubt, no other body having been interred in its immediate neighborhood, except those of the General's two Aides, McPherson and Cheeseman, which were placed on each side of their master's body, in their clothes, and without coffins. Mr. Thompson gave the following affidavit of the facts in order to satisfy the surviving relations and friends of General Montgomery, that the remains which had been so disinterred after the lapse of forty-two years by the same hand that had interred them, were really those of the late General:

"I, James Thompson, of the city of Quebec, in the Province of Lower Canada, do testify and declare—that I served in the capacity of an Assistant Engineer during the siege of this city invested during the years 1775-1776 by the American forces under the command of the late Major General Richard Montgomery. That in an attack made by the American troops under the immediate command of General Montgomery, on the night of the 31st December, 1775, on a British post at the southernmost extremity of the city, near *Pres-de-Ville*, the General received a mortal wound, and with him were killed his two Aides-de-Camp, McPherson and Cheeseman, who were found in the morning of the 1st January, 1776, almost covered with snow. That Mrs. Prentice, who kept an hotel, at Quebec, and with whom General Montgomery had previously boarded, was brought to view the body, after it was placed in the Guard Room, and which she recognized by a particular mark which he had on the side of his head, to be the General's. That the body was then conveyed to a house (Go-bert's), by order of Mr. Cramahe, who

provided a genteel coffin for the General's body, which was lined inside with flannel, and outside of it with black cloth. That in the night of the 4th January, it was conveyed by me from Gobert's house, and was interred six feet in front of the gate, within a wall that surrounded a powder magazine near the ramparts bounding on St. Lewis Gate. That the funeral service was performed at the grave by the Rev. Mr. de Montmolin, then Chaplain of the garrison. That his two Aides-de-Camp were buried in their clothes without any coffins, and that no person was buried within twenty-five yards of the General. That I am positive and can testify and declare, that the coffin of the late General Montgomery, taken up on the morning of the 16th of the present month of June, 1818, is the identical coffin deposited by me on the day of his burial, and that the present coffin contains the remains of the late General. I do further testify and declare that subsequent to the finding of General Montgomery's body, I wore his sword, being lighter than my own, and on going to the Seminary, where the American officers were lodged, they recognized the sword, which affected them so much, that numbers of them wept, in consequence of which I have never worn the sword since.

“Given under my hand, at the city of Quebec, Province of Lower Canada, 19th June, 1818.

“JAMES THOMPSON.”

Curious Remedies.—Blumenbach, on page 793 of “Knowledge,” says: “The lady-bird, a species of spotted insect smaller than a cucumber beetle, as well as some of the family *Meloe*, has been recommended as a remedy in cases of toothache.”

K. V.

Moltke Notes (Vol. vii, p. 82).—“Field Marshal Von Moltke's third volume is just published wherein he treats of 1870–1871. What he says as a soldier is interesting, but what he says as a statesman is not encouraging, for we feel as if a cannon were talking to us, logical, passionless, and stern. Our sentimental hope of peace through commerce, love, charity, ethics, religion, and all

the other gentle agencies vanishes before this hard moralizing of the old Field Marshal: ‘Only the sword holds the sword in the scabbard.’ If this is true, then it is only its sword and not its cause that gives a nation peace; and Shakespeare was wrong when he said, ‘Thrice is he armed who hath his quarrel just;’ for, according to Moltke, justice counts for nothing in a quarrel between two nations. Unfortunately, in this matter the soldier is wiser than the poet. The wars of old in comparison to the modern wars were as a skirmish to a battle, for, says Moltke: ‘Wars to-day draw the whole people to the battlefield—hardly a family without its sufferer.’ The future is almost without hope if the following opinion is correct: ‘So long as nations maintain separate lives there will be strife which can be settled only with arms.’ Still more dreary is Moltke's prophecy of relief: ‘It is to be hoped,’ he says, ‘that wars will become less frequent in the degree in which they become more terrible.’ So that, until wars make the whole earth a desolation, and ‘the multitudinous seas incarnadine,’ there will be no hope for international harmony; and gospels of peace and good-will to men must remain a mockery, and a conjurer's jingle of words” (M. M. Trumbull, in *The Open Court*).

An “Americanism” à la Tennyson.

—I never realized how literally true it was that the poet-laureate has for a considerable time lived in a world of his own and in blissful ignorance of the everyday life in the other world around him, until I read the following:

“The Boston *Transcript* tells a story of an American gentleman who recently visited Tennyson. During the conversation the old poet, in his rapid and somewhat free-and-easy style of speech, broke in with, ‘There! I've caught you in an Americanism. I hate that word ‘awfully;’ they might as well say ‘bloody’ at once; they mean the same.’”

I pity the dear old poet if he had ever come near the school where I was educated (almost “within sound of Bow Bells,” London), and where the use of the intensive “awfully” was at one time so common

that our headmaster positively threatened us with punishment, to cure us not from an Americanism (rubbish!), but from a senseless schoolboyish mania.

ST. GILES.

CAMBERWELL, SURREY.

Tennyson in the Printing Office.—

"Mr. W. H. Harper, a 'corrector of the press,' in an article on 'Proof Reading' in the *Printer's Register*, gives a specimen of how the reading-boy deals with the productions of the Poet Laureate in the way of business:

"'Double quotes You smallcaps mus' wak an' call me hurlycom call me hurlycom mother dearsem (*sniff*)."

"'Tohyphenmorrer posill be the 'appiest time of all the glad Newcaphyphen yearsem (*gasp*)."

"'Ofcap all the glad Newcaphyphen year com mother com the maddest merriest daysem (*sniff*)."

"'Forcap Hiposm to be Queen cap opos the Maycap com mothercom, Hiposm to be Queencap opos the Maycap full close double rule Tennysonitalsfull.'"

"This apparent jargon is the result of reading by 'caps and points,' so as to insure absolute accuracy in the minutest details of punctuation, capitalization, etc. 'Com.' is the reader's contraction for 'comma;' 'sem.' for 'semicolon;' 'pos.' for 'apostrophe;' and so on" (*Publisher's Circular*).

Writing in Greek Characters.—Every tyro, acquainted with Book i of Julius Cæsar's "Gallic War," knows how *in castris Helvetiorum tabulæ repertæ sunt, litteris Græcis confectæ, etc.*

Old Dr. Dee, whose diary has been handed down to posterity, not only knew but used the old scheme, as witness the following extracts:

"1579. December 28. I reveled to Roger Coke the gret secret of the elixir of the salt
οφ ακετελς ονε υππον α υνδρεδ.

"1581. July 12, abowt 10 of the clock 1/2 before noon ρογερ ις ινκρεδιβλε δογγεδνες ανδ νγρατεφυλνες αγαινς με το μι φακε, αλμοστ ρεδι το λαι υιολεντ ανδς ον με, μαγερ ενρικ καν παοτελι τελ.

"1588. February 19. Mr. E. K. διδ δισκλοσε σομ, ακκουντεδ μι φρενδες, ουυ υντρυ θει υυερ.

"1588. July 23, reconciliatio bona cum Magistro διερ υυιθ υυυρδς φακτο μεδιαντε E. K.

"1588. December 7. γρεατ φρενδκιπ προμισεδ φορ μανι, ανδ τυου ουνκες οφ θε θινγ.

"1594. March 23. Α συδδεν πανγ οφ ανγερ βετυυενε M. Νικολς ανδ με.

KATHAIR.

The Earliest Publications of the New England Press.—"Gov. John Winthrop, in his 'History of New England,' written in the form of a journal, says, under date of 'Mo. 1,' 1638-1639: 'A printing house was begun at Cambridge by one Dage, at the charge of Mr. Glover, who died on sea hitherward. The first thing which was printed was the Freeman's Oath; the next was an almanac made for New England by Mr. Peirce, mariner; the next was the Psalms newly turned into metre' (Savage's 'Winthrop,' i, 289). Of these three publications, the first and the second, the Freeman's Oath and the almanac are not known to be extant. A few copies of the third publication, 'The Whole Booke of Psalmes Faithfully Translated into English Metre,' are preserved; and, in 1862, Mr. Charles Benjamin Richardson, of New York city, published by subscription a literal reprint of this book. It was as near a *facsimile* as could be made with type, the errors and blemishes being all faithfully reproduced under the scrupulous supervision of the Hon. Nathaniel B. Shurtleff, M.D. Only fifty-six copies were printed" (John Ward Dean, in "N. E. Hist. and General Register").

Apostle Spoons (Vol. iv, p. 294).—In the Elizabethan age, our "souvenir spoons" were known by the name of "Apostle spoons." They were of silver gilt, and the hand terminated in the figure of one of the apostles. These spoons were given usually at christenings. The rich gave a set of a dozen; those less wealthy, four, and the poor gave one.

In "Henry VIII," Act v, Scene 2, the king wishes Cranmer to stand godfather to the Princess Elizabeth.

King Henry urges Cranmer to stand sponsor, and when he excuses himself with the expression :

"How may I deserve it,
That am a poor humble subject to you?"

the king responds :

"Come, come, my Lord, you'd spare your spoons ;"

the inference is that Cranmer did not wish to give a dozen silver spoons as his position would require.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Doctors Tasting Their Own Drugs (Vol. vii, p. 88).—M. C. L.'s allusion to John Wesley's habit of testing upon himself the remedies he prescribed reminds me of the following which I "scrap-booked" several years ago out of *The Scottish Geographical Magazine* : "It is no joke to be doctor to the King of Uganda, for whenever I took him a new supply of medicine I had always to take a dose myself, and to administer one to seven of the persons who might happen to be present. Should one of the seven unfortunates die within a week, it would be considered that I had attempted to poison the king. If the king had to take a pill, I had always to hold two in my hand ; he chose one, and I had to swallow the other, unless I had a friend with me who kindly undertook the office. I soon noticed, however, that Mtesa always chose the smaller, so I arranged accordingly. One day Mtesa played me a nice trick. I had been to the palace to take him a lotion, and had warned him particularly not to drink it. After I had left he sent a page after me with a gourd of mwengi, asking me to taste it, and say if he might have some. I did so, and said, 'Yes.' It being a very hot afternoon my friend drank the remainder ; but it soon became evident that the king had doctored the wine, for my friend became violently sick. It turned out afterwards that Mtesa wished to see what effect the lotion would have upon me."

Multiform Orthography (Vol. vii, p. 263, etc.).—"There are more than forty different ways of spelling the name of Winnepisiogee lake, N. H." (says "Hayward's Gazetteer"). "It was formerly writ-

ten as though it had six syllables ; but the pronunciation which has generally obtained with those best acquainted with the region of the lake, and the Indian pronunciation of the name was *Win-ne-pe-sock-e*. The following authorities show this :

Winnapusseakit : Sherman and Ince's Report, 1652.

Winnipsocket : Bartlett's Narrative, 1708.

Winnipissocay : Penhallow's Wars, 1726.

Winaposawgue : Canterbury Charter, 1727.

Winnepissocay : Petition, 1733.

Winnepeshoky : Petition, 1744.

Winnepesocket : Stevens' Journal, 1746.

Winepesocky : Surveyor Clement, 1746.

Winipiseoce : Theodore Atkinson, 1746.

Winnepesacket : Governor Shirley, 1747.

Winipesockee : Bryant's Journal, 1747.

Winnapessocket : Map of New Hampshire, 1750.

Winipisoky : Hon. George Boyd, 1785.

Winnepisiogee : The present (1839) mode of spelling, pronounced *Winipisoky*, or *Win-ne-pe-sock-e*."

Desirable Vocabulary Acquisitions (Vol. vii, p. 288).—

Turning-down Beer, Dishing-up Beer, etc.

—"It is the custom in most great establishments in London for one of the upper servants, generally the steward, to supply the others with beer, charging the amount to the head of the house, while those who do not drink are allowed what is known as 'beer money,' in addition to their wages. Among other expense items presented to him, shortly after his accession to the family estate, the late Earl of Wicklow discovered 'dishing-up beer,' and, later on, 'turning-down beer.' It was not in the least difficult for him to guess that 'dishing-up' implied the liquid drank by the cooks, and the kitchen and scullery maids when serving dinner, but he was at a loss to understand what the 'turning-down' process might mean. In response to his interrogations, the steward gravely replied : 'It's the beer, my lord, wot the 'ousemaids 'ave when they go hupstairs to turn down the sheets at night'" (*Illustrated American*).

"*Highwaylady*" is the Latest.—"A highwaylady ought to be an expert at holding up a train" (*Chicago Tribune*).

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NOTES.

"DON'T STRIKE TWICE" SUPERSTITION.

The following unconnected notes, which I translate from an article by Reinhold Koehler, in *Melusine*, illustrate the widespread existence of this superstition:

"In a Serbian tale, a dwarf, just one span high, pursues a man returning home from the mill late at night. The man gives him a hard blow with his rake. 'Strike me once more,' calls the dwarf; but the man says, 'My mother gave me birth but once.' The dwarf was the devil, and he burst with passion because the man would not give him a second blow" (*Archiv. f. slav. Philologie*).

"A Grecian prince gives a thrust of his sword to a dragon; the dragon says, 'Give

me another, that I may die quick ;' but the prince answers, 'My mother gave me birth but once ;' whereupon the dragon burst because the prince would not give him a second thrust of his sword" (*Griechische Märchen*).

"In an Icelandic legend published by Arnason, a certain Svein runs his knife through a ghost. The latter shows but little concern at the occurrence and merely remarks, 'Draw your knife out and strike again.' 'Keep what you have got,' replies Svein, and the ghost goes away."

"In another tale in the same work, Thorleif, who knows a thing or two about sorcery, is watching over a young girl threatened by a ghost. One night, as he is standing by her bedside, he thrusts his long knife here and there along the ground and presently brings up a human limb. 'Strike again,' calls a voice from under the ground. 'One punishment is enough for each time,' answers Thorleif."

"In a legend of Amrum, a man strikes a witch who had got up on his back and knocks her down. She at once exclaims, 'Give me another blow.' 'I'll take good care I don't,' he replies. The following day it turned out that the witch was his betrothed, and a second blow would have restored her" (Müllenhoff's *Sagen des Herz. Schleswig-Holstein*).

"In a Turkish tale, Atola, son of a horse, throws down a *dev* (a spirit) whom he has seriously wounded with his lance. 'If you are a man,' calls the *dev*, 'strike me again.' 'My mother gave me birth but once,' replies Atola. He knew that a second thrust would set the *dev* on his feet again" (I. Kunos in *Ungarische Revue*).

"The hero of a Kurdish tale, Hasanek, has cut off the head of a *dev*, with the *dev*'s own sword. The head exclaims, 'Give me a second blow!' But Hasanek has been put on his guard, and he answers, 'No second blow do I give ; a hero has but one sword'" (P. Lersch, *Forsch. über die Kurden*).

"In an Arabian legend, Mohammed sets forth to slay the bull of the black valley, and having found him, he stabs him with a poniard that an ogress has given him. The bull asks him to give him another stab, but Mohammed, tutored by the ogress, refrains

from doing so, and says, 'Youth strikes but once.' Whereupon the bull falls and dies. If Mohammed had struck twice he would have been killed by the brute. The same thing happened him with the bull of the red valley. The two bulls were the sons of the Sultan of the genii" (Spitta Bey's *Contes Arabes*).

"In a Kabyl tale, the king's son strikes an ogre with the very sword that the latter has given him. 'Another blow,' calls the ogre. But the prince has been told by one of the ogresses that he should stab him but once, or else the ogre would not die and would kill him. He therefore says to the ogre, 'Shake your head.' The latter does so, and his head falls in halves, one to the left and the other to the right" (J. Rivière's *Recueil de Contes Kabyles*).

"In a Laplandish tale, a Lapp is fighting with a *stallo* (an evil genius) ; he is on the point of succumbing and will surely be killed when his wife softly draws near the *stallo* from behind and buries a hatchet between his two shoulders. The *stallo* turns round and bids the woman strike him again. 'Do no such thing,' exclaims her husband ; 'leave him as he is, but pull him away from me.' She does so and the *stallo* falls on his back and dies" (Quigstad & Sandberg, *Lappiske Eventyr*).

"In the Welsh *Mabinogi* of Pwyll, Arawn, King of Annwyn, instructs Pwyll to go and fight, on his behalf, with King Hafgan, and says to him, 'Hafgan will not survive the first blow you will give him ; but, should he ask you to give him a second, take good care not to do so, whatever his entreaties may be. I have granted him such a request, and, each time, he fought on the second day just as well as on the first.'"

In Scandinavia, there seems to have been another belief, probably a mere extension of the above, viz., that an additional blow, be it a second, a third, or a fourth, if given at the request of the stricken, will destroy the effect of the preceding blows.

Thus in the Norwegian tale of Asbjørnsen the noted marksman, Peter, shoots three times at the head of a *troll* (an evil genius) ; the latter says to him, "Have another shot," but Peter knew better ; this last shot would have turned back upon himself. Æ.

RAINMAKING IN ANCIENT TIMES.

"Paracelsus could have informed the devil, if he had not been informed, as he sure he was before, that if much aluminous matter, with saltpetre not thoroughly prepared, be mixed, they will send up a cloud of smoke which will come down in rain" (Cotton Mather, "The Wonders of the Invisible World").

OLNEY.

As every Rhode Islander knows, the family name Olney is usually pronounced *Oney* in and about Providence. That this is not a mere localism is proved by the following quotation from one of Cowper's letters, July 12, 1781:

"The news at *Oney* is little or noney!"

"*Oney*" is here of course the same as Olney. G.

NEW JERSEY.

MAN IN THE MOON.

Different countries have their various superstitions concerning the appearance of the phenomenon known as "The Man in the Moon," and many are the legends told to account for the singular aspect which all have noticed on the face of Luna on beautiful clear nights.

In some countries the picture presented is supposed to be two male lions engaged in deadly combat. In most Oriental countries, the figure is supposed to be that of a single lion walking across a desert. Bishop Wilkens, in his book, called "The Moon a Habitable World," says: "As for the form of the spots on the moon, some think that they represent a man, and poets guess it is the boy, Endymion, whose company Luna loves so well that she takes him with her. Others will only have it to be the face of a man, as the moon is usually pictured in the calendar, but Albertus thinks that it represents a lion with his tail towards the east and his head to the west. Others have thought it to be much like a fox; and certainly it is as much like a lion as that in the Zodiac, or as Ursa Major is like a bear."

When or how these absurd notions originated no one knows, but the people of each

country seem to think their own theories best. The Jews, for an instance, on account of some story in the Talmud, believe the lines and spots to be the face of the old patriarch, Jacob.

J. W. W.

KNOXVILLE, IA.

QUERIES.

Does Not Have.—I am told that in England the use of the auxiliary verb *do* with any part of the verb *to have* is regarded as inelegant, if not positively bad English. "Johnston's Dictionary" states that the auxiliary *do* is not used with *have*, and Gould Brown's "Grammar of Grammars" repeats the rule, but gives a few examples of its violation, all, I believe, from American writers. This violation is certainly common enough here, and I can see no logical, or abstract, reason why *he does not have* is not as correct as *he has not*, or as *he does not possess*. Will the readers of AMERICAN NOTES AND QUERIES be kind enough to collect examples of such expressions as *he does not have*, *we do not have*, and the like? Examples from British writers (if any are to be found) would be especially interesting.

LELEX.

NEW JERSEY.

What Familiar Proverb is This?—

"A microcosm of creation not blest
With cerebral development as are the rest,
From the reward of labor he possesses,
Is soon disjoined by summary processes."

H. S. P.

The Sun Never Sets on American Soil (Vol. vii, p. 302; Vol. vi, p. 10; Vol. v, p. 107).—When writing at the latest reference above, I was not aware that the subject had already been mentioned in your columns. I do not apologize for my query, however, for I find that the gentleman who answered a similar one in Vol. v, writes in Vol. vi, asking for corroboration at the hands of mathematical men; a request in which I beg leave to join him.

"MADISON AVE."

NEW YORK CITY.

Ten Eyck, Ten Broeck, etc.—What is the meaning of the prefix *Ten* before a surname, as Ten Eyck, Ten Broeck, etc.?

J. W. W.

KNOXVILLE, IA.

Hired "Weepers."—As late as the close of the fourteenth century, there appears to have existed in full vigor at funerals in the capital of Portugal, Lisbon, a special class of hired mourners. Doubtless this custom had lineally come down to that period from its more ancient Roman ancestry. These mourners were expected to give exaggerated show of grief and sorrow for the dead in presence of the bereaved surviving kinsmen and seem to have been generally known as "weepers" from their facility in controlling a free flow of the lachrymose fluid. Herculaus, a distinguished Portuguese historian, in a historical narrative of the period above mentioned, under a thinly disguised romance, entitled "O Monasticon," or, "O Monge de Cister," thus refers to this peculiar functionary: "E então percibi distinctamente os choros e prantos das carpideiras, misturados com os psalmos religiosos, e com as orações pelos feridos," (p. 217), *i. e.*, "Coming nearer I then clearly noticed the weeping and plaints of the hired mourners, mingled with the religious psalms and prayers for the dead." Here they are designated "carpideiras," while at p. 219, *op. cit.*, they appear as "*pranteadeiras* que provavelmente não tinham ousado acompanhar o morto com suas lagrymas venaes" ("weepers who in all probability had not dared to accompany the corpse with their hireling tears.")

As far as I know there are no traces of this system of venal lamentation at burials among the older Germanic race and its diversified branches. I think I have run across this sort of thing in the light literature of Italy and Spain. It would please me greatly if some light could be thrown on this singular subject by AMERICAN NOTES AND QUERIES.

GEORGE F. FORT.

American Notes and Queries (Vol. vii, p. 302).—The publication referred to by A. L., at entry cited, was published by William Brotherhead, Old Book and Print

Seller, 83 S. Eighth street, Philadelphia. It was a monthly, the first number bearing date January, 1857. According to the New York *Independent*, it was a "repository of old relics, literary curiosities, and biographical information." It only lived four months. The writer has a full set of this interesting work, obtained from S. H. Chadbourne, Antiquarian Bookseller, Roxbury, Mass. Mr. C. has marked the cover of one of the numbers in leadpencil as follows: "*American Notes and Queries*, complete in four numbers, with the suppressed Number 2, afterwards reprinted."

Why was number 2 suppressed?

J. W. W.

KNOXVILLE, IA.

Priscian's Head (Vol. vii, pp. 208, etc.).—According to the late Dr. S. W. Duffield's work on "Latin Hymns," p. 125, the abridgment of Priscian's Grammar, by Rabanus Maurus, was "a treatise which furnished, even as late as the days of Richard Braythwaite and his 'Drunken Barnabee,' the suggestive line, *Fregi frontem Prisciani*, 'I've broke Priscian's head mainly.' " Are we to understand that Raban Maurus was the first to use this expression?

ISLANDER.

MAINE.

Salt of Canal.—This is an old-fashioned name for the sulphate of magnesia, or Epsom salt. Whence did it derive the name which I have placed at the head of this query?

X. I. V.

Pied Friars.—Cannot some correspondent give your readers facts about the Pied Friars of Norwich, in addition to the statements published by Skeat and by Ducange?

ORSON.

PENNSYLVANIA.

Packenham and the Wine Cask.—Is there any truth in the story that the body of General Packenham was shipped to England in a wine cask, and that the wine was sold and drank before the remains of the defunct general were discovered?

J. W. W.

KNOXVILLE, IA.

Ullage.—Please give me through the columns of your valuable periodical the derivation and various meanings of "Ullage," and greatly oblige,

B. A. MITCHELL, JR.

[See reply, p. 6.]

REPLIES.

Indian Place Names: Chautauqua (Vol. vii, p. 265).—Civil engineer, H. W. Clarke, of Syracuse, N. Y., may not have seen your note at the above reference; but he appears to have seen an advertisement in *The Tribune*, in which *Chautauqua* was explained as "light in dark places." This he condemns as erroneous, in a letter to that paper, and continues as follows:

"In my researches among ancient maps, documents, etc., preliminary to the preparation of my final report upon the resurvey of the boundary line between New York and Pennsylvania, I found that before this name had become settled down to its present spelling it had passed through various orthographical vicissitudes. In old maps and documents, antedating the Revolution, the name of the lake is variously given, Ja-daqua, Jadachque, Jadaxque, etc. Later documents and maps give it Chauquhiaughque, and Chautauque, the final 'e' being changed to 'a' by act of the Board of Supervisors in 1859.

"My notes and memoranda are all packed away with the rest of my boundary papers, and I am myself writing from a sick bed, unable to look them up, so I cannot refer directly to authorities. But among the old documents I found the meaning of 'Ja-daqua,' as applied to the lake, to be 'Place of easy death'—and this is briefly the Seneca tradition: A young squaw ate of a root she dug upon the bank of the lake, which created thirst; to slake it she stooped and drank of the water of the lake, and disappeared forever. Hence the name, 'the place of easy death'—when one disappears and is seen no more.

"Cornplanter, in a speech to President Washington, in December, 1790, refers to this legend."

BOOKWORM.

NEW YORK.

Johnny-cake (Vol. vii, pp. 36, etc.).—In the "New England's Crisis" (1675) of Benjamin Tompson, we read that

"Then times were good, merchants car'd not a rush
For other fare than *Jonakin* and mush."

This may help towards a solution of the question of the origin of the word Johnny-cake.

What seems like a great objection to the derivation of "Johnny-cake" from "Shawnee cake" is this. The Shawnee cake must have originated in the Ohio Valley, where the Shawnees lived, a region entirely unknown to New Englanders until after 1780. But New England (I believe) was and is the especial home of the "Johnny-cake." I find traces of "Journey cake" in the Southern States, and nowhere else. G.

NEW JERSEY.

Counani (Vol. vii, p. 256).—There is *said* to be at present in South America a new republic of Counani, lying between the French colony of Guiana (Cayenne) and Brazil. The alleged president of the new republic is said to be now in France (which I believe is his native country), and some have suggested that the republic of Counani is an evidence that the republic of France is trying to acquire from the republic of Brazil a good slice of her area, but of that I see no evidence.

ILDERIM.

Married Cardinals (Vol. vii, p. 306).—Of the three brothers Coligny, one, Odet de Châtillon, Cardinal Bishop of Beauvais, Abbot of St. Benoît sur Loire, was married in the full robes of a cardinal to Elizabeth de Hauteville, a lady of Normandy, and gave her the title of Countess de Beauvais, and as such she always took rank. He was made a cardinal at sixteen, but was degraded by Pius IV. He was a Huguenot and died at Southampton, England, in 1571, poisoned by his valet. He was then soliciting aid from Elizabeth for the French Protestants. The third brother, François de Châtillon, Sire d'Audelot, was also poisoned, while the most famous of the trio, Gaspard de Coligny, Lord of Châtillon sur Loing and Admiral of France, perished during St. Bartholomew.

ED. P.

American Notes and Queries (Vol. vii, p. 302).—On the 1st of January, 1857, my friend, Mr. William Brotherhead, of South Eighth street, Philadelphia, bibliophile and bibliopole, commenced the publication of *American Notes and Queries*, a monthly. Four numbers were issued, and it was then discontinued, presumably for lack of support. A complete set is probably hard to find. One was in the possession of Mr. J. Carson Brevoort, who presented it to the Library of the Long Island Historical Society. It had more of the features of a magazine than its English namesake, or your own publication; and being a monthly, the interval between inquiry and reply was apt to be long, and this may have had something to do with its early demise.

JOHN E. NORCROSS.

BROOKLYN, N. Y.

Nine Days' Wonder (Vol. vii, p. 220).—Brewer, in his "Dictionary of Phrase and Fable," has this to say of "A Nine Days' Wonder:" "Something that causes a great sensation for a few days, and then passes into the limbo of things forgotten. In Bohn's 'Handbook of Proverbs' we have: 'A wonder lasts nine days, and then the puppy's eyes are opened,' alluding to cats and dogs, which are born blind. As much as to say that the eyes of the public are blind in astonishment for nine days, but then their eyes are open, and they see too much to wonder any longer."

J. W. W.

KNOXVILLE, IA.

What the Devil (Vol. vi, pp. 74, etc.).—"But *what the devil* mean I to go about to describe particularly the devil's nature, when no reason, no power of man's mind can comprehend it?" (Latimer, "Sermons," Parker Soc., p. 42).

KATHAIR.

Priscian's Head (Vol. vii, pp. 208, etc.).—

"And by this Art do *Priscian* no wrong
When you break's Head, for 'tis as broad as long."
(Samuel Butler, Remains, "On British Princes," Vol. i, p. 110.)

Q. F. V.

Ullage (Vol. viii, p. 5).—*Ullage* is a corruption of an Old French word, *eullage*, meaning the act of filling up a cask which was not quite full; and *eullage* was the noun-form of the Old French verb, *eullier*, to fill a cask in the manner described. Skeat further refers this verb to the Old French *eur* or *ore* (L. *ora*), the border, the margin. The change of *eur* to *eul* would present no difficulty, and we might (with a little goodwill) get over the objection that we don't talk of the "margin" or the "border" of a cask. But it seems more natural to trace *eullier* to *oeil*, the eye or bunghole of a cask (fr. L. *oculus*, the eye).

Ullage then means the filling of a cask right up to the bunghole, or, by extension, what a cask wants of being full.—ED. A. N. & Q.

Pugwash (Vol. vii, p. 268).—There is a well-known town and seaport of Nova Scotia bearing this name. Is this of any use in this connection?

KARL.

COMMUNICATIONS.

The Cranes of Ibycus.—The well-known story of the Cranes of Ibycus is paralleled by one which is told of a hanging which took place at New London, Conn., many years ago. The murderer who was hanged was known to have had an accomplice in his crime, but no hint could be had of the identity of the other guilty party. Just before the execution took place (for it was a public one), a stranger came up hurriedly to the gallows and said to the culprit who was about to be hanged, "Good-by, Dennis, don't blame *me*!" By these words suspicion was directed towards their utterer; and soon after he was arrested, and in due time was convicted and executed for complicity in the same crime as that for which poor Dennis had already suffered death.

F. B. BRAGG.

The Whirligigs of Time.—"Dom Pedro, ex-Emperor of Brazil, presented three medals to Doctors Simmola, Charcot and Count de Motto-Malea, in Versailles, a few days ago, which are in many ways unique.

They have on one side the portrait of Dom Pedro, while on the other is the inscription: 'Presented to Doctor — by the Brazilian people, out of gratitude for saving the precious life of their paternal Emperor.' While the medals were being prepared the Brazilians drove their 'paternal Emperor' from the country. They were finished a few weeks ago, under the republic, and were sent to the ex-emperor, who had ordered them, through the Academy of Sciences in Rio de Janeiro. No one, probably, appreciated more deeply than Dom Pedro the irony of the inscription" (*Philadelphia Public Ledger*).

An "Animal Doctor."—When the principal character, a physician, in "En Folksfiende," by Henrik Ibsen, the well-known Norwegian dramatist, is addressing that notable assembly of citizens of a bathing town in Southern Norway, he gives utterance to the following literally: "Thus was I for many years domiciled up within a terrible hole—Afkrog. When I came in contact with some of the people that lived here and there among the stone heaps, I thought many a time it would have been far more serviceable for the poor abandoned creatures, if they had got an animal doctor up there instead of a man like me" ("det havde vacret tjenligere for de stakkere for komne skabninger, om de havde faat en dyrlaage derop istedetfor en mand som jeg," Act iv, p. 150, ed. 1882).

It would be difficult to imagine a more lamentable state of society than implied in the preceding vigorous citation and in language so forcible. In this respect, however, Ibsen is uncompromising in the freedom and directness of his views of social and political matters.

GEO. F. FORT.

Witchcraft With a Vengeance.—"The following law was in force in England until the year 1770: 'Whosoever shall entice into bonds of matrimony any male subject of her Majesty's by means of rouge, white paint, Spanish cotton, steel corsets, crinoline, high-heeled shoes, or false hips, shall be prosecuted for witchcraft, and the marriage declared null and void'" (*Washington Law Exchange*).

Job and Rainmaking.—In connection with our late experiments, I have often been reminded of Job xxxviii:

"28. Hath the rain a father? or who hath begotten the drops of dew?"

"34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?"

"35. Canst thou send lightnings, that they may go, and say unto thee, Here we are?"

"37. Who can number the clouds in wisdom? or who can stay the bottles of heaven?"

L. D.

A Relic of the Eighteenth Century.—"An old book, treasured as an heirloom, contains the following resolutions of a lady of the olden time on the day of her marriage, April 28, 1741. The good lady wrote thus in a clear, round hand:

"Some rules I resolve to observe through the assistance of Almighty God when I am a wife:

"1. I resolve never to contradict my dear husband without it be quite necessary, and then with the greatest good nature I am now mistress of.

"2. To serve God more sincerely than I have done in the state I am now about to leave.

"3. Never to fret or fall into a passion about small matters, but to have always a cheerful heart, knowing my blessings much exceed any troubles than can possibly befall me, and in all dangers to commit myself and family to an all-wise Providence, and then to be easy about the event.

"4. Likewise to lay aside all fondness for dress, but to be always exactly neat and clean.

"5. I resolve to be very active, and never, for the sake of saving myself a walk, to neglect anything, though it be never so great a trifle.

"6. I resolve to be very frugal, and never to put my husband to any needless expense.

"7. I resolve to be very kind to my servants, as well to their souls as their bodies, and always to give exact orders, and never to be in a passion if they be not executed.

"8. I resolve to treat my friends kindly, but never extravagantly, and to be full as glad to see my husband's relations as my own.

"Thus would I live, thus would I die,
And when this world I leave to heaven would fly.

"This paper was signed on the eve of her marriage.
April 28, 1741. MARY CHRISTIAN.

"If there were more Mary Christians like her of 1741, there would be more marriages in 1891" (*The Argonaut*).

Slavic Deities.—Besides the god Perun, already noticed in your columns (Vol. vii,

p. 132), there was Triglav, with his triple head; Radegast, the god of war; Svantovit, with four heads and a double body; Porenut, with five faces, one of them on his breast; Rhugevit had seven faces and eight swords; Zernabog was the chief of the black or sinister gods; Lada was the Slavic Venus; Kupala was the god of fruits, and in some places to this day, St. John's day, at the summer solstice, is kept as the festival of St. John Kupala. The Lithuanians, who are scarcely to be reckoned as true Slavs, revered *Perkunos*, the god of thunder; *Potrimpus*, the god of corn, and *Pikullos*, the lord of hell.

CH. W.

Pollen; Its Wonderful Production.

—"The immense number of pollen grains produced by a single flower, apparently militates against the saying that Nature allows nothing to be formed but what is needful. It seems, indeed, a vast waste of material to have such a multitude of grains when so very few would answer the same purpose. In a single flower of the peony there are about three and a half million grains; a flower of the dandelion is estimated to produce nearly two hundred and fifty thousand; the number of ovules in a flower of the Chinese wistaria has been counted and the number of pollen grains estimated, and it is found that for each ovule there are seven thousand grains. While few fall below the thousands, many rise far above the peony in point of numbers. These are the wind-fertilized flowers, and here Nature must provide for an immense loss of material. Darwin says that 'bucketsful of pollen have been swept off the decks of vessels near the North American shore. Kerner has seen a lake in the Tyrol so covered with pollen that the water no longer appeared blue. Mr. Blackley found numerous pollen grains, in one instance twelve hundred, adhering to sticky slides, which were sent up to a height of from five hundred to a thousand feet by means of a kite, and then uncovered by means of a special mechanism.' The so-called showers of sulphur which have at times visited various cities, notably St. Louis, are nothing but clouds of yellow pollen blown from pine or other forest trees from some distant place. Perhaps, out of millions of

grains thus scattered far and wide, only a single one may be of service" (Prof. Joseph F. James, in *Pop. Science Monthly*).

Conquedle.—Murray's "Oxford Dictionary" marks this word (a name for the American bobolink) as obsolete, and his latest example bears date 1796; but the word occurs twice in an article on birds in the *Atlantic Monthly* for 1858, written by the late Wilson Flagg. I do not think the word at all obsolete. G.

Army Panics.—An old number of *Chambers' Journal* contains the enclosed. It may be of interest to some of my brethren:

"Amongst raw levies, or young and inexperienced soldiery, such panics are naturally more frequent than amongst tried troops; but history tells us that even the oldest veterans are not proof against their attack. Napier, in his 'Peninsular War,' devotes but some eight or nine lines to an account of the most remarkable recorded incident of this nature, in which Robert Crauford's celebrated Light Division—consisting of those three distinguished regiments, the 43d, the 52d and the 95th—were seized and put to flight by an attack of fear so sudden and causeless that the historian makes no attempt whatever to ascribe a reason for it. 'The Light Division,' he writes, 'encamped in a pinewood, where happened one of those extraordinary panics attributed in ancient times to the influence of a god. No enemy was near, no alarm given, when suddenly the troops, as if seized with a frenzy, started from sleep and disappeared in every direction; nor was there any possibility of allaying this strange terror, until some persons called out that the enemy's cavalry were amongst them, when the soldiers mechanically ran together, and the illusion was dissipated.' It seems odd that so diffuse a writer should have seen fit to say so little of such an extraordinary occurrence, the writer observes, and, after some further investigation of the nature of like panics recorded in military annals of late years, concludes: 'One lesson certainly the few lines of Napier quoted above teach us. The cry of some one that the enemy's cavalry was

amongst them caused the Light Division to rally—it was the dissipation of a vague terror by the substitution for it of a substantial danger.' ”

LIEUTENANT.

Already.—In an old number of the *Evening Telegraph*, I find: “If all the Germans and German-Americans now in America were to leave it in a body, they would still be kept fresh in mind by reason of their remarkable use of our word ‘already.’ They lug in ‘already,’ by the head or the heels or the middle, whenever and wherever they can fit it in. And the queerest thing about it is that native-born Americans who have much to do with the Germans catch the habit from them and end every sort of sentence with that word.”

J. J. GREENE.

PHILADELPHIA, PA.

Smoking in Church.—“Previous to the visit of James I to the University of Cambridge, in 1615, the Vice-Chancellor issued a notice to the students, which enjoined that ‘Noe graduate, scholler, or student of this Universitie presume to take tobacco in Saint Marie’s Church, uppon payne of finall expellinge the Universitie.’

“The Rev. Dr. Parr, when perpetual curate of Hatton, Warwickshire, which living he held from 1783 to 1790, regularly smoked in the vestry whilst the congregation were singing long hymns, chosen for the purpose, immediately before the sermon. The doctor was wont to exclaim: ‘My people like long hymns, but I prefer a long pipe.’

“The Rev. Robert Hall, of Leicester, the well-known Baptist minister, regularly indulged in smoking during the intervals of divine worship.

“Sir Walter Scott, in his ‘Heart of Midlothian,’ refers to one Duncan, of Knockdunder, an important personage, who smoked, during the whole of the sermon, from an iron pipe, tobacco borrowed from other worshippers. We are told that ‘at the end of the discourse he knocked the ashes out of his pipe, replaced it in his sporran, returned the tobacco pouch to its owner, and joined in the prayer with decency and attention.’

“The Puritan Fathers were greatly addicted to smoking; indeed, the practice became so

common that even the strait-laced observers of times and seasons actually smoked in church. This custom soon caused very considerable annoyance, as the religious exercises were greatly disturbed by the clinking of flints and steels to light their pipes and the clouds of smoke in church. Hence, in the year 1669, the colony passed this law: ‘It is enacted that any person or persons that shall be found smoking of tobacco on the Lord’s day, going to or coming from the meetings, within two miles of meeting house, shall pay twelvepence for every such default.’ Under this law several persons were actually fined; but the punishment failed to secure the carrying out of the arbitrary second portion of the enactment.

“The custom of smoking during church service was not confined to the laity and minor clergy, for it is recorded that an Archbishop of York was once reproved by the vicar of Saint Mary’s, Nottingham, for attempting to smoke in the church vestry.

“The Rev. John Disney, of Swinderley, in Lincolnshire, writing on the 13th of December, 1773, to James Grainger, says: ‘The affair happened in Saint Mary’s church, Nottingham, when Archbishop Blackburn was there on a visitation. The Archbishop had ordered some of apparitors or other attendants to bring him pipes and tobacco and some liquor into the vestry for his refreshment, after the fatigue of confirmation. And this coming to Mr. Disney’s ears, he forbade their being brought thither; and with a becoming spirit remonstrated with the Archbishop upon the impropriety of his conduct, at the same time telling his Grace that his vestry should not be converted into a smoking room’ ” (*All the Year Round*).

Discoveries by Accident (Vol. vii, pp. 228, etc.).—It is often said that the old Phoenicians discovered the purple dye in the murex shell by observing a dog which had eaten one of the mollusks, and thus colored his chops with a rich purple stain (E. Curtius observes that the ancients were accustomed to hunt the murex by the assistance of pointer dogs). Some of the myths say that Heracles, by the aid of his dog, first discovered the purple murex.

ILDERIM.

Plagiarism Punished in Afghanistan.

—"The Ameer of Afghanistan can forgive a rascal who steals the public moneys, but he has no mercy on a literary thief who purloins verses from the Ameer's favorite poets. A few months ago an official was brought before him for trial on the charge of robbing the treasury. During the investigation it was proven that the fellow was a poetaster, and likewise a great plagiarist. 'I may not punish him for the thefts of public money,' said the Ameer, 'but I cannot pardon him for literary thefts from the works of saintly poets like Saadi and Hafiz.' So the Ameer ordered the tongue of the poor wretch to be perforated by long needles, and the remarkable sentence was carried out at once" (*New York Sun*).

XIXth Century (fin de siècle) Jottings (Vol. vii, p. 312).—*In Mourning for a Dog*.—Please add the following to your "Jottings." I call it scandalous, when I think of the uncared-for dead of the human race; but let the thing speak for itself:

"The Austrian Prime Minister, Count Taaffe, and his entire family have been thrown into mourning by the death, not of a human being, but of a dog. Moppi was one of the best-known poodles in the empire, far more famous, indeed, and certainly more popular than Prince Bismarck's Reichshund. Moppi lies buried in one of the prettiest corners of the Ellischen Park, the tombstone that marks his grave bearing the words: 'Moppi, the favorite of all,' and is surrounded by a beautiful bed of flowers" (*N. Y. Recorder*). I. V.

Shakespeare's Table.—"Bacon and salted mutton and fish always on hand in every house, salt fish, the general diet of the poorer classes. Barreled herrings from Yarmouth (the Yarmouth 'bloater') were a luxury. The 'salting-tub' was as much a part of a household outfit as a washtub.

"Fresh meats were high-priced always. Beef and mutton were lean in winter and fat in summer, the art of stall-feeding being only invented 150 years or so later. Fresh fish was highly prized, but the streams were all owned by the rich, and so, to fish, as to poach, was a crime heavily punished. All

the present wild and domestic fowl are Shakespearean.

"The price of bread and beer was regulated by law. Wheat bread was the luxury, rye and barley bread the common diet. 'Horse-bread' was the cheaper kind, so called because it was brought to the retailers in sacks on the backs of horses. 'Manchet' was the wheaten loaf weighing five ounces. 'Mesline' was the penny loaf. 'A quarterloaf' was the usual form. Cakes, caraway seed in rye or barley, and oaten cakes (of oatmeal) were always on the table.

"Everything almost was made into 'pies,' or 'pasties.' A 'hot venison pasty' was a delicacy, but not an uncommon one. 'Pippins,' 'a dish of pippins,' or 'pippins and cheese' was the ordinary dessert for the better class of tables. Artichokes, marrow (beef or mutton) were also made into pies. The weak point in the Shakespearean *menu* was vegetables. Of these there was little variety. Cabbage and onions were imported from Holland (and this was a considerable industry in Hull). From Flanders lettuce was imported, and was eaten as a course *au naturel*, just as at present, at supper. Rhubarb, called 'patience,' came from China in small quantities and was only eaten at rich men's tables. Watercresses were always abundant, and were supposed to restore bloom to the complexion of women. Later, carrots were brought from Flanders. Eschalots (small leeks or onions) were used to rub over the plate before putting the beef or mutton upon it. The commoner people had only turnip leaves for greens and salads. They roasted the turnip itself in wood-ashes and ate it as a course or a side-dish.

"The Elizabethan meals were dinner and supper. Breakfast was a later invention. Dinner at about noon; supper at about sundown. A knife and a napkin were all the outfit. In 1611 forks were introduced from Italy, but they were kept to be looked at as curiosities, and one was presented to Queen Elizabeth on New Year's day in that year. Capers (not nasturtiums, but the bean of a low brush that grew in dead walls and rock fissures) were boiled and eaten as a salad with oil and vinegar" (*Shakespeareana*, for October).

(*To be continued.*)

The First Observatories.—The article "Highest Observatories" (Vol. vii, p. 298) may be appropriately supplemented by the following:

The first recorded observatory was on the top of the Temple of Belus. The tomb of Osymandias, in Egypt, was another. This last contained a golden astronomical circle, 200 feet in diameter. Another at Benares, India, is supposed to have been contemporary with the one last named. The first in Europe was erected at Cassel, in 1561; that of Tycho Brahe, at Uraninburg, was built in 1576; the Paris observatory dates from 1667, and that at Greenwich from 1675; the Nuremberg observatory was erected in 1678, and that of Berlin in 1711; the famous Bologna tower was built three years later; that at Pisa following next in 1730. Stockholm, Utrecht, Copenhagen and Lisbon observatories were erected in 1740, 1690, 1656 and 1728, respectively.

J. W. W.

KNOXVILLE, IA.

Superstition in High Places (Vol. vii, p. 310).—Jas. O. G. Duffy, in the *Philadelphia Press*, gives the following additions to your previous note:

"Parnell had a strange aversion to the color green, as he always believed that it brought ill luck to his family—a curious circumstance, when it is borne in mind that the House of Commons is all upholstered in that hue. When he was in Kilmainham some admirers were admitted to make a presentation to him of a silk dressing gown and slippers and cap. In all of these articles the dominant color was green, and one of his colleagues who was with him during the presentation describes the contrast between the delicate courtesy with which Mr. Parnell acknowledged the presents and the anxious expression with which the very instant the deputation had left the cell, he implored the said colleague to 'remove those green things, they bring ill luck,' and he refused even to look at them any more.

"Parnell also had a great horror of any one passing him the salt at table. During a late sitting of the House of Commons Mr. Parnell was having a hurried supper at the bar, when one of his colleagues offered him

the salt, but Mr. Parnell pushed his hand back and exclaimed in an alarmed tone:

" 'Don't you know it is a most unlucky thing to do that?'

"His colleague was inclined to smile at his apprehensions, but Mr. Parnell was thoroughly in earnest.

"A still later instance of this peculiarity of his was furnished a short time before his death. It was on the morning on which he addressed his last meeting at Ennis. He and his friends were at breakfast, Mr. Parnell looking very grave, and in the course of conversation he startled the company by saying with an air of firm conviction:

" 'Poor Biggar appeared to me last night.'

"It was noticed that he did not say, in the ordinary way, that he 'dreamt' of him, but that he 'appeared' to him—as if he had had a waking vision."

Bequia Sweet (Vol. vii, p. 297).—The quotation furnished at the above reference regarding this interesting bird and its name should have been credited to F. A. Ober's entertaining book, entitled "Camps in the Caribbees."—ED. A. N. & Q.

The Chair of Peace.—"In the old church at Beverly, Yorkshire, England, high up on the wall back of the pulpit, there is a projecting stone seat bearing this inscription:

" 'Haec Sedes Lapidea Freed Stool Dicitur, i.e., Pacis Cathedra; Ad Quam Reus Fugiendo Perveniens Omnimodam Habet Securitatem.'

"That is to say: 'This stone seat is called Freed Stool, or Chair of Peace; to which, if any criminal flee, he shall have full protection.'

"It is related of one Jack Kafferty, who killed a jockey at the race of 1705, that he managed to get to the 'Freed Stool,' upon which he sat until he died rather than surrender" (*St. Louis Republic*).

Speed of the Printer's Hand.—"A local printer has made a unique calculation as to the distance traveled by the average compositor's hand in the process of setting up type. He finds that a good compositor is capable of setting up 9000 ems in an

eight-hour day, during which time his right hand, in traveling from the frame containing the type to the stick in his left hand, covers a distance of 36,000 feet, or about seven average miles. This being an average rate of speed of little less than a mile an hour. There are many compositors who can even beat this record, although the rapid movement of the hand often generates a sort of temporary paralysis, known as 'printer's cramp' " (Philadelphia *Record*).

Curious and Accidental Cures (Vol. vii, pp. 248, etc.).—A distinguished clergyman of the Roman Catholic Church, well known to the writer's informant and formerly a missionary in the far West, related in public the following story. A man who lay apparently dying of an enormous abscess in the throat, sent for the worthy priest, at that time the only clergyman in the district. With the consent of the family, and of the sufferer himself, the priest baptized the poor fellow, and then asked for oil with which to administer extreme unction. There was no oil in the neighborhood, and Father — was obliged to substitute some lard. The sight of the good missionary blessing a pan of lard was so funny that not only the patient burst out laughing, but his abscess burst also, and he recovered. The whole family became devoted members of the missionary's flock, and at the last accounts they were outdoing in zeal and fervency those to the manner born. ISLANDER.

How Deep Does the Earth Quake?—"The Mississippi Valley has recently experienced an earthquake shock which for severity has not been equaled for years, an incident which revives interest in the query: How deep does the earth 'quake' when nature shakes her crust like the cyclone does the circus tent?

"At Virginia City, Nev., the great earthquake of 1879 was not noticed by the miners in the deeper portions of the Comstock mines. The famous earthquake at the same place in 1874, which shook down chimneys, fire walls, etc., and cracked every brick building in the city, was merely noticed by some of the miners working in the 'upper levels,' but did them no damage, not even shaking down loose rocks and earth. The

station men in the various shafts felt it strongest, and the deepest point where it was noticed was by the ninth station man, who was on watch at 900 feet below the surface. He said it felt like a faint throb or pulsation of air, as though a blast had been fired above, below, or in some indefinite direction. In some of the Virginia City mines the shock was not felt at all, not even by station men in the shafts" (St. Louis *Republic*).

A Double-meaning Revolutionary Rhyme.—"A Jersey City friend sends a double-meaning poem. He found it among his grandfather's papers. Read the lines first as they are printed; then read them as they are numbered:

- " 1. The pomp of courts and pride of kings
3. I prize above all earthly things
5. I love my country, but my king
7. Above all men his praise I'll sing
9. The royal banners are displayed
11. And may success the standard aid
2. I fain would banish far from hence
4. The Rights of Man and Common Sense
6. Destruction to that odious name
8. The plague of Princes, Thomas Paine
10. Defeat and ruin seize the cause
12. Of France, her liberty, and her laws."

(New York *Sun*.)

Dynastic Succession in Alaska.—"The dynasty of the Alaskan Indians is a curious one, and pleasantly interesting to all concerned, except the heir apparent himself. The direct line of succession is through the nephews of the deceased chief, the eldest nephew, of course, being heir to the throne. When there is a nephew, therefore, it would seem to be plain sailing in the business of stepping into the royal honors and powers. But the heir apparent must be, not only the nephew of the deceased chief, but he must marry the widow. It is of no consequence that the widow may be, and usually is, quite old enough to be the nephew's grandmother, and frequently she is extremely unattractive too. And then, what is a greater objection, it often happens that the heir apparent is already married to a pretty young wife, whom he naturally prefers to an ugly old wife. But the law is inexorable. He can only become chief by putting away his pretty young wife and marrying his uncle's ugly old widow" (Philadelphia *Press*).

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NOTES.

LONGFELLOW'S LL.D.

“Longfellow was made an LL.D. of Bowdoin College in 1828, at the age of twenty-one,” says the “Encyclopædia Britannica.” As a matter of fact, he received the degree in question in 1874, when sixty-seven. The Longfellow who received a doctorate in 1828 was the poet's father. One is as much surprised at this statement concerning the poet, as if an article on Washington should declare that “the father of his country” was sixty-seven when he did the alleged cutting of the alleged cherry tree about which, as alleged, he could not lie.

HARPSWELL.

AN EXTRAORDINARY TREE.

"The accompanying cut from *La Nature* was copied from a photograph of a beech tree standing in a wood near Metz. *Popular Science News* gives the following account of this tree:

"The tree is several hundred years old and the contortions and irregularities of its trunk and branches are most remarkable. Occasional departures from perfect symmetry can be observed in almost every tree,



and it is proverbial that a bending of the young twig leads to the inclination of the adult tree, but it would be of great interest to know the original cause of the manifold twistings and turnings of this tree, and whether they were due to an accidental bending of the young shoots or to an abnormal habit of growth.

"This tree, which is probably the most remarkable of its kind, is an object of interest to large numbers of sightseers, and is locally known by the inappropriate name of the Joli-Fou, or Pretty Fool" (Harrisburg, Pa., *Morning Call*).

WALT WHITMAN.

A CHARACTERISTIC LETTER, LATELY WRITTEN
TO A FRIEND.

"*Dear Friend*:—Death; too great a subject to be treated so—indeed, the greatest

subject—and yet I am giving you but a few random lines, collectanea, about it—as one writes hurriedly the last part of a letter to catch the closing mail. Only I trust the lines, especially the poetic bits quoted, may leave a lingering odor of spiritual heroism afterward. For I am probably fond of viewing all the great themes indirectly, and by sideways and suggestions. Certain music from wondrous voices or skillful players—then poetic glints still more—put the soul in rapport with death, or towards it. Hear a strain from Tennyson's late 'Crossing the Bar:'

" 'Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell,
When I embark;

" 'For tho' from our bourne of Time and Place
The floods may bear me far,
I hope to see my pilot face to face,
When I have crost the bar.'

"Am I starting the sail-craft of poets in line? Here, then, is a quatrain of long ago to one of old Athens's favorites:

" 'Thrice happy Sophocles; in good old age,
Bless'd as a man, and as a craftsman bless'd
He died; his many tragedies were fair,
And fair his end, nor knew he any sorrow.'

"A happy (to call it so) and easy death is at least as much a physiological result as a psychological one. The foundation of it really begins before birth, and thence is directly or indirectly shaped and effected, even constituted, by everything from that minute till the time of its occurrence. And yet here is something (Whittier's 'Burning Driftwood') of an opposite coloring:

" 'I know the solemn monotone
Of waters calling unto me;
I know from whence the airs have blown,
That whisper of th' Eternal Sea;
As low my fires of driftwood burn,
I hear that Sea's deep sounds increase,
And fair in sunset light, discern
Its mirage-lifted Isles of Peace.'

"Like an invisible breeze after a long and sultry day, death sometimes sets in at last, soothingly and refreshingly, almost vitally. In not a few cases the termination even appears to be a sort of ecstasy. Of course there are painful deaths, but I do not believe such is the general rule. Of the many

hundreds I myself saw die in the fields and hospitals during the Secession War, the cases of marked suffering or agony in extremis were very rare. (It is a curious suggestion of immortality that the mental and emotional powers remain to their clearest through all, while the senses of pain and flesh-volition are blunted or even gone.) Then to give the following, and cease before the thought gets threadbare:

" ' Now finale to the shore !
Now, land life, finale and farewell !
Now, Voyager, depart ! (much, much for thee is yet
in store ;)
Often enough hast thou adventured o'er the seas,
Cautiously cruising, studying the charts,
Duly again to port, and hawser's tie returning.
But now obey thy cherished secret wish.
Embrace thy friends—leave all in order ;
To port, and hawser's tie, no more returning,
Depart upon thy endless cruise, old Sailor !

" WALT WHITMAN."

(*Louisville Weekly Courier-Journal.*)

Q U E R I E S .

Banyan-days.—What is the meaning of *banyan-days*, apparently (from the context under my eyes) days of suffering?

AMICUS CURIÆ.

[Dr. Murray explains this in the "New English Dictionary," but his very oldest quotation bears the date of 1748.

The following, which we extract from Yule's "Anglo-Indian Glossary," under the heading, "Banyan, a Hindu Trader," will answer our correspondent's query:

1608.—"The Gouvernour of the Towne of Gandeuee is a Bannyan, and one of those kind of people that obserue the Law of Pythagoras" (Jones, in "Purchas," i, 231).

1690.—"Of this (Kitchery) the *European* sailors feed in these parts once or twice a Week, and are forced at those times to a Pagan Abstinence from Flesh, which creates in them a perfect Dislike and utter Detestation to those *Bannian Days*, as they commonly call them" ("Ovington," 310, 311).
—ED. A. N. & Q.]

Setting a Horse's Leg.—I confess I was surprised on reading the enclosed in the *Portland (Me.) Transcript*.

Has this operation (which I supposed to be well-nigh impossible) been often performed? If so, why are so many valuable horses put to death, on the spot, the moment they accidentally break one of their legs?

"One of our veterinary surgeons was seen this summer driving a valuable horse that had broken its leg last winter. For over a month the weight of the horse was supported by a broad band under its body and thus the broken bone was induced to grow together."

GEO. H. L.

Seminole.—What is the best pronunciation of this word? The dictionaries all, if I mistake not, make it a word of three syllables. But I have some acquaintance with a retired army officer who lives very near the boundary of the Indian territory, and who pronounces this tribal name in four syllables, with the accent on the third.

S. A. A.

Curiosities of Britain.—Who was the author and what is the date of the above work? The work was published in six volumes, without date or name of author.

J. W. W.

KNOXVILLE, IA.

Love Will Find Out a Way.—What is the origin of these familiar words? They occur in Burton's "Anatomy of Melancholy," Part iii, Sec. 2, Mem. 3, Sub. 1, in which place they are marked as a quotation.

LEUCAS.

Authorship Wanted.—

"Spin, spin, Clotho spin,
Lachesis wind and Atropos sever."

This is the refrain to every verse of a poem. Can you tell me where to find it.

Q. UERIE.

WASHINGTON, D. C.

Word Wanted.—The change of *make* to *match*, *cake* to *catch*, etc., is called *assibilation*, as everybody knows. I want to denote the reverse, the hardening process by which, viz., Germ. *ich* becomes *ik* in some parts, *könig*, *könik*, etc. What is the word?

DISCIPULUS.

Plagiarism (Vol. vii, p. 26); **Plagiarism in Afghanistan** (Vol. viii, p. 10).—These notes of yours lead me to ask who is it that said, "Lexicography is nothing more than alphabetically arranged plagiarism?"

H. O. B.

Scrum (Skewgee, Vol. vii, p. 270).—I am quite familiar with the expression, "perfectly squee," meaning "fine," or "delightful," as noted by K. G. B. I would like to ask if any one knows the origin of the similar expression, "Scrum," meaning "neat," "well-dressed," "tidy," or "smart?"

C. H. A.

REPLIES.

Candleberry (Vol. vi, p. 210).—I remember reading in a book called "From Newfoundland to Manitoba" (written, I think, by W. F. Rae), that in the province of New Brunswick, candles are still made of myrtle wax. Some years ago a lady of my acquaintance made a few candles of this material. She gathered the berries with her own hands, and boiled out the wax, and the candles she made by the dipping process. These candles afforded but a dim and feeble light, but a rather pleasant perfume was diffused through the room while they burned. I am told that the best practice is to mix a considerable proportion of tallow with the myrtle wax; this improves the candle-power, but increases the cost of the light.

CH. W.

Greek Slave Authors (Vol. vi, pp. 57, etc.).—According to some accounts, Xenocrates, the academic philosopher and scholar, was sold into slavery at Athens because he was unable to pay a certain tax levied upon resident aliens, he having declined the offered citizenship.

M. O.

Wenona (Vol. vi, p. 211).—Your correspondent who inquires about this serpent, the Wenona, will find a very brief account of it in the "Century Dictionary," under the entry "Wenona." One of the very early U. S. Pacific Railroad Reports contains another account, but I believe the opinion

of naturalists at present regarding this snake is not in accord with the earlier accounts of its relationship. It was formerly considered to be a small representative of the Boa family, but few, if any, herpetologists would now refer it to that family.

PAM.

Onomatopœic Bird Names (Vol. vii, p. 298).—The following names given to birds either in imitation of, or on account of their notes, occur to me:

Araçari.

Bobolink; (Lat.) Bubo; Bulbul.

Chicheree; Chiff-chaff; Chickadee; Chewink; Cockatoo; Conquedle; Chuck-wills widow; Curlew; Cuckoo; Crake; (Lat.) Crax; (Lat.) Crex; Clape; Churr; Churnowl.

Daw.

Finch; Flicker; Fernowl.

Guitguit; Grackle; Godwit; Guan.

Hoopoe (Du.); Hummer; Huan; Hoatzin; Humility.

Jay.

Kiwi-kiwi; Killdee; Killdeer; Kittiwake; Kakapo.

Limpkin; Loom; Loon.

Mot-mot; Mew.

Owl.

Pewee; Phoebe; Pipit; Pigeon, (Lat.) Pipio; Pewit; Pipilo (Lat.); Peep; Petchary; Pilipedick; Pirimadig; Poorwill.

Quit; Qua; Quawk.

Siskin; Saw-whet; Seriema; Smew; Shrike.

Tit; Tock; Towhee; Tattler.

Upupo (Lat.).

Vibio (Lat.); Widgeon; Veery.

Wheat-ear; Willet; Whiptomkelly; Whiskey-jack; Whippoorwill.

Yucker.

Zickzack (Ar.).

AMICUS.

Blue Laws of Connecticut.—The quotation from *Green Bag* in AMERICAN NOTES AND QUERIES for October 3, which gives a lengthy quotation from that perennially reappearing hoax, humbug and fraud, "The Blue Laws of Connecticut," is only another proof of the seeming impossibility of stopping the course of a lie when once it is started. The fact that there *never were* any

"Blue Laws of Connecticut" has been demonstrated time and again, and is known to every one who has given any attention to the matter. The whole history of the hoax—the concoction of the Tory, Peters—has been told a thousand times, yet it is doubtful if one person in a thousand who has ever heard of the Blue Laws remembers aught against the notion that they were once the veritable laws of Connecticut.

C. H. A.

Layman Chosen Pope (Vol. vii, pp. 317, etc.).—The article "Conclave," in the latest edition of the "Encyc. Britannica," was written by T. A. Trollope. It contains these words: "Any man, lay or ecclesiastic, not a heretic and not canonically incapacitated, may be *elected* pope." Of course, before he can be duly *elevated* to the dignity of pope, he must, if a layman, pass through all the lower grades of the hierarchy.

The italics are mine.

ILDERIM.

Vegetarianism and Luxuriant Hair (Vol. vii, p. 303).—Dr. E. D. Mapother has the following to say in this connection in the *British Medical Journal* for July 25:

"Hair contains five per cent. of sulphur, and its ash twenty per cent. of silicon and ten per cent. of iron and manganese. * * * The color and strength of hair in young mammals is not attained so long as milk is their sole food. * * * The foods which most abundantly contain the above-named elements are the various albuminoids and the oat, the ash of that grain yielding twenty-two per cent. of silicon. * * * Those races of men who consume most meat are the most hirsute. Again, it is well known in the zoölogical gardens that carnivorous mammals, birds and serpents keep their hair, feathers or cuticle in bad condition unless fed with whole animals, and the egesta contains the cuticular appendages of their prey in a digested or partly digested state."

Jos. E.

COMMUNICATIONS.

Epitaphs (Vol. vii, pp. 256, etc.).—Having seen a number of curious epitaphs published in AMERICAN NOTES AND QUERIES,

permit me to add a few English ones to your collection. The following are all *genuine* and can still be seen at the places given. The first is from Slindon Churchyard, Berkshire, and is on the tombstone of Miss Tabitha Apps:

"Here lies a poor woman who always was tired.
She lived in a house where help was not hired.
Her last words on earth: 'Dear friends, I am going
Where washing ain't done, nor sweeping nor sewing,
But everything there is exact to my wishes,
For where they don't eat there's no washing of dishes.
I'll be where loud anthems will always be ringing;
But having no voice I'll get clear of the singing.
Don't mourn for me now, don't mourn for me never,
I'm going to do nothing for ever and ever.'"

Touching, is it not? The next is an old London one and is in Great St. Helen's, Bishopgate St., Within:

"IN MEMORY

OF DAME ABIGAIL LAWRENCE

(late wife of Sir John Lawrence, Kt. Alderman,
Heere interr'd) was this tomb erected.

Shee was the tender mother of ten children
The nine first being daughters
Shee suckled at her owne breast
They all lived to be of age
Her last son died an infant
Shee lived a married wife thirty-nine years
Three and twenty whereof
Shee was an exemplary matron.
Of this Citty
Dying in the fifty-ninth year of her age
Being the six Iune
1682."

You will notice that while Dame Abigail lived "a married wife thirty-nine years," she was an "exemplary matron" for but twenty-three! Does the writer of the epitaph mean to insinuate that for sixteen years the lady's conduct was not what it might have been? *

Here is one from Hadleigh Churchyard, Suffolk:

"To free me from domestic strife
Death called at my house—but he
spoke with my wife.
Susan, wife of David Patison, lies here.
Oct. 19, 1706.
Stop, reader, and if not in a hurry, shed a tear."

The next can be seen in Sturry, Kent:

"Remember all as you pass by
As you are now so once was I;
As I am now so must you be,
There on prepare to follow me."

* No. The good lady was a *wife* for 39 years, and a *matron* for 23. *De mortuis nil nisi bonum.*—ED.

To which some one added :

"To follow you I'm not content
Unless I know which way you went."

The next epitaph is rather a celebrated one and is engraved in large letters on a simple block of stone in Bunhill Fields Cemetery, London. The letters constituting the inscription have been filled in with black paint by the authorities in charge of the churchyard, in order that the inscription may be the more easily read :

"Here lyes Dame Mary Page,
Relict of Sir Geoffrey Page, Bart.
Who departed this life March 11, 1728,
In the 56th year of her age.
In 67 months she was tap'd 66 times,
Had taken away 240 gallons of water
Without ever repining at her case
Or ever fearing the operation."

Another in the same graveyard :

"Here lies
John MacGowan, U. D. M.,
Who at the hand of God
Merited nothing but final destruction,
Yet through grace was enabled to hope
in a finished salvation.
He died November 25, 1780,
Aged 54 years.
For by grace ye are through faith, and not
of yourselves, it is the gift of God.
Eph. ii, 8."

Poor John ! He has my sympathy. What the letters "U. D. M." after his name signify, I do not know.

This last epitaph is on a brass plate in the floor of an old church in Warwick :

"An epitaphe vpon the death of Mrs. Elizabeth Chowne who died the last day of Avgvst, 1597.
Here lies Elizabeth, twice happie wife
Of two good virtvovs men bles't from above
With both and withovt both a godly life
Till seaventy-five shee lived, in perfect love
Resting a widow eyght and twentie yeares
Joying to see hir dearest issve wed
Before hir God in glory shee appeares
Hir corps feede woormes, hir sowle by Christ is fed.
Anno Ætatis svae 75."

W. W. R.

Pronunciation of Spanish-American Words.—"Two or three pronunciations of the same word prevailing among persons in constant daily intercourse is a phenomenon so usual that no one should be surprised at it; nevertheless I was considerably astonished and at times exasperated, during a re-

cent visit to Southern California, to find not only the inhabitants of one place pronouncing the Spanish name of their city in a great variety of ways, but even the same individual shifting from one pronunciation to another in the course of a five-minutes conversation. The following instances, casually noted, could doubtless be supplemented by many others equally curious. They are taken from the lips of men and women who have lived in California from six to forty years.

"*Los Angeles.*—The changes rung upon this name probably exhaust all the possible permutations. I have heard, as the pronunciation of *Los* : * (1) *Los*, (2) *Lōs*, (3) *Lōs*, (4) *Lōz* ; as the pronunciation of *Angeles* : (1) *ān-jelēs*, (2) *ān-jelēs*, (3) *ān-jelus*, (4) *ān-jelus*, (5) *ān-gelēs*, (6) *ān-gelus*, (7) *āng-gelēs*, (8) *āng-gelēs*, (9) *āng-gelus*. The editor of the leading paper of the city pronounced the name *Los ān-jelus* and *Los āng-gelus*, indifferently. A teacher in the public schools told me that in the school-room she commonly said *Lōs ān-gelēs*, but she was not sure that her example was followed by her coworkers. The newsboys in the streets call *Lōz ān-jelus* and *Los ān-jelus*. I did not hear any one use the Spanish pronunciation.

"*San Jacinto.*—Generally *San Jasinto*, but I have heard *San Yasinto*. Several teachers said *San Hasinto*.

"*San Bernardino.*—Shortened, popularly, to *San Barn'dēno*, or, in the mouths of certain Easterners, to *San Bā'dēno*. In the newspapers, facetiously termed *San Berdoon*.

"*Raton.*—Commonly *ratōōn'*, but occasionally *ratōn'*.

"*San Miguel.*—*San Migēl'* and *San Migēl'*.

"*Pasadena.*—Commonly *Päsadēna*, but often *Pasadāna*, and occasionally *Päzadāna*.

"*Navajo.*—*Navä'yo* and *Navä'ho*.

"*Olla.*—I did not at first recognize this Spanish word in the common *ō-yer*, the name for the unglazed, amphora-shaped earthen vessel so much used in Southern California to cool drinking water. Those who are particular with regard to their pronunciation say *ō-yä*" (Fred N. Scott, of the University of Michigan, in *Modern Language Notes*).

*I use the diacritical marks of the "Century Dictionary."

The Pope's Bull Against the Comet.

—When anything of unusual absurdity is under consideration, it has been quite common, for the past two or three hundred years, to refer to it as deserving of a place with the edict mentioned in the heading above. The expression is one in common use; the explanation of it may not be so generally known. The comet of 1456 was one of exceptional brilliancy, having a tail about sixty degrees in length. The superstitious people of Rome, as well as those of other parts of Europe and Asia, viewed the "fiery monster" with awful dread. Mohammed II and his religion were gaining in every quarter; the Catholics feared that their form of religion was doomed to be squeezed out of existence. Calixtus III, the then pope, though reputed to be a man of ability, was a poor astronomer. As the terror of the celestial visitor increased, the pope commanded the people to say extra Ave Marias, each to end with, "God save us from the devil, the Turks and the comet."

Upon the above rests the whole story of the "Pope's Bull Against the Comet." That he really issued a bull in writing, under the pontifical seal, has long been denied by historians and biographers.

J. W. W.

KNOXVILLE, IA.

King Alfonso XII Still Unburied.

I wonder, says a writer in the *New York Recorder*, how many people there are who are aware of the strange fact that the late King Alfonso of Spain, who died six years ago, is still unburied and awaiting his final interment in the tomb which has been prepared for his corpse, clothed only in a thin linen garment. The dead king lies on a slab of rock near a running spring of water in a cavern in the side of the mountain, on the slope of which the grand old Escorial is built. There he will remain until his body has attained all the peculiar properties of a mummy, and then only will the ghastly object be placed in its niche in that marvelous jasper vault under the great dome of the Escorial Church, where only the remains of Spanish kings and of the mothers of kings are allowed to lie. Some bodies, notably that of Queen Isabella's profligate father, re-

mained on the rock table for twenty and twenty-five years before they were in fit condition to be transferred to the vault. The name of this weird cavern is the "Pudrido," a name which is also misapplied to the vaults containing the bodies of the infants and the infantas.

Frequency of Thunderstorms.

—A German periodical gives statistics concerning the frequency of thunderstorms in various regions of the world. Java has thunderstorms, on the average, 97 days in the year; Sumatra, 86; Hindustan, 56; Borneo, 54; the Gold Coast, 52; Rio de Janeiro, 51; Italy, 38; West Indies, 36; South Guinea, 32; Buenos Ayres, Canada and Austria, 23; Baden, Wurtemberg and Hungary, 22; Silesia, Bavaria and Belgium, 21; Holland, 18; Saxony and Brandenburg, 17; France, Austria and South Russia, 16; Spain and Portugal, 15; Sweden and Finland, 8; England and the high Swiss mountains, 7; Norway, 4; Cairo, 3. In East Turkestan, as well as in the extreme north, there are almost no thunderstorms. The northern limits of the thunderstorms are Cape Ogle, northern part of North America, Iceland, Novaja Semelja, and the coast of the Siberian ice sea. Ex.

Scientific Discoveries by a Poet.

"It was Goethe whose genius-inspired intuition first lighted upon the bottom fact of botany, since recognized, namely, that each plant has but two parts—leaf and stem. The reproductive portions—pistil, petal, stigma, calyx and corolla—are only modified leaves. Now and then, as if for the very purpose of proving this proposition, a green rose is developed with leaf-like petals, and it is the same way with other things vegetable—they all revert occasionally to their primitive forms.

"The other grand discovery made by Goethe was in the philosophy of the animal kingdom. One day, while walking through the fields, he came upon the skeleton of a beast that had died. A practical anatomist, if he had paused to consider the remains, would have discussed with himself merely the relation of the bones, but the poet viewed the whole framework of the animal that had

been, with the enlarged vision of a theorist. While doing so the fact dawned upon him, recognized at this later day by science, that the skull of the creature was, after all, only an enlarged vertebra, or expanded section of the backbone. The conclusion immediately followed that the brain was but a magnified portion of the spinal cord" (*Washington Star*).

Epithets of Noted People (Vol. vii, p. 319).—I find a list of these in the *National Stockman*, some of which have already appeared in your columns; others are:

"Bachelor President"—James Buchanan.

"Black Dan"—Daniel Webster.

"Black Jack"—John A. Logan.

"Goldsmith of America"—Washington Irving.

"Grand Old Man"—W. E. Gladstone.

"Lady Rebecca"—Pocahontas.

"Little Phil"—Philip Sheridan.

"Mad Yankee"—Elisha Kane.

"Old Hickory"—Andrew Jackson.

"Old Man Eloquent"—John Quincy Adams.

"Old Rough and Ready"—Zachary Taylor.

"Poor Richard"—Benjamin Franklin.

"School Master of Our Republic"—Noah Webster.

"Silver-Tongued Orator"—Wendell Phillips.

"The Honest Man"—James Monroe.

"The Little Giant"—Stephen A. Douglas.

"The Poet of Nature"—William C. Bryant.

"The Railsplitter"—Abraham Lincoln.

"The Silent Man"—U. S. Grant.

Jos. E.

Up to Date.—"The Boston Herald, in a recent issue, does right to inquire 'What is fame?' if it is true that 'a few weeks ago a Boston editor received a letter from somewhere in the wild and woolly West, addressed to Elizabeth Barrett Browning, in his care, he having reprinted one of her poems which had attracted the writer's attention. This instance is now surpassed,

for the other day a Boston publishing house, which had recently brought out an edition of "The Complete Angler," received a letter addressed to Izaak Walton, Esq. It was from a clipping bureau, informing that gentleman that his book was attracting considerable attention, and requesting to be allowed to send notices from all papers in the United States and Canada!" (*Literary World*).

The Number 13 (Vol. vii, pp. 302, etc.).—When, in 1562, St. Theresa first organized the order of Discalced Carmelites, and was appointed to its abbacy, the number of sisters was strictly limited to thirteen. During the five years in which this limit was maintained, the holy woman enjoyed the greatest happiness of her whole life.

E. T. B.

Flowers as Food.—In an article on "Anthophagy," *Scientific American* quotes the following from *La Nature*:

"The most diverse families of plants furnish species having edible flowers. The delicately perfumed, freshly expanded flowers of the yellow pond-lily (*Nymphaea lutea*) are employed in the east of France in the manufacture of certain preserves that possess an exquisite flavor. The white and odoriferous racemes of *Robinia pseudacacia*, dipped in batter, are used in some countries for making fritters that are no less savory than those made of sliced apples or peaches. The flowers of the Judas tree (*Cercis siliquastrum*), too, are sometimes made into fritters with butter, or are mixed with salads, and the flower buds are pickled in vinegar. The flowers of the American species (*C. canadensis*) are used in salads and pickles in Canada. The flowers of the nasturtium and borage are used as an addition to salads. We use the flower buds of the caper bush, preserved in vinegar, in certain sauces. The cloves, so much used for flavoring, are merely the unexpanded flower buds of the clove tree, dried in the sun.

"The flowers of *Abutilon esculentum* are used as a vegetable in Brazil. In India, the flowers of *Agati grandiflora* are used by the natives in their curries. The flowers of the pumpkin vine are cooked and eaten by some of the tribes of North American Indians."

Hat and Cap Doffing (Vol. vii, p. 21).—In connection with the above, this extract from *Harper's Bazar* may prove interesting:

"One of the simplest instincts of good manners would seem to be that a man should uncover his head while eating his dinner with his family; yet it is pretty certain that the first gentlemen of England two centuries ago habitually wore their hats during that ceremony, nor is it just known when or why the practice was changed. In Pepys' famous Diary, which is the best manual of manners for its period, we read, under date of September 22, 1664: 'Home to bed, having got a strange cold in my head by flinging off my hat at dinner, and sitting with the wind in my neck.' In Lord Clarendon's essay on the decay of respect paid to age, he says that in his younger days he never kept his hat on before those older than himself except at dinner. Lord Clarendon died in 1674. That the English members of Parliament sit with their hats on during the sessions is well known, and the same practice prevailed at the early town meetings in New England. The presence or absence of the hat is therefore simply a conventionality, and so it is with a thousand practices which are held, so long as they exist, to be the most unchangeable and matter-of-course ways."

L. S. P.

[The truth of the concluding remark concerning "conventionality" is strongly illustrated by the fact that the British M. P. sits with his hat on in the House (as stated above), but must remove it the moment he is *on his feet*; the respect which he owes to the unspeakable majesty of the House, as embodied in the Speaker, does not prevent his lolling back, sleeping or otherwise, on his velvet bench with his headgear on, under the very eye of the Speaker, but, should he address the said Speaker, he must do so bare-headed.—ED. A. N. & Q.]

Shakespeare's Table (continued from Vol. viii, p. 10).—"For fruits, dates, ginger and raisins were at hand, figs, olives and all Italian imports. Wines were plentiful. Woodbury, Stow, Harrison and other authorities agree that there were more than

thirty Spanish wines and more than fifty French wines in use. Sherry, called 'sack,' or 'sherris-sack,' was the favorite, and was on tap at every tavern. Burnt sugar was always set out in a saucer (a pennyworth at a time) with a bowl of it so that the drinker could sweeten his sack as Falstaff did ('if sack and sugar be a fault, God help the wicked'). It is hard to understand Shakespeare's allusions to water drinking, for all the water was bad and used principally to make beer of. Everybody drank beer (or ale—the attempts to distinguish between these I do not think very successful). The ale or beer that was put on board foreign vessels for consumption was in bottles, and, as what was left when the vessels reached England was pretty stale; 'bottle ale' was a synonym for anything musty or disagreeable. (Shakespeare so used the term. See 'Henry IV,' 'Twelfth Night,' etc.).

"Shakespeare, singularly enough, nowhere mentions tobacco, and yet Spenser mentions it before his day, and in 1614 there were 7000 venders of it in London, and people smoked pipes in the street, theatres, shops and even in the churches,* all the time.

"The cooks were French or Italian, and their art was principally to devise curious forms into which to mold their viands, especially the pasties. There does not seem to have been much variety in their cooking. Huge bowls of custard were on the rich men's tables, but not always to eat. A curious custom was, after supper, to bring in the fool or clown to entertain the guests, and for him to jump over the people's heads into this bowl and spatter the custard right and left over the guests. Rather than give up this entertainment, the guests would wear coarse wrappers over their garments to catch the splatterings. Oysters, escallops, lobsters and almost every other shell fish are Shakespearean. Brook trout was a luxury then as now. Cod, sturgeon, turbot and all deep-sea fish also came to market. There was brandy also, called as now *aqua-vitæ* (see 'Merry Wives'), for strong drinkers. Fish was to be eaten on Fridays. Wednesday was 'halffish' day" (*Shakespeareiana*, for October).

* See A. N. & Q., Vol. viii, p. 9.

Glass-eating as a Relish.—I have just read that the driver of a car on one of the street railways of Charleston is a confirmed glass eater. "The driver," says the *Charleston World*, "although a small, spare man, appears to enjoy perfect health, and his glass diet, while it may not be very nourishing, does not appear to have been very hurtful up to the present."

This recalls to me a certain Antonio Croato whom other tourists besides myself may have seen at Buyukdereh on the Bosphorus in 1886. He was then, and may still be, on board the Austrian stationary vessel at that place. Many a time and oft the man might be seen, at the *Etoile du Bosphore* café, biting a piece off a thick wine glass, as easily as a boy dives into an apple, and crunching and munching it with as much relish. Nor did he do this for want of any more nutritious food, but by way of a *bonne bouche* pure and simple, after a good dinner for instance. In the absence of glass, crystal or crockery ware (his especial favorites), he frequently treated himself to chunks of marble and cement.

TOURIST.

Odors and Memory.—"The central seat of the olfactory sense must be very near to the central seat of memory, for it is noticeable that nothing recalls a past event like an odor. A little child was accidentally thrown out of a pony carriage in a country lane. Near the spot where the fall took place there was a manure heap, which gave forth the peculiar dry ammoniacal odor so often recognizable from such heaps—an odor distinctive yet not altogether unpleasant. The child was stunned by the fall, and on recovering and returning to consciousness smelt this odor powerfully. Over fifty years have elapsed since that little mishap, and yet whenever the person referred to passes, in country lanes, a heap giving out the same odor, the whole scene of the accident recurs with every detail perfect, and sometimes with a recurrence of the giddiness and nausea which were experienced at the moment.

"In some of the lower animals memory by odors is often singularly exhibited. In the dog the memory by odor seems a special

part of the nature of the animal. The 'scent' of the fox-hound and of the stag-hound is of this character. In the trained collie the remembrance of an object hidden, a stick, for instance, may be retained for three-quarters of an hour, so perfectly that the animal will fetch the object at command. But if the object be coated with something giving an odor which the animal is familiar with, the time is infinitely more prolonged" (Dr. B. W. Richardson, in the *Asclepiad*).

Numerical Recurrences (Vol. vii, pp. 288, etc.).—Queen Victoria was born in 1819. Now $1 + 8 + 1 + 9 = 19$, and it is in her nineteenth year that she ascended the throne. Halve 1819: $18 + 19 = 37$; it was in '37 that her accession took place. Moreover, history tells us that it was at five o'clock A.M. on the twenty-eighth day of the sixth month of the year 1837 that they awoke the young princess to tell her that she was queen; now if we add these figures together ($5 + 28 + 6 + 1837 = 1876$) we have the year in which she ceased to be queen and assumed the title (which she has borne since January 1, 1877) of Queen Empress. Truly the hidden import of numbers is marvelous!

Queen Victoria, by the way, must have an objection to number 13: during the *fifty-four* years she has now been on the throne, she spent *twelve* days in Ireland.

I. V.

Our National Archives.—The *Washington Star* is authority for the statement that an effort will shortly be made to secure the publication of at least a part of the archives now stored away in the Department of State.

"Here, in fact," it says, "is the great repository of American history from which Bancroft, Henry Adams, Hildreth, and others drew most of their information.

"A few years ago the Department of State purchased for \$20,000 the papers of Monroe. These in themselves are a vast storehouse of historical knowledge. It must be remembered that Monroe was not only President for eight years, but before that was Secretary of State and Minister to France, having served all through the Revo-

lutionary War. The collection referred to included his public and private correspondence during the entire period covered by those events. Previously the department had acquired the correspondence of James Madison, together with other papers of his, including the secret journal of the Constitutional Convention.

"This journal is in Madison's own cramped penmanship. Before the acquisition of the Madison papers, the Department of State had secured the writings of Gen. Washington—many volumes, containing copies of all his letters, etc. These volumes Jared Sparks had access to and printed in his works of Washington. One of the curiosities which the stranger here is shown are these same volumes of Washington's, either in his own hand or in the beautiful writing of his Secretary. Washington never had a Secretary who did not write an exquisite hand, while he himself wrote better than any statesman of the present day. Besides these regularly classified collections there are literally tons of letters containing historical information of almost incalculable value."

Oddities of Noted People (Vol. vii, p. 105).—Baron Munchausen, once minister of Hanover, who died about this time five years ago, was grand-cross of Prussian Order of the Red Eagle.

When, in 1870, he saw himself conveyed, a prisoner between two policemen, to the fortress of Königsberg, he insisted on displaying the insignia of his order on his breast, the whole length of his journey. When remonstrated with, he merely inquired whether he had the right to wear his decorations; his right, of course, no one could contest. "Well then," said he, "wear them I will!" And wear them he did, constantly, during the full six months of his incarceration, whereby every soldier, every official about the fortress, nay the governor himself, had to pay military honors to their prisoner, at all times and in all possible circumstances.

Jos. E.

Egyptian Discoveries.—According to the Alexandria correspondent of the London *Times*, three colossal statues, ten feet high,

of rose granite, have just been found at Aboukir, a few feet below the surface. The first two represent in one group Rameses II and Queen Hentmara seated on the same throne. This is unique among Egyptian statues. The third statue represents Rameses standing upright in military attire, a sceptre in his hand and a crown upon his head. Their site is on the ancient Cape Zephyrium, near the remains of the temple of Venus at Arsinoe. Relics of the early Christians have been found in the same locality.

Those Bacilli (Vol. vii, p. 251).—According to a "special" to the *Public Ledger* of this city, Dr. John Ege, of Reading, who is paying special attention to bacteriology, has just stated, in an interview, there is great danger in the present method of administering communion, and added:

"Communicants should be provided with their own cups, and when called to the altar receive the wine from the clergyman. I examined one drop of saliva on a glass used by a consumptive in the last stages, and found nearly a million of living tubercle bacilli in the single drop."

As though this were not enough to comfort (?) your correspondent, H. van D. (at the above reference), the *Hospital Gazette* warns us that "in our endeavor to be comfortable in this vale of tears, there is a tendency to overlook the elementary laws of hygiene, and in no respect, perhaps, more so than in the superabundance of curtains and carpets—those non-patented contrivances for hindering the free circulation of fresh air and stultifying nature's automatic arrangements for the deodorization and disinfection of our homes. * * * In most houses the carpet only comes up once a year by which time it is as full of microbes and accumulated filth as its interstices will allow."

HEIGHO.

The Pallium.—"The pallium is a white woolen band, about two inches wide and long enough to be worn around the shoulders and be crossed in front. It is made at Rome from the wool of two lambs which the sisterhood of Santa Agnese offer every year on the occasion of the feast of their patronal saint, while the Agnus Dei is sung at mass.

The pallium has crosses worked upon the white wool in black, and ornaments are attached to the ends. It is sent by the pope to every newly appointed archbishop, and the origin of its use for this purpose dates back to a very early time in the history of the church. It is mentioned in an ecclesiastical document of the time of Pope St. Mark, who died in the year 336, and an eighth century mosaic represents Pope St. Leo in the act of receiving a pallium almost like the modern one" (*Evening Wisconsin*).

Acrostics (Vol. iv, p. 216).—Somewhat analogous to the performance recorded at the above reference is the acrostic devised by Sir Edwin Arnold, in his "Casket of Gems."

This book of 100 pages is a collection of poems regarding the different gems of a gorgeous and dazzling ring which Sir Edwin presented to his wife. The initial letters in the name of the gems make up her name, which was Fanny Maria Adelaide. This is the order in which they were arranged :

F.—Fire-Opals.
A.—Amethysts.
N.—Nephrite, Jade.
N.—Nacre and Pearls.
Y.—Yacut, Topazes.

M.—Moonstone.
A.—Aquamarine.
R.—Rubies.
I.—Idocrase, Garnets.
A.—Agates.

A.—Amber and Lazulite.
D.—Diamonds.
E.—Emeralds.
L.—Ligure, Sacynts.
A.—An Areus.
I.—Iolite and Ivory.
D.—Dawn-Stone.
E.—Euclase and Essonite.

W. T.

Who Invented the Cigar?—"It is not at all certain that the white race has a prior claim even upon the invention of the cigar. In all parts of New Guinea, the largest island in the world, that have yet

been visited, tobacco is cultivated, and in some of these districts the humble pipe contributes nothing to the enjoyment of the weed, and is not even known. Dr. Maclay saw natives with crude-looking cigars in their mouths who had never seen a white man before, and thought he had dropped from the sky. Dr. Finsch, who some years later explored the coast for hundreds of miles, says the natives of the whole north-east coast of New Guinea, though inveterate smokers, had never heard of a pipe, and returned those which he gave them as articles for which they had no use. He says they roll the partly dried leaves into a rude cigar, and, not being blessed with Havana wrappers, they tie around their cigar a large green leaf from a tree. Doubtless the vilest weeds sold on the Bowery are superior to those products of Papuan ingenuity, which hold fire so poorly that a live coal is always kept on hand to revivify them. But they suit the native taste, and the people seem to regard those who draw tobacco smoke through a pipe stem as belonging to an inferior race of human beings" (*Goldthwaite's Geographical Magazine*).

The Right Word in the Right Place.

—"In Egypt every woman expects to be addressed as 'O lady,' 'O female pilgrim,' 'O bride,' or 'Ya bint !' (O daughter).

"In Arabia you may say, 'Y'oal mara !' (O woman); but if you attempt it near the Nile, the answer of the offended fair one will be, 'May Allah cut out your heart !' or, 'The woman, please Allah, in thine eye !' And if you want a violent quarrel, 'Y'al aguz' (O old man), pronounced drawlingly —'Y'al ago-o-ooz'—is sure to satisfy you.

"In India, 'Ho-ma' (O mother) is a usual and acceptable exclamation; and 'Amma,' or 'Ma-Sahiba,' or lady mother, are terms which are used by the highest in the land.

"On the plains of Torrento, it was always customary, when speaking to a peasant girl, to call her 'Bella fé' (beautiful woman), whilst the word of insult was 'Vecchiarella.' So the Spanish calesero, under the most trying circumstances, calls his mule 'Vieja, ravieja' (old woman, very old woman)" (*Burton's Mecca*).

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THE

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NOTES.

FRANKLIN JUDGED BY A FOREIGNER.

"To see ourselves as others see us" is not always instructive; it is at times utterly ludicrous, and we might well afford to let irresponsible criticism pass by unnoticed, were it not that the gullibility of certain readers concerning foreign nations and things seems to have no equal but the ignorance of their informants; and a lie, once set on foot, is the fastest racer on record.

That is no reason why efforts should not be made to overtake the scoundrel; on the contrary, I for one consider that the war waged, for instance, against so-called "Americanisms" by some of your correspondents (and why might I not make

special mention of a certain Mr. "G."?) is worthy of every commendation.

The tomfooleries here below were perpetrated by a Frenchman, Charles Malo, in his *Correspondence inédite et secrète de Docteur B. Franklin*, and are lifted bodily out of Bigelow's *Autobiography of Franklin*.

In one of his letters Franklin remarks: "They thought a Yankee was a sort of Yahoo." Upon this M. Malo remarks:

"Yahoo.—This must be an animal. They pretend it is an opossum, but I have not found the word 'Yahoo' in any dictionary of natural history."

Again, in a letter to Buffon, Franklin wrote that he had escaped obesity by eating moderately, drinking neither wine nor cider and in exercising himself daily with dumb-bells. M. Malo instructs his countrymen that "this term dumb-bells expresses among the English the motion a person seated makes in moving back and forth only the upper party of his body."

In one instance, M. Malo presumed to act as a censor upon Dr. Franklin himself. In a letter of the doctor's he had quoted with a sort of humorous approval the following lines from an old song:

"With a courage undaunted may I face my last day,
And when I am gone may the better sort say,
'In the morning when sober, in the evening when
mellow:
He is gone and has not left behind him his fellow;
For he governed his passions.'"

M. Malo remarks upon this couplet: "I have not translated the third line literally, for it did not seem to me in very good taste to desire to be praised by honest people, who are sober in the morning and drunk in the evening," so he translated the passage as follows:

"Puissé-je avec courage voir arriver mon dernier jour; et quand je ne serai plus, puissent les gens vertueux répéter souvent, 'il est mort, et n'a pas laissé son pareil au monde! Car il avait sur ses passions un pouvoir absolu.'"

ALES.

TITHINGMEN.

In A. M. Earle's interesting book on "The Sabbath in Puritan New England," there is a very amusing account of the ancient office of the tithingmen in Massachu-

setts. I remember that in 1854 my father was elected a tithingman in the (then very young) city of Springfield, Mass. He was chosen at a city election, but he was not a member of "the standing order" (as the Congregationalists used to be called) and his election amused us, his children, very much. I never knew that his office brought him any new duties or responsibilities, and I am very sure it brought no emoluments. If my memory serves, the last relics of the actual connection between State and church did not cease to be operative in Massachusetts until the year 1838. The election of tithingmen after that date was probably a meaningless local survival.

S. X. K.

COSMOS.

I picked up this day a late number of the *Philadelphia Record*, in which it is stated that the plant called *Cosmos* is an artificial creation, recently evolved, or words to that effect, but in Henderson's "Handbook of Plants," p. 57, edition of 1881, it said (correctly, as I believe) that *Cosmos* is a genus of Mexican plant, introduced into culture in 1799. Of course, like most ornamental plants, the *Cosmos* has been improved or modified in some respects by culture. The ordinary newspaper paragrapher is not always as reliable as he may prove interesting.

B. S. H.

CAMDEN, N. J.

DEATH CUSTOM IN PORTUGAL.

From the ensuing quotation, taken from Branco's "A Neta do Archediago," it would seem that a blazing wood fire was kept burning alongside the bodies of those who had met a violent or murderous death in Portugal. Describing an assault on an isolated Portuguese château by highwaymen and the death of one of the bandits in their repulse, the author says:

"Ao passarem pelo quinteiro, onde estava o cadaver, com a fogueira do costume ao lado," etc., *i. e.*, "In passing by the steward where the dead body lay with the customary log fire at its side."

The period referred to in the preceding paragraph dates back about forty years.

GEO. F. FORT.

UNCLE SAM'S POLYGLOT PRESS.

THE ARARAT.

An Armeno-American Weekly Journal of
Politics and Literature.

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Կը հրատարակուի Հինգշաբթի օրեր:

Խմբագիր եւ Տէր,

ՓԱՌՆԱԿ ՄԱՏԹԵՆՍ ԱՅՎԱՏԵԱՆ:

ՊԱՅՄԱՆՔ ԲԱԺԱՆՈՐԴԱԳՐՈՒԹԵԱՆ

Բօսթի, տուրքէ ազատ.

Միացեալ Նահանգաց համար,

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Կէս » 1 »

Օտար երկիրներու համար,

Մէկ տարեկան 12 շիլին,
Կէս « 6 »

Բաժանորդագրինք կանխիկ վճարելի են. և կրնան յղուիլ փոխանակագրով, Բօսթի կամ Էքսպրէսի դրամի հրամանով և կամ վաւերացեալ նամակով:

72 UNIVERSITY PLACE, NEW YORK.

BIBLE MNEMONICS.

My attention has lately been called to a very simple and easy way of remembering the number of books in the Bible. It is probably little known and well deserves to be circulated. It is as follows:

In OLD there are 3 letters; in TESTAMENT there are 9; in the Old Testament there are 39 books.

Again in NEW there are 3 letters; and in TESTAMENT there are 9, and in the New Testament there are $3 \times 9 = 27$ books.

Ergo, in the Bible there are $39 + 27 = 66$ books.

This device may be arranged more concisely thus:

OLD TESTAMENT . . .	3	×	9	=	39
NEW TESTAMENT . . .	3	×	9	=	27
					66

Once seen, this is not likely to be forgotten.
N. R. N.

QUERIES.

Twenty-five Dollar Gold Piece.—Has a gold coin of this denomination ever been coined at the San Francisco or any other United States Mint?
M. C. L.
NEW YORK CITY.

Crab Island.—Vieque or Bieque, a Spanish West India island, nine miles east of Porto Rico, and south of Culebra, is also called Crab Island. Why given this latter name?
B. A. M., JR.

PHILADELPHIA, PA.

Autonomy of British House of Commons.—Can you tell me how far the British House can regulate its own *internal* doings regardless of any law that may be in force *outside* its precincts?

I am indirectly led to ask this question by the singular disregard of ordinary modern etiquette exhibited by said House in the case mentioned, Vol. viii, p. 21.

CURIOUS.

Journey-proud.—I have heard New Englanders speak of a person as *journey-proud*, meaning that one is so elated on the eve of a journey as to care nothing for food. Has any reader of AMERICAN NOTES AND QUERIES seen the word in print?
P.

Shakespeare and Cervantes.—Is it true (as is often asserted) that Shakespeare and Cervantes died on exactly the same day?

FESTUS.

NEW YORK.

Jewery.—Where is or was the Land of Jewery, mentioned by Peter De Loire, in his "Treatise on Spectres, Strange Sights, Visions and Apparitions," printed at London in 1605? J. W. W.

KNOXVILLE, IA.

The Oldest Inhabited Dwelling House in this Country.—I am informed by the daily papers that the oldest inhabited dwelling house in the United States is that of Killian Van Rensselaer, opposite Albany. It is of brick with a gambrel roof. The front wall contains two port-holes, out of which the early inhabitants used to shoot at the Indians. According to a plate in the rear, set up by the Albany Commemorative Society, the building was erected in 1642. The Dutch reformed settlers held religious services in the old hall. There is a well behind the house, which legend names as the place where "Yankee Doodle" was composed during the French and Indian war.

Is this quite correct? Jos. E.

Australian Pygmy Swine.—The newspapers have had several accounts of the finding of a species of pygmy swine in Australia. Will some correspondent direct me to any periodical, or other publication, which contains an authoritative account of the alleged find? JOHN S. MARTYN.

CHESTER, PA.

Intermission in Watch Beats.—What is the theory of intermission in the "ticking" of timepieces?

J. W. W.

KNOXVILLE, IA.

Home Counties.—Why are certain shires of England known as "the home counties?"

PYGMALION.

Spanker.—A fore-and-aft sail, setting abaft the mizzen-mast, having a gaff, and generally a boom, is called a "spanker." How is this name derived in this connection?

B. A. M., JR.

PHILADELPHIA, PA.

Who was De Wett?—The *Portland Oregonian* has the following: "The popu-

lar pronunciation plays some fantastic tricks with language. It seems that the town of Due West, in South Carolina, was originally named De Wett's Corner, but the people's usage made it 'Due West Corner,' and eventually the word 'Corner' was dropped as unnecessary."

If that be so, who was De Wett?

O. M.

Authorship Wanted.—

"One grows old very quickly on a field of battle."

Who spoke the above, and on what occasion? M. M.

Herlu.—Where is Mt. Herlu, mentioned on p. 43 of De Loire's "Spectres?"

J. W. W.

KNOXVILLE, IA.

REPLIES.

Unlucky Names (Vol. vii, p. 119).—Miss Yonge seems to have gone too far afield in her search for the reason of the disrepute attaching to the name John that led to his change of name when Robert III came to the throne of Scotland. Burton says, much more credibly, that it was John Baliol, the only "King John" in Scottish history, who had made the name hateful to Scotchmen, because his subserviency to Edward I gave him the odium of selling the national independence. M. C. L.

NEW YORK CITY.

What Familiar Proverb is This? (Vol. viii, p. 3).—The proverb alluded to is, evidently,

"A fool and his money are soon parted."

ELMA.

[Same reply received with thanks from E. P.]

There Are No Witches (Vol. vii, p. 316).—I happen to be in a position to quote you a *verbatim* reply to the above, if it has not been answered by the time this reaches you.

I extract it from Theresa Pulszky's "Memoirs of a Hungarian Lady." On p. 35, she says:

"But most extraordinary is Koloman's

penal legislation. * * * He limited the ordeal, the verdict found by means of red-hot iron and boiling water, which was so frequent in the time of Ladislas. He decreed (in the eleventh century) that no information should be received against witches, *because there are no witches!* Mutilation, which is a conspicuous feature in the penal code of Ladislas, is by Koloman commuted into fines and other punishments, and in the case of infanticide, he decrees that the wretched mother is to be left to the penance of the church, and to the pangs of her own conscience."

A FAR-OFF FRIEND.

DENVER, COLO.

Hope in English River Names (Vol. vii, p. 233).—*Hope* is a good old British localism for a hill, and if J. H. Layman (who seems to have scanned the map of England to some purpose) will reëxamine his map I think he will find that in every instance which he names, the stream starts from an individual or clearly marked hill or mountain. The syllable *hope*, in my view, is originally a part of a hill name. Rookhope Brook is thus simply *rook-hill brook*, or the brook from Rook-hill. The river Killhope flows from the vicinity of a high peak called Killhope Law. Bollihope is likewise the name of a hill as well as a stream, and similarly the other streams named are associated with like-named hills.

QUIDAM.

PENNSYLVANIA.

Pocosin or Pocoxin (Vol. vii, p. 127).—A suggestion towards the origin of the word may perhaps be gained by comparing with it the word *oxy*, said by Halliwell to be generally applied to land in the sense of "wet, soft, spongy," and also with the various words to which the first syllable seems more or less allied, and having the general sense of *holes*, or, capable of being pushed full of holes, such as pock, poke, poached, etc.

M. C. L.

NEW YORK CITY.

Magazine (Vol. vii, p. 316).—Says Bailey, in his "Universal Etymological English Dictionary:"

"Magazine [*magazin* F.] is a publick storehouse; but it is commonly used to sig-

nify a place where all sorts of warlike stores are kept."

Not for fifty years later was a new application of the word mentioned by Johnson (1773):

"Of late," he says, "this word has signified a miscellaneous pamphlet from a periodical miscellany called the *Gentleman's Magazine*, and published under the name of *Sylvanus Urban*, by *Edward Cave*."

The good doctor might have added the date of Cave's first issue, —, 1731, and we should then have been fixed.

A "magazine" then means a store, and is a word we got through French and Spanish from the Arabic *Al Makhāzin*, the storehouse.

If I mistake not, we are rather inclined to apply the word "magazine" to those splendid monthlies that are such a credit to this country; but AMERICAN NOTES AND QUERIES, as a "Miscellaneous Storehouse," has quite a special claim to the appellation; and may it long continue to deserve it as it does!

SUBSCRIBER.

HARLEM, N. Y.

Glass-making in Maine (Vol. vii, pp. 270, etc.).—After quoting the little note of your correspondent, F. B. B., at the above entry, *The Brunswick (Me.) Telegraph* adds a few words which may prove interesting:

"A large retort with tube three and one-half to four feet long, which Mr. Ragot made and gave to the editor, is now among the curiosities of the Pejepscot Historical Society, that being the proper place for its preservation."

F. G.

Packenham and the Wine Cask (Vol. viii, p. 4).—I have heard that the body of Nelson was taken back to England in a hogshead of spirits and that one of his fingers came through the bung-hole. A sailor saw it and gave them a farewell grasp, as the last of his beloved commander. As to the wine being sold and drank, there is an awful story that Mme. von Platen, a wicked old German countess, favorite of George I of England, used to take milk-baths and utilize her extravagance by giving the *milk* to the poor.

E. PRIOLEAU.

Petchary (Vol. vii, p. 233).—The article "Grande" (Rio) in Vivien de St. Martin's "Nouveau Dictionnaire de Géographie," makes mention of a native tribe called *Patchâdé*, which is doubtless the peoplet, formerly well known as the Petchary. Slaves of this tribe were once very common in the West Indies, and the bird called Petchary was probably so named because its cry recalled a familiar word. The bird is also known as the *chicheree*.

J. STEVENS.

Walled Lakes (Vol. v, p. 65).—The Winnebago lake, in Wisconsin, a large and interesting body of water, twenty-six miles in length, is said to be "curiously walled with stones by the action of the ice," but this holds good of only a part of its eastern shore, if I am correctly informed.

J. F. R.

NEW YORK.

Indigenous Tea Substitutes (Vol. vii, pp. 67, 128, 198, 222, etc.).—In Alice M. Earle's pleasant book, "The Sabbath in Puritan New England," p. 301, I find mention of a plant that to me was hitherto quite unknown as a surrogate for tea. The statement is there made that the "liberty tea" of the colonists was made of the four-leaved loosestrife. The plant appears to have been prepared for use by quite an elaborate process, and the prepared leaves readily sold for sixpence a pound. The name of this plant, loosestrife, like its Greek name, *lysimachia*, is said to signify "a composer of strife," and it was once believed that if oxen would not work well together in the yoke, the administration of this plant (or of another of the same name) would render them good yoke-fellows. The four-leaved loosestrife (*Lysimachia quadrifolia*, is a very common roadside plant in New England) but in my time I never knew it to be put to any use. If I live to see another summer I shall make a trial of this old "liberty tea." S. X. K.

Setting a Horse's Leg (Vol. viii, p. 15).—Talking of the so-called three-legged trotter Del Wind, *Horse World* says that, when a colt, he broke his hind leg at the stifle. After some deliberation, Sam Gamble concluded to save him, so he had him

placed in slings until the fractured bones united. He was just able to limp around again when he broke the same leg, but in another place. Once more he was placed in slings, and was suspended for weeks, all the time receiving the most careful attention. For months he never put his foot to the ground, and when let down he had forgotten how to walk. Finally he was able to move his limbs, and Mr. Meese took such a liking to the fellow's gameness that he bred him to some mares, and began to drive him easily along the road. He improved so in his speed that Gamble took hold of him, and at Stockton he won a race against J. Kenner's Lightfoot. Time, 2.29½ and 2.27¾.

P. M.

NEW YORK.

Flooding the Sahara (Vol. vi, pp. 159, etc.).—By cutting a canal some fifteen miles long and 160 feet in greatest depth from the Gulf of Gabes to the Shott al Fejej, and by cutting across a few minor inland ridges, it would be easy to cover some 3100 square miles of the desert with water having an average depth of about seventy-eight feet. But it would probably cost \$40,000,000 to effect this flooding, and if it all were done according to the programme, there is much doubt as to whether any advantage would accrue from it.

OBED.

Rouncefall (Vol. vii, pp. 130, 261).—Since a "rouncefall," or "tumbling verse," was suitable for invectives, it looks as though the word might have a connection with "a rounsival, *virago*," which Halliwell gives from Coles. Also, in the phrase quoted (p. 261) from Stanyhurst, may not "rounsfal" mean, by the use of a common personification, *scolding* or *complaint*, and so come into the same alliance? M. C. L.

NEW YORK CITY.

Everglades (Vol. vi, p. 256); also **Pocosin** or **Pocoxin** (Vol. vii, p. 127).—It is almost never safe to hazard a statement as to an unusual use of a word, unless one can refer to chapter and verse, and a citation from memory is of little value. But I have a distinct recollection of reading in some book an account of the Everglades of North

Carolina. Perhaps your correspondents can locate some such use for the term. I fancy it is not difficult to understand how *everglades* came to be so called. In the United States Census Report on Cotton Culture in North Carolina for 1880, there is an excellent description of the *pocoson* lands of that State. They are swamps which *in the dry season* become dry, hard and desolate tracts. *Gladly* lands in the Southern States are, in general, *wet* lands. Now it seems to me natural that when gladly lands are *perpetually* gladly, they deserve the name of everglades, in contradistinction to the pocosons, pocoxins, or pocopsons, which periodically become dry and hard. For a description of a pocosin, see United States Census Report for 1880, Vol. vi, p. 545, and for an account of *glady* lands, see the same report, Vol. v, p. 562. G.

Born and Dead on Same Day (Vol. vii, pp. 172, 208, etc.).—In my reply to the above query, p. 269, of Vol. vii, I used these words: "I have read in some theological work that Moses, of Scriptural fame, died on the anniversary of his birth." Quite recently, while looking over some old pamphlets, I found the item referred to. It is from "Biblical Information, Wise and Otherwise," where the following is recorded: "The Talmud says Moses died on the seventh day of Adar, the same day of the same month on which he was born; his age being exactly 120 years (Deuteronomy xxxvi, 7), the same length of time which Noah preached to the antediluvians (Genesis vi, 3)." J. W. W.

KNOXVILLE, IA.

Ouija (Vol. vii, p. 44).—I read in some daily paper, not many months since, that *ouidja* [*sic*] is an Arabic word corresponding in meaning pretty nearly to our idea of a *mascot*. Perhaps some of your correspondents are Arabists of enough expertness to settle this point. FARAWAY.

OREGON.

Devil and Tom Walker.—Washington Irving's "Tales of a Traveler" contains an account of the Devil and Tom Walker.

E. P.

U. D. M.—This combination of letters (referred to in Vol. viii, p. 18) is more commonly given as V. D. M. It stands for *Verbi Dei Minister*, "minister of the Word of God," and during the eighteenth century and the first third of the nineteenth was often seen appended to the names of clergymen. F. L. X.

The abbreviation about which W. W. R. inquires should be V. D. M. It stands for *Verbi Dei Minister*, "Minister or Servant of the Word of God;" or, as some say, for *Veri Dei Minister*, "Minister of the True God." The former is more probable. This title was used by many English ministers in the eighteenth century. I am not aware that it was confined to the Dissenters, though it was probably more used among them, since they were not regarded as having any right to the customary epithet "Reverend." I think it was also used in the Reformed Churches on the continent of Europe. J. P. L.

The Mantle Statius Scorned to Wear (Vol. vi, pp. 256, etc.).—I do not see that there is necessarily any mistake about this quotation. What if Catullus did live and die a hundred years earlier than Statius? It does not follow, from that, that he did not "gladly don" the same "mantle that Statius scorned to wear." R. S. V. P.

Flowers as Food (Vol. viii, p. 20).—The flower buds of the marsh-marigold, *Caltha palustris*, are said to make excellent pickles. The common *clove* is a dried flower bud, and it becomes an ingredient of various articles of food. But the most remarkable of all food flowers is that produced by the mahua tree of India, whose fleshy blossoms form a staple article of food among the poor. The people of the hill tribes could hardly exist without a regular supply of mahua flowers, which are pulpy and sweet, but somewhat nauseous to the unaccustomed palate. The surplus crop of these blossoms is, to some extent, dried, but the main part of the uneaten supply is put into a rude still, which gives out a copious supply of an exceedingly fiery and irritating arrack, so strong that it has

to be diluted with ten or twelve parts of water before it is considered a safe article of beverage.

XENOPHON.

MARYLAND.

Indian Place Names (Vol. vii, pp. 265, etc.).—I present a few choice Indian river, lake and place names from Maine: Chemquasabamticook, Cauquongamok, Apoogengamook, Pomgokwahem, Chinquasabamticook, Pataquongomish, Chimpasavotac, Phemmementicook, Passaoctuc, Mollychungamuck, Moosetockmaguntic, Baumchenungamook, Wytopitlock, Bunganuck, Saccasappa, Sourdnahunk, Pattagumpus, Umbazooksus, Skowhegan, Eggemoggin, Ogunquit, Sebascodegan, Snippershan, Pejepscot, Unsissévatequitch, Wallagosquegamook, Moteseniock, Wasselaquoick, Sockatarian, Molunkus, Meddybemps, Mattawamkeag, Mattahumkeag, Passadumkeag. I could add many more, but the spelling of some of them is unsettled.

ISLANDER.

COMMUNICATIONS.

Communion Tokens (Vol. vi, pp. 153, etc.).—In Alice M. Earle's "The Sabbath in Puritan New England," p. 120, some account is given of the use of communion tokens in some New England towns. I wonder whether they were not used in the (formerly Presbyterian) town of Colrain, Mass., in addition to those places which she names? Colrain used to be looked upon as a kind of Botany Bay. I once asked an influential resident of a neighboring place as to the cause of this ill name. He said the former Presbyterianism of the place had cut it off from the sympathy of other towns. I have read that in Worcester, Mass., the people once rose *en masse* and pulled down the Presbyterian meeting-house.

S. X. K.

Nineteenth Century Jottings (Vol. viii, p. 10).—*A Smith in the Peerage*.—"The widow of the late W. H. Smith is now about to be made a peeress in her own right, and it is asserted that it is for the first time

that such an honor has ever been conferred on any one bearing the patronymic of Smith. Although there have been as yet no Smiths in the House of Lords, there have been both Smythes and Smithsons, the latter being the family name of the present line of the Dukes of Northumberland, while the former used to be the patronymic of Lord Carrington's family. The first Lord Carrington, however, secured the permission of the crown to change it to that of Carrington. Jones, a name which, in England, is almost as common as that of Smith, is represented in the Upper House by the Herberts of Cherbury and the Ranelaghs, while Robinson is the family name of the Marquis of Ripon, who obtained his marquissate as a reward for his services with the *Alabama* convention" (*The Argonaut*).

Bridal Chambers.—"Do you remark the decline in popularity of the old-time bridal chamber?" says a New York hotel clerk. "Time was when no well-equipped hotel was complete without one or more bridal chambers, and they were in demand, too. They've gone out of style lately, and now few people ever ask for them. Like as not if we sized up a couple that might fit into a bridal chamber pretty snugly we would offend a good customer. Young people have become so sensitive that they try to cover up evidence of having been married and it's poor policy to let them see that you are aware of their novitiate. Most bridal chambers have lost their value and the best customers to give them to are old married people. They appreciate them more than the young do'" (*Baltimore Telegraph*).

Foreign Synonyms of our "Indian Summer."—The beautiful weather we are now enjoying reminds me of several names I heard abroad for this last parting smile of summer. In Sweden they call it *St. Bridget's Summer*, in Belgium *l'été de St. Michel*, in France *l'été de St. Denis*, in Germany *Altweiber Sommer*, in Bohemia *St. Wenceslas Sommer*; along the Mediterranean and in other parts of Europe, it is known as *St. Martin's*, also *St. Luke's Summer*; per-

haps some correspondent may have heard more.

TOURIST.

How Thoughts Grow (Vol. vii, p. 311).—How will this do as a sequel to the above? I take it from *The Aluminum Age*:

"The men that worked away at coal tar 'just to see what was in it' made the whole world their debtors by discovering alizarin, the coloring principle of madder. And to those men the world is indebted also for aniline, antipyrine and more than one hundred other coal-tar products.

"Scientists, wondering what was in crude petroleum, found paraffine and vaseline. Pasteur wondered what caused fomentation. He found out and brought a new era to wine making.

"The singing and dancing of the tea-kettle attracted the attention of a brain, and we have as a consequence all the applications of steam.

"The swinging of a chandelier in an Italian cathedral before the eyes of young Galileo was the beginning of a train of thought that resulted in the invention of the pendulum, and through it to the perfecting of the measurement of time, and thus its application and use in navigation, astronomic observations, and in a thousand ways we now pass by unnoted, has been of such practical value that the debt to scientific thought, even in this one instance, can never be known."

A. D. E.

Squirrels in a House (Vol. vii, p. 166).—In Alice M. Earle's work, "The Sabbath in Puritan New England," p. 16, record is made of the fact that in old days the squirrels sometimes used to domicile themselves in the meeting-houses.

S. X. K.

Prose Versification.—The concluding passage of Martin Chuzzlewit contains a striking example of rhythmic prose, and there is a rhymed letter from Cowper to his friend, Rev. Jno. Newton, dated July 12, 1781, which concludes thus:

"I have heard before of a room with a floor, laid upon springs, and such like things, with so much art, in every part, that when

you went in, you were forced to begin a minuet pace, with an air and a grace, swimming about, now in and now out, with a deal of state in a figure of eight, without pipe or string, or any such thing and now I have writ, in a rhyming fit, what will make you dance and as you advance, will keep you still, though against your will, dancing away, alert and gay, till you come to an end of what I have penned, which that you may do, ere madam and you are quite worn out with jiggling about, I take my leave and here you receive a bow profound, down to the ground from your humble me, W. C." (William Cowper).
E. PRIOLEAU.

The following might come under several of your headings with equal propriety; it would be an instructive "Nineteenth Century Jottings"* for our descendants; your late "Whirligigs of Time"† would aptly describe it; the above title may be the most convenient. It appears in *The Open Court* over the signature M. M. Trumbull:

"What is a prose poem? Is it an exciting story born of the imagination, stirring the pulses like a drink of wine, and teaching by its moral; or is it a story real and true, which by its pathos and its fascination seems like some wonderful creation of the brain? I know what a verse poem is; for instance, this:

" 'When can their glory fade?
O the wild charge they made!
All the world wondered.
Honor the charge they made!
Honor the Light Brigade!
Noble six hundred!'

"There is a stirring sound in that, like the bugle stimulus itself, and I know that it is poetry; but what is this? A story told by one of the 'noble six hundred.' Is this a poem too? First, let me preface it with a prose introduction, a commonplace police report which I find in a London paper: 'James Kennedy, a tall, white-haired old man of seventy-four, had some drink given to him on Sunday because he was one of the "six hundred," who charged the Russians at Balaclava. He became so noisy as the drink took effect on him, that he was taken into custody. When arraigned before the magis-

* Vol. viii, p. 10. † Vol. viii, p. 6.

trate on Monday morning to answer for his crime, he made an excuse which appears to me like poetry; and I have thrown it into blank verse, preserving the words of the prisoner as he spoke them:

"I am getting very old, sir; nearly seventy-four.
I was in the charge at Balaclava; and if I said,
What I should not have said, I am sorry.
Sir, I am destitute; and for several nights,
I walked the streets in the cold. I had nothing to
eat,
And when somebody gave me drink, it came over
me.
I was in the 17th Lancers in the charge at Balaclava.
I will go into the workhouse if you will not punish
me.
I am getting too old for this world altogether."

"I think the speech of that old soldier is a prose poem which might fittingly go along with Tennyson's own 'Charge.'"

I. V.

Isle of Dogs (Vol. vi, pp. 83, etc.).—In Jonson, Chapman and Shirley's comedy of "Eastward Ho" (iv, 1), some one asks: "On what coast are you, think you?" *Petroml*: "On the coast of France, Sir." *1st Gent*: "On the coast of Dogs, sir; y' are i' th' Isle of Dogs, I tell you." According to my understanding of the play, the Isle of Dogs seems to be the scene of a considerable part of the action.

K. L. V.

I fancy that the landing of a party of drunken revelers upon the Isle of Dogs in "Eastward Ho" is a satirical allusion to "The Return from Parnassus," an anonymous play of about the same date, in which the principal characters retire, at the end of the last act, to the Isle of Dogs, which in that instance means the land of slander and backbiting.

Glass in Old Egypt.—Your recent notes on glass-blowing induce me to send you the enclosed from *Chambers' Journal*:

"The glass-blowers of Thebes were as great proficient in their art as, possibly greater than, we are after the lapse of forty centuries of progress and retrogression. They possessed the art of staining glass, and they produced the commodity in the utmost profusion. Rosellini gives an illustra-

tion of a piece of stained glass of considerable taste of design and beauty of color, in which the color is struck through the whole vitrified structure, and there are instances of the design being equally struck through pieces of glass half an inch thick, perfectly incorporated with the structure, and appearing the same on both the obverse and the reverse side.

"The priests of P'tah at Memphis were great glass-makers, and, says one authority, 'not only had factories for common glass, but, profiting by their discovery of the property of oxides of metals, which they got from India, of vitrifying different colors, conceived the project of imitating all the precious stones which commerce brought them from that country.'

"They were favored by nature, moreover, in having at hand an unlimited supply of pure sand and kale; and their glass derived its good quality as well from these substances as from the further fact that in its preparation they utilized the ashes of a peculiar genus of kelp that grew in abundance by the Lake Mareotis and the Red Sea. They imitated amethysts and other precious stones with wonderful dexterity; and besides the art of staining glass, they must have been aware of the use of the diamond in cutting it and engraving it; for in the British Museum there is a piece of exquisitely stained glass, of the time of Thothmes III (*circa* 1500 B. C.), skillfully engraved with that monarch's emblazonment by the hand of a master."

T. C. D.

The Blarney Stone.—Five miles west of the city of Cork, where two streams meet, is the little valley of Blarney, with its castle, whose fame is world-wide, for high on the northeastern side is set the famous "Blarney Stone." It is said that he who is adventurous enough to reach it, and has faith enough in it to kiss it, will henceforth have a gift of marvelous efficacy. Honeyed words will flow from his lips and persuasive powers hang on his utterances. He will win his way everywhere and with everybody, and when mankind and, much more, woman-kind, are taken captive by the witchery of his tongue, people will say, "He has kissed the Blarney Stone."

There are two stones, however, each of which are claimed to be the real talisman; the other being on the summit of the castle. The stone last named is about two feet square and bears date of 1703. The one mentioned in the opening as being set in the wall on the northeastern side of the castle, bears date of the building of the structure, which is 1446. To kiss this the votary must be let down from the top of the building some twenty feet by means of ropes. This has the effect of making most every one believe or pretend to believe that the stone on the roof of the castle is the true "Blarney Stone."

J. W. W.

KNOXVILLE, IA.

Cocoa, or Toko, for Yams (Vol. iii, pp. 47, 78, 192, 216).—I have twice seen "Cocoa for Tams" used, as I thought, with the meaning of "Tit for Tat," or of giving one "as good as he sent," but according to Hamersly's "Naval Encyclopædia" (under "Toko"), "Toko for Yam" means "to cry before one is hurt." I observe (if I may be allowed to diverge a little from the subject) that in Benezet's "History of Guinea," *yam* is twice spelt *jamm*, probably following the Dutch spelling.

If *Cocoa* in this case be equivalent to *Cocco*, why may not *Toko* stand for *Tacca*? Both *Cocco* and *Tacca* are well-known tropical plants bearing starchy bulbs.

ADDAX.

NEW JERSEY.

The Dividing Line of Loquacity in the United States.—It is long since I was taught that the dividing line of English loquacity coincided with the streak of salt water to which Great Britain is indebted for its insularity.

True, I did, on one occasion, come across an English tourist at the foot of a Swiss mountain who grasped me by the hand (although, *proh pudor*, we had not been previously introduced), exclaiming at the same time, "Friends will meet, mountains never shall!" I happened to know the paths and he had lost his way for a couple of hours. This may explain, perhaps.

I am now pleased to be fixed on our own

line as above, through the *Omaha Bee*, in which I read the following:

"One of the greatest differences between the east and west," says a veteran conductor, "is in regard to talking with strangers. The Missouri river is the dividing line in regard to talk. The very minute passengers get east of Omaha and Council Bluffs they freeze each other."

"Strangers are strangers, and they grow more so until they reach the coast. The difference is just as marked the other way. Passengers who would not dare to speak or be spoken to, quit playing clams as soon as they reach the west end of the Union Pacific bridge. From that point on, clear to the setting sun, the tongues get nimbler and nimbler. Yes, the Missouri river is the line of loquacity."

TOURIST.

Epitaphs (Vol. viii, p. 17).—Permit me to add two more to the array of curious epitaphs gathered in your entertaining periodical. The first was copied from a slate headstone in an old churchyard in Philadelphia, which has since been built over. It was inscribed to the memory of two children, both named Jane, one of whom died in 1771, at the age of fifteen months, and the other in 1772, at the age of two years and three months.

"From death sure nothing can us save,
Since cradles rock us to the grave."

The second epitaph was seen at Fairfield, Derbyshire, Eng., and also commemorated the loss of two children.

"Beneath this stone here lie two children dear;
The one at Stony Middleton, the other here."

Both are puzzlers.

W. D. S.

Curious Book Titles (Vol. vii, p. 201).—Robert Abbot, a Puritan divine, published 1623, a book called "A Hande of Fellowship to Helpe Keepe Out Sinne and Anti-Christ," and in 1626 another called "Bee Thankfulle, London and Her Sisters." Komensky, a Bohemian writer in the seventeenth century, wrote a work which he named "The Labyrinth of the World and Paradise of the Heart." Lars Johanssen, a

Swedish author, died in 1674; in reality, like our own Marlowe, he was stabbed in a tavern brawl. His posthumous poems were collected as "Flowers of Helicon, Plucked and Distributed on Various Occasions by Lucidor, the Unfortunate." Persian literature contains some queer book names, such as "Store of the Wayfarers," "Rose Bed of Mystery," "Beauty and Heart," "Bread and Sweets," "Milk and Sugar," and "Burning and Melting." The last is the appropriate title of an account of a Hindu princess, who burned herself on her husband's funeral pile in the reign of Akbar. Taylor, the so-called "Water Poet," gave his writings singular names, as, "A New Discovery by Sea with a Wherry from London to Salisbury," and "The Pennyless Pilgrimage, or the Moneyless Perambulations of John Taylor," which last was an account of a pedestrian tour from London to Edinboro'.

E. PRIOLEAU.

The present day may furnish some titles perhaps as odd as any of the seventeenth century. Here is a book just published in Edinburgh: "Romans Dissected," by E. D. McRealsham. What are we to make of this? Is it a treatise on anatomy, or a showing up of the people of Rome, ancient or modern, or possibly a critical essay on a department of French literature? The author's pseudonym indicates a scarcely veiled purpose. The book turns out to be an application of the rules or methods of the higher criticism, which have provoked controversy among Biblical students, to St. Paul's Epistle to the Romans, with the result of splitting up that canonical document into as many parts as the Pentateuch has been separated by recent critics. The book may be said to belong partly to the same class as Whately's "Historic Doubts About Napoleon Bonaparte," but as it deals with a literary rather than a historical problem, it is not likely to be so widely appreciated as that once noted pamphlet.

J. P. L.

Blowing Cave (Vol. vi, pp. 53, 75; Vol. vii, p. 270).—The following clipping from a Virginia paper of 1868, I put in my scrapbook years ago. It is headed: "A

Breathing Cave; A Remarkable Phenomenon in North Carolina." Below I give the clipping entire:

"In what is known as the 'Fork Range' of mountains in Western North Carolina, a singular phenomenon exists. It is the 'Breathing Cave.' In the summer months a current of air comes from it so strongly that a person cannot walk against it, while in winter the rush of air inward is just as great. The cool air from the cave in summer is felt for miles in a direct line from the mouth of the opening. At times a most unpleasant odor is emitted upon the current, supposedly from dead animals which have been sucked in and killed by coming in contact with the walls of the cavern. The loss of cattle and other stock in that section of the country is always great in winter, and is accounted for in this way; they range too near the mouth of the cave and the current carries them in. At times, when the change from inhalation to exhalation begins, the air is filled with the hairs of various animals, and not infrequently small dry bones have been carried for over a mile from the mouth of the cave as though shot from a mammoth air gun. The air has been known to change suddenly during exhalation from cold to quite hot, accompanied by a loud roaring and gurgling sound. Many scientific men have visited the place, but the phenomenon still remains unexplained. The residents of that section fear that they are in danger of a volcanic eruption."

J. W. W.

KNOXVILLE, IA.

TO CORRESPONDENTS.

B. VAN L.—Thank you. Our object was to collect only such epitaphs as have not been published already in book-form.

JAS. B.—L.—By no means! Of course it is best to keep strictly to the subject named in a heading; but should correspondents, in their eagerness to prove helpful, accidentally bring extraneous (but useful) information into their contributions, we appreciate their goodwill too much to "edit" their copy, and we trust the matter to the discretion of our readers. So much, indeed, do we court extra-editorial coöperation that, as a rule, we do not reply to a query in the issue in which it appears unless specially requested to do so ourselves. Queries of none but purely personal interest are answered in this column.

S. A. WEBB.—Do please; any subject of interest to an educated reader *except two*—from party politics and denominational religion the Lord deliver us!

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TO CORRESPONDENTS:—48.

NOTES.

MAN vs. WOMAN.

These remarks of mine may seem very plain talk, but that's my style; and, if you please, I'll stick to it.

An article in to-day's New York *Sun* has just fallen under my eyes; it is headed "Where She Sometimes Fails," and opens fire as follows:

"Of course it is rank heresy to mention it, but does it ever occur to the advanced woman that, while as yet she has failed to demonstrate her superiority in any of the professions or industries of man's province, when ever the man invades her domain he invariably excels her in skill and success?"

I don't know whether such a thing ever

did occur to, the "advanced woman," but I know that it instantaneously occurred to my "advanced-aged mind" that such an assertion needed corroboration, and I hastened on.

"The woman doctor," said the writer, "takes second place to the man."

A singular instance, this, of "man invading woman's domain!" I wonder did he likewise invade her domain on every occasion when, within the last few years, she won the highest prizes in some of the oldest universities of the Old World and he got ignominiously "left?" Who does not know that the first woman who studied medicine—it seems but yesterday—invaded a domain which man had originally disgraced for centuries, and afterwards zealously monopolized? That being so, is it not truly marvelous that, as yet, in this year 1891, "the woman doctor takes second place to man!" Bravo, "man!"

I may be told right here, that the writer did not intend this as an illustration of woman's invasion; if so, why did he make this a separate case from that of the architect (further below) and interpolate the cook and the milliner between them? But let us proceed.

"The man-cook is greater, better paid, more successful than the woman."

Whoever says that the man-cook is the "greater" of the two, can surely have no knowledge of the man-cook's female prototype in Europe; and if the *chef* is "better paid" and more "successful," he owes it, not to his superiority, but to that unreasoning and unexplainable thing called *la mode*, which first brought him into existence. This is not all:

"The greatest lawyer in the world is not a woman * * *."

Another wonderful source of well-justified self-congratulation, seeing that, in most countries, woman is graciously permitted to *study* law, but is not allowed to *practice* when her studies are completed!

"But the most famous dressmaker is a man."

I thought it was a mere matter of history that the great Parisian man-dressmaker

alluded to, first owed his fame to the personal patronage of that same family to which France will be eternally indebted for twenty years' imperial regime and the débâcle of 1870.

"The greatest designers of house decoration, architecture and furnishing are men * * *."

Probably so. Man is still, no doubt, a better architect than woman, on the same principle, but in incommensurable proportions, that the man who has spent a lifetime at a trade is better than the apprentice who is just commencing the A B C of it (the case of the doctor all over again).

The last extract I quoted was incomplete as I gave it; it ended thus,

"And the best housekeepers are men."

This statement is supported mainly by the following:

"In any household, if a man is allowed to have dominion over his own particular apartment, if he exercise his own unbiased taste in furnishing and arrangement, you will invariably find that the man's room is the favorite place in the house * * *."

"Things are exactly where you can put your hands on them when you want them without any forethought. Nothing is in the way of something else. There are no knickknacks to fall down, no traps to trip your feet. Everything has purpose. The pictures are hung where you can see them and are worth looking at. The books are where you can reach them and are books you want to read."

I take this to be a point on which a man can safely talk only from his own experience, therefore I don't apologize for plunging into personalities.

To say that I "have dominion over my own apartment" would be filling your space with utterly inadequate expressions. I am not the monarch of all I survey, I am (and I confess it) a perfect tyrant. It were idle to say that I am allowed to "exercise my own unbiased taste in furnishing and arranging," etc.; as a simple matter of fact, no profane hand would dare alter any of my arrangements, even on a certain writing table, away in one special corner, where reigns the most delightful chaos of papers, letters, news sheets and scraps. To use the writer's words, the "man's room" from which these lines are now penned is the "favorite place;" it is certainly, in some ways, the most comfortable, and in every way the best

regulated in my house; but what of that? That man is a better "housekeeper" than woman? Well, I should smile! Nor let me be told that men as a class hold a different opinion from mine: then, indeed, I should laugh.

AN ELDERLY CRANK.

HOODLUM.

I take the liberty to write you a few lines on the origin of the word "hoodlum."

A few years ago a newspaper of this city gave its readers to understand that the word was of Chinese origin, composed of two monosyllables. I think, at present, almost everybody admits that it is of German origin—nay, that it is a purely German word. What astonishes me is that there must be hundreds of Germans in this country that knew the true origin of this word all along without thinking it worth while to enlighten the American public on this subject.

Hudel, or *Hudi*, or *Hader* (whence the French *hardes*) mean exactly the same as *Lumpen*, *i. e.*, a rag, a torn-off piece of stuff.

The word *Lump* is the most common epithet applied in Germany to a drunken, worthless and consequently tattered individual.

The word *hoodlum* is composed of *Hudeln* or *Hudi* and *Lumpen*, which two words according to German custom are often used together with the conjunction *und* to give emphasis to the idea.

Haderlumpen and *Hudilumpen* have been used in Germany for a long time and are still used in identically the same sense as in this country. Compare Sanders' "German Dictionary," Vol. i, p. 796. Sanders says there, in unmistakable language, that *Haderlumpen* or *Hudilumpen* are persons with which we wipe our feet ("Personen, woran man sich die Füße wischt").

German bakers use the word *Hudellumpen* in quite a strange yet characteristic sense. When they wish to clean their ovens from the small live coals and cinders, just before putting the loaves in to be baked, they use a long pole with a rag tied to the end, which implement they call *Hudellumpen*.

GEO. GESSNER.

NEW ORLEANS, LA.

BLUE CHRYSANTHEMUMS.

In the great show held at Madison Square Garden, Nov. 2-7, there were said to be three hundred distinct varieties of chrysanthemums, embracing flowers of every known color except green and blue. "The reason why there were no blue chrysanthemums at the 'show,'" says the *N. Y. Times* of Nov. 3, '91, "is that no cultivator has ever been able to produce such a flower."

With this statement before one, the following allusions awaken no little interest on the part of the reader. The first is from the ancient history of Japan:

"In the year 386, Kudara (Corea) paid as a tribute *blue*, yellow, red and black-colored chrysanthemums to the Emperor Nintoku" (H. Tukuba, in *Amer. Garden*, Oct., 1891).

The other allusion is from George Sand's novel, "Consuelo" (1844), and occurs in the account of the visit of Consuelo and Joseph Haydn, in company with the "jubilary canon," to the greenhouse of his priory, in the suburbs of Vienna:

"The greenhouse was in order, and the blue chrysanthemums braved the winter, and seemed to laugh behind the glass" ("La terre était bien tenue, et les chrysanthèmes bleus bravaient l'hiver, et semblaient rire derrière le vitrage") (Vol. iii, Chap. xciii, p. 182).

Unless this blue chrysanthemum was purely a flower of the novelist's imagination, and a myth, it was after all the rarest plant of the canon's wonderful collection—not excepting the special object of his solicitude, the volkamina, covered with its clusters of little white flowers tinged with rose color and exhaling its sweet and overpowering perfume all around.

MENONA.

SOAP FOR MONEY.

According to the *Magazine of American History*, xiii, 394, the use of the term *soap* as a euphemism for money used for political purposes dates from 1880; but I have a clear recollection of hearing *money* called *soap* as early as 1862. It is on record that during the Mexican War of 1846-47 soap was actually current in our armies as a substitute for money.

QUI TAM.

A NAME FOR A NAMELESS SCIENCE.

"The science relating to the most wonderful force in nature has no proper name. The science of sound we call acoustics, that of heat is thermotics, that of light is optics, and one versed in it is an optician, hence for the science dealing with electricity I suggest the name *electricity*—already one versed in it is known as an electrician. This would be analogous, also, to mathematics, mathematician; dialectics, dialectician; phonetics, phonetician; and mechanics, mechanic. Having the new word, it would not be necessary to attach the title Professor of Electrical Engineering to a man who teaches only pure science" (*Our Language*).

HUNTING TERMS IN THE MIDDLE AGES.

When beasts went together in companies, there was said to be a pride of lions; a lepe of leopards; a herd of harts, of bucks, and of all sorts of deer; a bevy of roes; a sloth of bears; a singular of boars; a sownder of wild swine; a dryft of tame swine; a route of wolves; a harras of horses; a rag of colts; a stud of mares; a pace of asses; a baren of mules; a team of oxen; a drove of kine; a flock of sheep; a tribe of goats; a skulk of foxes; a cete of badgers; a richness of martins; a fesynes of ferrets; a huske or a down of hares; a nest of rabbits; a clowder of cats, and a kendel of young cats; a shrewdness of apes, and a labour of moles.

And also, of animals when they retired to rest, a hart was said to be harbored, a buck lodged, a roebuck bedded, a hare formed, a rabbit set, etc.

Two greyhounds were called a brace, three a leash; but two spaniels or harriers were called a couple. We have also a mute of hounds for a number, a kenel of raches, a litter of whelps, and a cowardice of curs.

It is well worthy notice that this sort of phraseology was not confined to birds and beasts and other parts of the brute creation, but it was extended to the various ranks and professions of men, as the specimen—which I cannot help adding—will, I trust, be thought apt enough:

A state of princes; a skulk of friars; a skulk of thieves; an observance of hermits; a lying of pardoners; a subiltie of sergeants;

an untruth of sompnors; a multiplying of husbands; an incredibility of cuckolds; a safeguard of porters; a stalk of foresters; a blast of hunters; a draught of butlers; a temperance of cooks; a melody of harpers; a poverty of pipers; a drunkenness of cobblers; a disguising of taylorers; a wandering of tinkers; a malepertness of pedlars; a fighting of beggars; a rayful (that is, a netful) of knaves; a blush of boys; a bevy of ladies; a nonpatience of wives; a gagle of women; a gagle of geese; a superfluity of nuns; and a herd of harlots. Similar terms were applied to inanimate things, as a caste of bread, a cluster of grapes, a cluster of nuts, etc. (*Strutt's Sports and Pastimes*).

QUERIES.

Yes, Teacher!—How often I did say, "Yes, teacher," in days gone by, when I could have blurted out, "I don't believe a word of it, sir!" if I had dared.

Somehow I am reminded of this by an article of Eugene Field's (which I find at second hand in the *Critic*), in which we, poor pressmen, are taught how we ought to write English. For my life, I couldn't say, "Yes, teacher," this time to everything the teacher says. Am I right, or how?

A PRESSMAN.

"There is no such word as 'wended'; the past of 'wend' is 'went.' A man cannot be said to have wended his way. He either went his way or he has went his way.

"'Likewise' is often erroneously used for 'also'; *likewise* couples actions or states of being; *also* classes together things or qualities.

"'Commence' should not be used when 'begin' can be instead.

"'Transpire' is never a synonym of 'happen.'

"'Weary' is a transitive verb only; it is, therefore, highly improper to say, 'One wearies of life.'

"Do not use 'in our midst' when you mean 'in the midst of us.'

"Do not use 'anyhow' when you mean 'anyway.'

"Be exceedingly careful in placing that

small but potent word, 'only.' Nine times out of ten it is misplaced.

"Do not confound 'evidence' with 'testimony.'

"Never use 'above' as an adjective. 'The above extract' is a barbarism. Nor should you ever use 'then' as an adjective—e. g., 'the then king'—awful!

"Do not confound 'try' with 'make.' You make—not try—an experiment.

"A common error is the use of 'excessively' when 'exceedingly' is intended.

"Do not confound 'never' and 'ever'; 'never' is an adverb of *time*; 'ever' may be an adverb of *degree*.

"The sun 'sets,' and a hen 'sits.'

"A 'proposal' and a 'proposition' are different things.

"Be careful not to confound 'allude' with 'refer' or 'advert.'

"'So' is an adverb of *degree*, and 'such' is an adjective of *kind*.

"Webster justifies the use of 'than' as a preposition—"than whom no better man lives." Webster means well enough.

"There is no such word as 'jeopardize'; 'jeopard' is the word.

"'Lurid' means ghastly pale, gloomy, or dismal.

"'Restive' must not be confounded with 'restless.'

"'Indices' are algebraic signs; 'indexes' are tables of contents.

"Never say 'in this connection' when you mean 'in connection with this.'

"That is *complete* which has all its parts; *entire* which has not been divided; *whole* from which nothing has been taken. *Total* refers to the aggregate of the parts.

"'With' denotes an instrument, and 'by' a cause. 'He killed *with* a sword; 'he died *by* an arrow.'

"Never separate parts of the infinitive; example: 'He promised to speedily comply.'

"Do not suffer Mr. Addison or anybody else to bluff you out of the use of that noble word, 'that.'

"Never use, except in a humorous way, those hackneyed phrases and hoary words of which notorious specimens are: 'Light fantastic toe,' 'mine host,' 'his good lady,' 'beautiful and accomplished,' 'wee sma'

hours,' 'groaned with the delicacies of the season,' 'speckled beauties,' 'dull, sickening thud,' and '*recherché*.' "

Jedburgh Justice.—What is "Jedburgh Justice," mentioned in Article "Halifax," in Chicago *Inter-Ocean* "Curiosity Shop" of 1880, page 26?

J. W. W.

KNOXVILLE, IA.

[See Vol. vi, p. 58.—Ed. A. N. & Q.]

Bairseth.—In Marlow's great play, "The Jew of Malta" (i, 1), mention is made of certain wealthy Jews; among them, in line 124, "Obed of Bairseth" is named. What place is meant by *Bairseth*? Some have conjectured it to be *Beyrout*, in Syria; others *Baireuth*, in Germany. My own guess would be that *Bairseth* is *Borcette*, now *Burtscheid*, in Prussia. Am I right?

OBED.

Virginia Bible.—I find the "Virginia Bible" mentioned in a list of curious editions of the Bible. What is it?

W. D. S.

Cane Tobacco.—What is, or was, cane tobacco? In Chapman's "All Fools, a Comedy" (1605), the Page says: "It is not leaf, sir, 'tis pudding cane tobacco." And again, Dariotto says: "My boy once lighted a pipe of cane tobacco with a piece of a vile ballad, and I'll swear I had a singing in my head a whole week after" (Act v, Scene 2). (Compare "Canaster.")

D. LUMLEY.

Umfrey.—In Bale's "King Johan," Part ii, two of the characters, *Nobylyte* and *Sedycyon*, meet and have a discussion. *Nobylyte* introduces himself as "your servant and umfrey." What is the meaning of *umfrey* in this instance and whence is it derived?

X. L.

Crap.—There is a sort of gambling game, called *crap*, or "shooting crap," much played by newsboys, bootblacks and negroes. It is so far illegal that the police are instructed to prevent it, and sometimes the players are arrested. Can any correspondent describe the game?

R. L.

PHILADELPHIA, PA.

Linstey.—What does this word mean? It occurs thrice on p. 206 of Hopton's "Conversation on Mines," and appears to be the name of some kind of rock or earth. "Shafts where marls, metals, linstey and jointy rock have been passed through."

ILDERIM.

Wolverines.—Is it a fact that the wolverine has never been seen in captivity—that is, for a longer time than it would take for him to starve to death? I understand that captive wolverines refuse to eat and die within ten days after being captured.

J. W. W.

KNOXVILLE, IA.

Sir Ferdinand Gorges.—At the end of the article on "Lucan" in the "Encyclopædia Britannica," it is stated Sir Ferdinand Gorges translated Lucan's "Pharsalia" into English octosyllabic verse. Is this the Gorges whose attempts at founding colonies in Maine have made his name familiar in American history? Is any copy of the translation accessible in an American library?

W. D. S.

Authorship Wanted.—"Kulnasatz, my Reindeer." Who wrote the words of this well-known song?

J. H. ARCHER.

BOSTON.

Does any one recognize these lines? Who is their author?

(a) "Thou lingering star with lessening ray
That lov'st to greet the early morn."

(b) "Meantime unnumbered glittering streamlets
played
And hurled everywhere their water's sheen,
That as they bickered through the sunny glade,
Though restless, still themselves a lulling mur-
mur made."

???

In Summer, When the Days were Long.
—Who was the author of the poem beginning:

"In summer, when the days were long,
We walked together in the wood."

FULLERTON WHITE.

NEW YORK.

REPLIES.

Twenty-five Dollar Gold Piece.—Through the courtesy of the superintendent at the U. S. Mint, Philadelphia, we are able to tell M. C. L. that, in the old times, private parties in 'Frisco did coin such pieces, but the Mint never did. ED. A. N. & Q.

Apostle Spoons (Vol. vii, p. 323).—From a dainty little pamphlet published by the Gorham Manufacturing Co., of New York, under the above heading, we borrow the following extract as well as the accompanying cut:

"'Anecdotes and Traditions' (1603-1655), Camden Society:

"Shakespeare was godfather to one of Ben Jonson's children, and after the christ'ing, being in a deepe study, Jonson came to cheer him up, and ask't him why he was so melancholy. 'No, faith, Ben (sayes he), not I, but I have been considering a great while what should be the fittest gift for me to bestow upon my godchild, and I have resolv'd at last.' 'I pr'y thee, what?' says he. 'I' faith, Ben, I'le e'en give him a douzen good Lattin Spoones, and thou shalt translate them.'

"Shakespeare following the old custom, and willing to show his wit, if not his wealth, gave a dozen spoons, not of silver, but of latten, a name formerly used to signify a mixed metal resembling brass, as being the most appropriate gift to the child of a father so learned.

"Mr. Hone, in his 'Every Day Book' (Vol. i, p. 187), writes:

"'S. Paul's day being the first festival of an apostle in the year, it is an opportunity for alluding to the old, ancient English custom, with sponsors, or visitors at christenings, of presenting spoons, called apostle-spoons.

"'Persons who could afford it gave the set of twelve; others a smaller number, and a poor person offered the gift of one, with the figure of the saint after whom the child was named, or to whom the child was dedicated, or who was the patron saint of the good-natured donor.'

"Ben Jonson, in his 'Bartholomew Fair,' has a character saying, 'And all this

for the hope of a couple of Apostle Spoons, and a cup to eat caudle in.' In the 'Chaste Maid of Cheapside,' by Middleton, 'Gossip' inquires, 'What has he given her? What is it, Gossip?' Whereto the answer of another 'Gossip' is: 'A faire high standing cup, and two great 'postle spoons one of them gilt.'



"Beaumont and Fletcher, likewise, in the 'Noble Gentleman,' say:

" 'I'll be a Gossip Bewford,
I have an odd apostle spoon.'

"Mediæval wills and inventories often make mention of apostle spoons. The will of Sir Ralph Shirley (1517) refers to 'XIIJ spones with XII appostells,' while in the inventory of Minster Priory in Sheppey (1527) are found 'XIIJ spones of Chryst and the XII apostells whereof j gilt and the rest sylver with mages gylt.' " ED. A. N. & Q.

Spoons have been used for many centuries. In early times it was the fashion for all ladies

and gentlemen to have their own spoons and spoon-cases, which they carried with them wherever they went. Two hundred years ago, we find frequent mention in the newspapers of "a lost spoon-case, containing a knife, fork and silver spoon." The spoon was usually described as bearing the crest of the owner upon its handle, or a picture of the Blessed Virgin. The apostle spoons were an even dozen of these silver implements, each stamped with an image of one of the apostles, usually in relief upon the broad part of the handle; sometimes with and sometimes without his name. If the name was omitted there was generally some emblem of the worthy who was supposed to be pictured on the handle. This emblem was always on the bowl of the spoon. In case emblems were used in place of a name, St. Jude's club would be on the spoon supposed to have the picture of that apostle on its handle; the club being an emblem of his martyrdom. In case of St. Simon, a saw was figured, because he is said to have been sawn asunder. In some instances an oar was also shown as an emblem of his earlier occupation. The use of these spoons as gifts from godparents to godchildren dates back nearly 500 years. The earliest notice we find in print of the apostle spoons is an entry on the book of the Stationers' Company, made in the year 1500. The item runs as follows: "A spoyn of ye gyfte of Master Riginold Wolfe, all gylte, with ye pycure of St. Iohn."

J. W. W.

KNOXVILLE, IA.

American Notes and Queries (Vol. viii, p. 4).—Your sprightly periodical has lately recalled Mr. William Brotherhead as the publisher of the original *American Notes and Queries*, and a correspondent has asserted that, while that monthly magazine reached only four numbers, January–April, 1857, a peculiar interest attached to its second number as having been *suppressed*. Every book-hunter recognizes the keen sensation aroused by that word. Having been acquainted with Mr. Brotherhead for several years, I felt it incumbent to call upon him to inquire about this matter. I found him at No. 1440 South street, Philadelphia, where he still carries on the old-book busi-

ness. His store is of moderate size. The walls are lined from floor to ceiling with books of all sorts, and tables are loaded with tomes of various value. The veteran, now verging on three-score and ten, is still ready to converse on all the branches of English literature. In the very agreeable hour I spent with him, he exhibited his only remaining copy of the *American Notes and Queries*, a small quarto in faded binding, showing signs of frequent use. He assured me, however, that neither the second nor any other number had been suppressed, nor could he suggest any reason why such a statement should have been made. His periodical was suspended for want of support, and especially because Mr. C. B. Richardson, of New York, with his *Historical Magazine*, had entered the same field and precluded the possibility of success at that time.

J. P. LAMBERTON.

[See continuation under "Patriotism and Publishing," p. 46.—ED.]

Pronunciation of Spanish-American Words (Vol. viii, p. 18).—As to the prevalent pronunciation of Spanish names in California, my own experience and observation testify that *j* has invariably the sound of *h*. Not only do we have the universal *San Jose* (ho-se), but *Mojave* (both town and desert) is always "Mo-hä'-ve," and *Pajaro* is "Pä'-hä-ro" (the accent strong on the first syllable and the *h* a mere breathing). *J*, followed by *oa* or *ua*, is so modified as to sound something like "wä," as *San Joachim* (wä'keen) and *Lia Juana* (Lee-ä-wä'-nä). So universal was this custom of substituting the sound of *h* for *j*, that an Eastern friend of mine asked anxiously, on arriving at some railroad "Junction," "Must I call it *Hunction*?"

E. M. H.

Boiling the Cabbage Twice (Vol. vii, pp. 246, 305, etc.).—The following quotation may furnish a hint towards tracing the derivation of the saying. It is part of an extract found in *English Notes and Queries*, 7th s., xi, 294, from a summary of a French cumulative nursery story given by Mr. G. A. Sala in his *Echoes* for March 1.

"According to the lively Gaul it is a certain Biretti who declines to emerge from the

heart of a cabbage. In order to coerce her into the evacuation of the esculent, to partake twice of which, according to the Greek proverb, was Thanatos—Death—there are successively employed the agency of a dog, a stick, fire, water and a calf."

May there not be a bit of a pun intended in the phrase quoted from John Chamberlain's "Letters" (p. 305), since the Latin *caulis*, originally, a stem, grew to have a certain figurative use in designating a quill?

M. C. L.

NEW YORK CITY.

Scrum (Vol. viii, p. 16).—In connection with the question of "C. H. A.," I am reminded that "Scrum" is in common slang use here, but is always recognized, I think, as an abbreviation of "Scrumptious," the same meaning and the synonym also of "Skewgee."

E. M. H.

May I make a bold suggestion? *Crum* and *crummie* are good old English slang for nice, fat, plump (as though "full of crumb"); on the other hand, the letter *s*, owing to its very sound, recommends itself as an intensive initial, even to the uneducated; thus *slash* has been used for *lash*, *scrowged* for *crowded*, *slank* comes from *lank*, etc.; might not *scrum* be an emphasized form of *crum*, and *scrumptious* or *scrumptious*, a subsequent development of *scrum*, on type of *gumptious* from *gaum*, *bumptious*, *rumbsitious*, etc.? *Se non è vero, ne sono dei peggiori*.

A. ESTOCLET.

"*Scrumptious*, a word simulating a Latin origin, is slang for fine, nice, particular, fastidious" ("Century").

"*Scrumptious*, a vulgarism, is probably a corruption of *scrupulous*" (Bartlett's "Americanisms").

Dr. Skeat's account of *scruple* gives much color to Bartlett's opinion, it seems to me.

Among English dialect words we find:

"*Scrumshus*.—Stingy. Suffolk" (Halliwell).

"*Scrumptious*.—Stingy; screwy" (Watt's "East Anglia").

"*Scrumptious*.—Stingy. Suffolk" (Wright).

MENONA.

Field of the Forty Footsteps (Vol. iii, p. 106, etc.).—I wonder whether this name of an old dueling-field in London be not in some way connected with the Turkish *Kirkmerdiven*, "forty footsteps," an old name for a certain brand of Damascus sword-blade, for which see Redhouse's "Turkish Dictionary," p. 883.

"One Grows Old," etc. (Vol. viii, p. 28).—Is this not one of those thoughts that have been clothed in speech in every known language?

I can recall words of Richter's which embody very much the same idea, but for this one quotation, I remember twenty similar allusions in the more or less impromptu utterances of well-known speech-makers.

"The battlefield is the place where all the energies, all the offerings and all the virtues of a whole life are crowded into one hour."

LIEUTENANT.

Onomatopoeic Bird Names (Vol. viii, p. 16).—It should not be difficult to compile a long list of onomatopoeic bird names, such as you suggest. The following occur to mind at once: Bob White, Peewee or Phoebe Bird, Harry Wicket (no doubt suggested by its cry in mating season), Bobolink, Chickadee, Peetweet (sand piper), Kiwi Kiwi, Quawk (Night Heron or Qua Bird), Mama (Indian name of the woodpecker), Killdeer, etc.

C. H. H.

[The above reaches us, written on a piece of birch bark, "fifty miles from anywhere," in the Maine woods, which explains the repetition of some names already published in our latest issue.—ED.]

On the Score (Vol. vii, p. 60, etc.).—

"*Subtle*: I say, then, not a mouth shall eat for him
At any ordinary, but *on the score*."
(Jonson, "The Alchemist," i, 1.)

In this case, *Dapper* is trying to purchase from the alchemist the services of "a fly," or familiar spirit, which shall enable him to win at all games. *Subtle* assures him that, in case of his purchasing such a familiar, he will win so much money that nobody will have the wherewithal to pay for his meals at an ordinary, or eating house, but everybody will have to go in debt for food.

G.

Growth of Hair after Death (Vol. vii, p. 199).—Lord Howe, who served in America in 1758 and was killed during the war against the French and Indians, was buried at Albany by Col. Philip Schuyler. As an example to his men, Lord Howe had had his hair cut short, that it might not become wet and produce colds in the region of the neck. Many years after the interment of his remains his body was removed, and it was found that his hair had grown several inches and was smooth and glossy.

ELIZABETH PRIOLEAU.

Firing Out (Vol. vi, p. 76).—"Lodovico: 'Sdeath, if any wench should offer to keep possession of my heart against my will, I'd *fire her out* with sack and sugar, or smoke her out with tobacco like a hornet,' etc. (Chapman's "May-Day," i, 2). G.

Sea-blue Bird (Vol. iii, p. 309; Vol. iv, p. 103; Vol. v, p. 17).—The enclosed clipping, confirming and supplementing former notes on the subject, will be of interest. The poet's chosen substitute of "sea-shining" for "sea-blue" does not at once commend itself to my personal taste, yet, since Tennyson would select it, the word *must* be the better one.

"Lord Tennyson's 'sea-blue bird of March' has long since been identified, on the authority of the poet himself, as neither the swallow nor the wheat-ear, nor the blue titmouse, as various readers have suggested, but simply the kingfisher. It has been already pointed out that the phrase bears a close resemblance to 'the sea-purple bird of spring,' by which the Spartan lyric poet refers to the halcyon; but Lord Tennyson states that he derived the phrase directly from his own remembrance of the kingfishers, who were wont to make their first appearance about the Lincolnshire rivers in the month of March. In answer to a correspondent, the poet has lately confirmed this solution of a much-discussed question with the interesting addition that were he rewriting the poem he would substitute 'darts' for 'flits by,' and 'sea-shining' for 'sea-blue'" (London *Daily News*).

M. C. L.

NEW YORK CITY.

Cocos Islands (Vol. vii, p. 67).—Besides the two groups of this name mentioned at the above entry (under "Fifteen Islands"), there is a very beautiful but uninhabited group of this name in the Pacific ocean, lat. $5^{\circ} 32' 57''$ N., lon. $86^{\circ} 58' 22''$ W.

F. N. E. F.

Animal Calls (Vol. vii, p. 269, etc.).—"Fannio: * * * I shall imagine still I am driving an ox and an ass before me, and cry *Phtroh ho, ptrough!*" (Chapman's "May-day," iv, 4, 1611). G.

Born and Dead the Same Day (Vol. viii, p. 31).—Oliver Hazard Perry, the naval hero, was born on the 23d of August, 1785, and died the 23d of August, 1819, at the age of thirty-four precisely, of yellow fever, as his vessel was entering the harbor of Port Spain, Trinidad. ELIZABETH PRIOLEAU.

COMMUNICATIONS.

Patriotism and Publishing (continued from p. 44).—Mr. Brotherhead has this year published an entertaining little volume, entitled "Forty Years Among the Old Booksellers of Philadelphia, With Bibliographical Remarks." In a truly philosophical spirit, he reviews his career since 1849, and notes the men and manners of days gone by. It is sad to reflect that, after he had achieved moderate success in his chosen walk of life, his ardent patriotism should have brought him into embarrassment. Having already published an illustrated "Book of the Signers of the Declaration of Independence," he prepared, at great outlay, an enlarged and enriched volume under the title, "The Centennial Book of the Signers." This sumptuous volume contained *facsimiles* of letters of nearly every one of those patriots of '76, who pledged their lives, their fortunes and their sacred honor to the cause of liberty. The book, however, was neglected by the book-buying public of 1876. The worthy compiler was financially embarrassed, and, as misfortunes never come singly, a severe accident injured

his spine. He was compelled to relinquish his business, and, by his physician's advice, went abroad. His health was gradually restored, and on his return to Philadelphia he resumed his former business.

J. P. LAMBERTON.

Ralph; Its Correct Pronunciation.—It would seem that Lord Tennyson was much irritated during a recent interview by the fact that his visitor continually pronounced "Ralph" in the common English fashion, so as to rhyme with "safe." At length, he sharply corrected the speaker, emphatically pounding the table meantime. Commenting upon the Laureate's correction, Justin McCarthy says in *Black and White*: "I see that Lord Tennyson has been settling the question about the pronunciation of Ralph. It is Ralf—in pronunciation—rhyming to laugh, he said. Well, of course, the lines, 'I had rather by half it had been *Sir Ralph*,' will occur to everybody. Still, I am certain that in Fulwell's old comedy, 'Like Will to Like,' printed in 1568, '*Rafe*' *Roister* is a personage introduced, and he is taken clearly from *Ralph Roister-Doister*, the hero of the first regular English comedy, written some half century before. I fancy that in different localities the name is pronounced in different ways. I have often heard it pronounced 'Ralph,' with the letter 'l' strongly intonated—as in the first syllable of the name of the new First Lord of the Treasury, Mr. Balfour." Jos. E.

Akers or Story? Hawthorne's Sculptor.—I clip the enclosed from the New York *Sun* over the signature Elizabeth Akers:

"In your correspondents' column in last Sunday's issue of *The Sun*, you state that Kenyon, the sculptor who figures in Hawthorne's 'Marble Faun,' was W. W. Story. While it is true that Story's statue of 'Cleopatra' is mentioned in the book, it is also true that the 'Pearl Diver' and the 'grand, calm head of Milton,' commented on at some length in the dialogue between Miriam and Kenyon in his studio, were not works of Story's but of the late Paul Akers, a personal friend of Hawthorne in Rome, a

* [The above heading seemed to us more appropriate for the concluding part of our correspondent's reply, p. 44.—ED. A. N. & Q.]

native of the same State, and an artist in whose studio Hawthorne often passed a social hour. In his Preface to the 'Marble Faun' Hawthorne expressly speaks of Mr. Akers, and credits these marbles to him. In the text of the romance the personal description of Kenyon is a portrait of Mr. Akers.

"The 'Pearl Diver' is now the property of the Portland, Me., Art Society, and is in the Public Library building. The head of Milton was some years since presented to Colby University, Waterville, Me., by a dozen of its alumni."

"MADISON AVE."

NEW YORK CITY.

Origin of the "Blue Hen's Chickens."—"One of Delaware's most gallant fighters in the War of the Revolution was a Captain Caldwell, who was notorious for his fondness for cock-fighting. He drilled his men admirably, they being known throughout the country as 'Caldwell's gamecocks.' This same Caldwell held to the peculiar theory that no cock was really game unless its mother was a blue hen. As the months wore away Caldwell's men became known as the 'Blue Hen's Chickens,' a title which only increased their respect for the old gamecock Captain. The nickname became famous, and after the close of the war was applied indiscriminately to all natives of the 'Diamond State'" (*Brandon Bucksaw*).

Poe in Pennsylvania German.—The Reading *Times and Dispatch* publishes an excellent translation of Poe's "Raven" in Pennsylvania German, by H. L. Fischer, of which we much regret that our space will not permit us to take more than the following stanzas:

"DER KRABB.

"Es war mitternacht un schaurig,
Ich war schläfrig, müd, un traurig
Uewer fiel so alte Bücher
Foll so gans fergess'ne Lehr;
Un ich hab so halwer g'schlummert—
Hot's uf e'mol so gebummert—
So wie's macht wan's bissel dunnert—
Das es rappelt an der Dheer;
'S isch en B'sucher,' sag ich zu mer
Selwert—'Kloppt an meiner Dheer—
Des, allee, isch's was ich hör.'

"Un, so wie ich mir erinner,
War's so a'fangs in 'em Winter,
Un en jede glühend Zinder
Macht sei Geischtli uf'em Floor.
Un ich hab gewünscht 's wär Morge,
Awwer do war nix zu borge
Aus de Bücher—nix as Sorge—
Sorge for die lieb Lenore;
Ach, das sie noch 'bei mir wär!
Engel hen sie g'nennt Lenore,
Do genennt, doch, nimmermehr.

"Un ich war so halb im Zweifel—
Hinner'm Umhang huckt der Deufel,
Un es war mer ängschterlich,
Schauderig un schrecklich well,
Juscht as wan mit jedem Droppe
Bluut, mei Herz dhet schtärker kloppe
Denk ich, 'do will ener schtoppe
Uewer nacht—feleicht a' zwee—
Denk ich, alter, du magscht kloppe,
Oder magscht dei's Weges geh—
Juscht so isch's un gaarnix meh.

"Gleimol, awwer, faas ich Herze—
Denk ich will des Ding ferkerze—
Sag ich, 'alter,' oder 'alti,
Kann des kloppe net ferschteh;
Awwer ich war schwer im Kop, un
Wie du so bischt kumme kloppe—
Hät mer könne Hoor ausroppe,
Wan ich's so hät könne schtoppe—
Juscht des kloppe, un net meh;
Dan mach ich die Dheer uf, weit—
Do war nix as Dunkelheit.

"Dief in Dunkelheit geguckt,
Un ich hab geglaabt es schpookt;
'Zweifelt hawich, halb getraamt,
Wie ich nie net hab zufoor.
Nie so schtill as wie es jetz war
Nie so dunkel as es jetz war,
Un des eenzig Wort das g'schwätst war,
War 's gepischpert Wort, 'Lenore!
Hab 's gepischpert un net meh;
Un der Echo, leis, 'Lenore!
Hawich g'hört, un des allee."

ED. A. N. & Q.

The First Iron Ship.—"The first iron ship has more reputed birthplaces than Homer. Both the Clyde and the Mersey claim preëminence in this respect. Sir E. J. Robinson, of Edinburgh, designed an iron vessel in 1816, which was not launched till three years later; and it is said that an iron boat was worked on the Severn even as far back as 1787. Steel was not used in the construction of merchant ships' hulls until 1859" (*Chambers' Journal*).

Slummucky.—*Slummucky* and *slummuckin* are much used (locally) in North-

western Massachusetts and in Southern Vermont in the sense of *untidy*, *dowdy*, or *disorderly*. I find *slammerkin* and *slammikin* given as British localisms in much the same sense. The American localisms here noticed are vulgarisms or low colloquialisms, hardly in use among respectable or decent people. OBED.

Representative State Trees.—The following list of representative trees suggested, in view of the World's Fair, by Chief Fernon, of the Government Forestry Division, is interesting:

Maine, white pine.
 New Hampshire, yellow birch.
 Vermont, sugar maple.
 Massachusetts, elm.
 Rhode Island, sassafras.
 Connecticut, butternut.
 New York, black spruce.
 Pennsylvania, hemlock.
 New Jersey, pitch pine.
 Delaware, soft maple.
 Maryland, chestnut.
 West Virginia, black cherry.
 Virginia, loblolly pine.
 North Carolina, short-leaf pine.
 South Carolina, cypress.
 Georgia, long-leaf pine.
 Florida, red cedar.
 Alabama, chestnut oak.
 Mississippi, sweet gum.
 Louisiana, Bull Bay magnolia.
 Texas, pecan.
 Arkansas, red oak.
 Indian Territory, bois d'arc.
 Tennessee, whitewood.
 Kentucky, hickory.
 Ohio, ash.
 Indiana, black walnut.
 Illinois, white oak.
 Michigan, beech.
 Wisconsin, red pine.
 Minnesota, basswood.
 Iowa, post oak.
 Missouri, sycamore.
 North Dakota, canoe birch.
 South Dakota, box elder.
 Nebraska, black locust.
 Kansas, catalpa.
 Montana, mountain white pine.
 Wyoming, lodge-pole pine.

Colorado, Engelmann spruce.
 New Mexico, cottonwood.
 Arizona, bull pine.
 Utah, Utah white pine.
 Nevada, mountain mahogany.
 Idaho, Douglas spruce.
 Washington, canoe cedar.
 Oregon, sugar pine.
 California, redwood.

Epithets of Noted People (Vol. viii, p. 20).—Right Hon. William Henry Smith (1825–1891), "Old Morality."

Mr. Smith began his career as a clerk in the famous news agency of the Strand founded by his father, and the first of the kind in the United Kingdom. He not only succeeded to the management of the business which his father had established, but rose to the position of government leader of the House of Commons. He was, also, at the time of his decease, First Lord of the Treasury, and Warden of the Cinque Ports.

Mr. Smith, it is generally understood, was the original of Sir Joseph Porter, K. C. B., "The Ruler of the Queen's Navee," in Gilbert & Sullivan's operetta, "Pinafore."

His rather stiff and pompous talking and lecturing about the "British Constitution, Sir," is said to have obtained for him his nickname. However, whatever lack of respectful appreciation may have been hidden in the epithet was overcome by the unfailing good temper and fair dealing which characterized Mr. Smith's long and steadfast public service. MENONA.

Breakfast in Elizabethan Days.—"Breakfast was a later invention," says "Shakespeariana" (see AMERICAN NOTES AND QUERIES, Vol. viii, p. 10), but I have read that Mary Stuart, on the morning after the murder of Darnley at the Kirk of Field, breakfasted in bed on a new-laid egg.

E. PRIOLEAU.

TO CORRESPONDENTS.

OLD READER.—The *Herald* is not only (as you think) the oldest paper in Norristown, but one of the genuine old-timers of this country. It will be one hundred years old (if we mistake not) in seven or eight years from the present.

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NOTES.

OTHER DIALECTAL FORMS IN TENNESSEE.

(VOL. IV, PP. 16, 64.)

The writer of the article at the above reference, Calvin S. Brown, Jr., of Vanderbilt University, has lately contributed a sequel thereto to *Modern Language Notes*. It is a study of a few peculiarities of the language as found in Tennessee, regardless of their origin and history, or of their possible currency elsewhere. "It is not to be supposed, however, that the forms pointed out are limited to one particular State or to a small territory. On the other hand, most of them are found throughout the larger portion of the South, and many of them are

common over the whole country. Nothing like a complete survey of the field, or a strict classification of the material gathered has been attempted and many of the words treated have been discussed by others. A few cases of bad pronunciation have been noticed, rather as an index of characteristic custom than as showing anything new.

"We very frequently hear *stōmp* for *stämp*. Webster cites an example from Robert Browning. Similarly we have *trōmp* for *trämp*. We also hear the change from *ä* to *ö*; as *dräp* for *drops*.

"In the word *candidate* the first *d* is often silent, and the word is pronounced *can'idate*. So *l* is omitted in *help* and *self* and we have *he'p* and *se'f*. *S'rink* is used for *shrink*, and *th'ough* for *through*. *Fift* for *fifth* is heard; also *sixt* for *sixth*, *sebun* (compare Gothic) for *seven*, *'leben* for *eleven*, *fo'teen* for *fourteen*.

"The vowel *u* is inserted before *m* in words like *elm*, *rheumatism* and *logarithm*. Consonants are sometimes inserted in a word, or added to the end. This is especially true of *d* and *t*. In such expressions as *and old man*, the added element in *and* may indicate simply a confounding of the particle and the conjunction, and in *drowneded*, *stallded*, *attackted*, etc., there may be an error as to what is the present tense of the verb. Confusion of words may also account for *gold mind*, instead of *gold mine*. Such addition of the dental occurs in a number of cases, especially with small words. Shakespeare frequently writes *vild* for *vile*, and *vildly* or *vildely* for *vilely*; as, in 'Merchant of Venice,' Act i, Scene 2: 'Very vildely in the morning when hee is sober, and most vildely in the afternoon when hee is drunke.' In *oncet*, *twicet*, *acrost*, *dost* and *clost*, we have a final *t* added. We also say *all of a suddent*, *wisht* for the present tense of *wish*, *skift* for *skiff*, and *take holt of* for *take hold of*, etc.

"The old form *wrastle* is still very common and is heard in everyday language much more frequently than *wrestle*. In Chaucer we have it a number of times; for example, in 'Sir Thopas,' line 1930:

"'Of wrastling was ther noon his peer.'

"So *trustle* is the usual pronunciation of

trestle, and *d'ruther* for *had rather* is a common contraction and mispronunciation.

"We hear *whut* for *what*, *fur* for *for* and *far*, *frum* for *from*, *whur* for *where*; also *air* for *are*, *tō* for *to(o)*, *led* for *lid*, and *drugs* for *dregs*. *Chist* is heard for *chest*. Compare 'Ralph Roister Doister,' Act iv, Scene 7:

"'As safe as if it were fast locked up in a chist.'

On the other hand, *e* is used for *i*; *tell* for *till* (until).

"Every one in this part of our country has heard *shore* for *sure*. It is very often used as an adverb; as, 'I shore made that ole mule tote.' Some of the most ludicrous mistakes are those made by uneducated people when trying to 'talk proper.' I once heard an ignorant young fellow entertain a fire-side company with: 'Getherin' up shells from the sea-sure.' Negroes *bile* their 'taters and if their 'lasses get *overhē(a)t*, it is on the *pint* of *spiling*. They also say *in-trust*; as, six per cent. *intrust*, putting considerable stress of voice on each syllable. I do not know that this pronunciation is heard except in money transactions.

"The word *sōōt* (or *sōōt*) is almost universally called *sūt*."

(To be continued.)

CHARLES XII OF SWEDEN.

Swedish historical writers as a rule are not slow to present one of their heroic kings, Charles the XII, in a decidedly unpicturesque light in his early youth. Thus, for example, a recent author, who seems to have consulted with advantage the old chronicles of this monarch's time, and who writes under the style of Lodbrok, in his treatise entitled "Fröken Bärfelts Hemlighet," at p. 16, Vol. i, says through the persuasion of the exiled Duke of Holstein, "the youthful king, yet a minor, was frequently induced to have brought up in the royal apartments dogs, goats, calves, kine and sheep, where both fools amused themselves with striking off the heads of these innocent animals, merely to test which of them was the most dexterous in doing this by a single blow, after which they flung the cut-off heads out into the street."

The same writer, quoting Fryxell's "Berättelser ur svenska historien," Vol. xxvii, p. 2, declares this Swedish ruler was "in person of medium height, broad across the shoulders, of slender build. He had an agreeable countenance, lofty brow, quick blue eyes, long nose, full lips, indented chin and was beardless" (*op. cit.*, p. 80).

In a subjoined footnote, at the page cited, "Lodbrok" quotes the curious information regarding the celebrated phrenologist Lavater's diagnosis of Charles XII's character, based upon the alleged facts in the last preceding citation: "Lavater har sedmera velat i anletsdragen återfinna själsegenskaperna; i den släta pannan ett sinne, som ej kunde telåta sig stämplingar ellar försåt; i uttrycket öfver ögonen en viss sinnelagets hårdhet; i ansigtets nedra del ett verkligan kungligt majestät." That is to say: "Lavater of a later date has assumed in the lineaments of his face to find certain qualities of the soul; in the smooth brow, abhorrence of machinations and insidiousness; in the expression over the eye a certain tendency to harshness; in the lower half of the face genuine royal majesty."

In a general way, "Fröken Bärfelts Hemlighet" ("Mademoiselle Bearfield's Secret") has a close resemblance to the "Milady's secret" of Dumas' "Trois Mousquetaires." One episode of the latter has been very closely followed by "Lodbrok," viz., the scene where D'Artagnan fences against Milady's poignard after he has announced to her the discovery of her secret.

GEO. F. FORT.

QUERIES.

Coupons.—I have just observed a fragmentary quotation from "Fountainhall" to the effect that a certain Scotch lady of the seventeenth century, at the execution of her brother-in-law, remained upon the scaffold until "all his body was cut in coupons, and went with the hangman to see them oiled and tarred."

Was this use of the word at all common? I cannot at the moment consult either the "Century" or "Skeat's Dictionary" upon

the point, nor any bibliographical authority concerning "Fountainhall," which name I take to designate an author, and not the title of a book.

M. C. L.

NEW YORK CITY.

Cowper's Riddle.—The poet Cowper, in a letter to Samuel Rose, Esq., June 8, 1790, proposes the following riddle: "What are they which stand at a distance from each other, and meet without ever moving?" I do not know the answer to this riddle. What is it?

ELY.

TIFFIN, O.

The Body, an Army.—Who is it that instituted a comparison between the human body and an army? Some *modern* scientist, if I mistake not.

L. C. GILLETT.

OMAHA, NEB.

W. J. Florence.—Do you know what was the real name of this late regretted comedian and what section he originally came from?

A. LINDSEY.

[We believe his real name was Conlin and he was born in Albany, N. Y.—ED. A. N. & Q.]

REPLIES.

Layman Chosen Pope (Vol. viii, pp. 17, etc.).—In my former communication on this subject, I was misled by the statement of Ordericus Vitalis ("Eccl. Hist.," Bohn's ed., Vol. i, p. 364) that before the election of Stephen "an unprecedented outrage was committed at Rome, for Toto, Duke of Nepi, compelled George, Bishop of Præneste, very reluctantly, to consecrate the duke's brother Constantine pope, he being a layman." Milman, in his "History of Latin Christianity," states that Constantine had been ordained bishop before his election as pope, although his election seems to have immediately followed his ordination, and both were effected by forcible means.

He did not, however, pass through the lower orders, as appears from his examination before the Council (April, 769), where he was charged with this irregularity, and in

his own defense, reminded them of two previous instances of laymen being promoted to the episcopate. Authorities differ as to whether he should be classed with the popes or antipopes. The "Encyc. Brit.," which claims to give the succession of the pontiffs as accepted by the Roman Church, and recorded in its registers, includes him in the list of popes. Dr. Schaff does the same ("Hist. of Christian Church," Vol. iv, p. 206). Prof. Fisher calls him a usurper, as does Dean Milman. Will some correspondent, having better facilities for reference than I possess, inform me whether Leo VIII was in orders at the time of his election? Milman says, "though a layman, he was unanimously chosen in the room of the apostate John XII." Russell ("Hist. Modern Europe") says substantially the same thing.

E. G. KEEN.

WARWICK, PA.

Crab Island (Vol. viii, p. 27).—"Vieque has obtained the name of Crab Island from the great quantity of crabs on it" (Imray's "West Indies Directory," Pt. v, p. 7). In F. M. Green's "Navigation of the Caribbean Sea," p. 389, it is called Bieques Island. On p. 434, it is called Vieques thrice, and afterwards Bieques. Possibly a letter directed to the (Spanish) governor of Bieques, whose residence is at Puerto Mula, might elicit further information regarding the island and its name.

ISLANDER.

[We should not be surprised to find that the original name and its English translation alluded to one and the same shellfish, and that *Bieque* is akin to Sp. *bisco*, crooked, *bicho*, a popular name for any crawling thing, or to It. *bioco*, crooked or crookedly, crosswise, etc. Nor is it out of place to notice the number of local names, round about the neighborhood, derived from animal names. *Culebra*, mentioned by our correspondent (p. 27), is the *snake* island; northeast of *Culebra* is *Tortola*, the *turtle-dove* island; the southwest extremity of Bieque is *Punta de la Vaca*, the cape of the *cow*; to the north is *Punta Mula*, the cape of the *mule*, etc.—ED. A. N. & Q.]

Serpent Superstitions (Vol. vii, p. 81).—There is a superstition regarding a jewel in

the head of a frog, but I know of none regarding the snake. However, there is a Welsh superstition which approaches very near that for which Mr. Wren makes inquiry. Camden says: "It is usual for snakes to appear on St. John's eve (June) and by joyn-ing heads together and hissing, a kind of bubble is formed, which the rest by continual hissing, blow on till it passes quite through the body, and then it immediately hardens and resembles a glass ring, which, whoever finds (as some old women and children are persuaded) shall prosper in all his undertakings. The rings are called Gleineu Nadroedh, *i. e.*, snake stones."

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Spanker (Vol. viii, p. 28).—The shaking, flapping or jibbing of a sail is such a prominent characteristic of it that the *spanker* seems to be the sail that *spans* as the *jib* is the sail that *jibs*. Compare a *spanking* breeze and a *jibbing* horse. This suggestion is supported by the analogy of *Flittersegel*, a German term for the spanker, if it is connected with *flittern*, to glitter, *to flit*, and of French *tapecu*, or as formerly written (Chambaud, 1805), *tapecul*, of similar meaning, if it is from *taper*, to beat, bob, flap and *cul* the stern or after part of a vessel. A livelier expression of the same idea appears in *spitfire*, a small storm-jib, and *jolly-jumpers*, applied to light sails formerly set above skysails and moonrakers.

This unsteadiness of the sail when the vessel's head is brought too near the wind is the source of "shaking a cloth in the wind," "a sheet in the wind" and "three sheets in the wind," applied to a partly intoxicated person.

H. L. B.

MEDIA, PA.

Indian vs. Negro (Vol. vii, p. 315).—We write *Indian* with a capital, because it is a direct adjective form derived from the proper noun *India*. But *negro* comes to us as a common noun, derived from its Latin adjective *niger*, black. It therefore follows the general rule for common nouns, while *Indian* (like *American*, *German*, *Italian*, etc.) is capitalized.

P. R. E.

Indian Names (Vol. viii, pp. 32, etc.).—There is in New Brunswick (the Canadian province of that name) a river whose native name is said to be Quahtahwahamquahduavie; it is shortened to *Petamkediak*, and popularly to *Tom Kedgwick* (see Palmer's "Folk-Etymology," p. 562). I have crossed a river in that region called Magaguedaric; but the natives call it Maggy-Davy.

MARY OSBORN.

"The Brooklyn Daily Eagle Almanac" for 1889 contains the following list of Indian place names on Long Island (revised and corrected by William Wallace Tooker, Sag Harbor, N. Y.). They will prove the more interesting as the names are explained in each case.

Acquebogue.—"Head of the bay," hamlet in Riverhead town.

Accombamack.—"On the other side of the fishing place," Bellport, L. I.

Accabonack.—"Land on the other side," locality in East Hampton town.

Accombommok.—"On the other side of the enclosed place," ancient village site on Montauk.

Agawam.—"Low land or place below," pond at South Hampton.

Amagansett.—"In the neighborhood of the fishing place," village in East Hampton town.

Anchannoch.—"Land full of timber," Robin's Island.

Apoquogue.—"Place where flags grow," locality in East Hampton town.

Apocock.—"Flaggy land," Tanner's Neck near Speonk, L. I.

Aquehonga-Manacknong.—"High bank stockade place," Staten Island, Richmond county.

Arrasquaung.—See Passasqueung, Minal's Creek, Oyster Bay.

Assapatuck.—"Net stuff or wild flax creek," brook at Quoque, L. I.

Assups.—Probably personal name, two necks near Atlanticville.

Asawsunce.—"Name of squaw who lived at the swamp," swamp south of Yaphank.

Arshamomaque.—See Hashamomuk, neck in Southold, L. I.

Cantiagg.—"Point of trees," locality in Oyster Bay.

Catchaponack.—See Ketchaponack, neck at Westhampton, L. I.

Cataconnock.—"Great enclosed place," Great Neck, Brookhaven town.

Catawamuck.—"Great fishing place," Crab Meadow, Smithtown, L. I.

Catumb.—See Ketumscut, reef of rocks at the east end of Fisher's Island.

Caumsett.—"At or about the sharpening stone or whetstone," Lloyds' Neck, Huntington.

(To be continued.)

Wash of Edmonton (Vol. vii, p. 207).—In this instance the word *wash* probably means a track through a woods; it is used in such a connection in the eastern part of England and in Northamptonshire, and through that section of England lying south of "The Wash and Mouths of the Thames."

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Ignis Fatuus (Vol. vii, p. 315).—The following "note," by Paul Chardin, from *Revue des Traditions Populaires* (September, 1891), is entitled "La Danse des Fées, Ile de France:"

"Every year, in vacation, I went to pass a few days on a farm which my father owned in the environs of Isle-Adam. The farmer, whose name was Durand, although as tall and robust, indeed, as a drum-major of the National Guard, was extremely afraid of the will-o'-the-wisp, which he called "Fays" (or fairies), to the degree that he no longer dared to cross the forest of Isle-Adam at night, in order to reach the village of Mâfliers, where his mother was living. He related with terror how one time, in the autumn, towards midnight, half way between Isle-Adam and this village, his carriage was all of a sudden surrounded by fairies who danced in a ring. One of the 'Fays' seized the bridle of his horse, and, drawing him off the road, led him far away into the depth of the forest, and turning continually, so that when it began to be daylight, he was completely lost. He traveled, he claimed, more than ten leagues in order to reach Mâfliers."

MENONA.

Princess Lieven (Vol. vii, p. 317).—A brief biography of this lady is given in Lippincott's "Biographical Dictionary." She was a Russian lady of German extraction, her maiden name being Dorothea Benken-dorf. She died in Paris in 1857.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Your correspondent will find an outline sketch of the Princess Lieven (the name has no accent) in Larousse's "Biographie Universelle" and probably also in Michaud's, but lest neither be easily accessible to her, I summarize an account. The Lieven family, Livonians by descent, had two main branches, one becoming Counts of Sweden and the other Princes of Russia. The lady in question, Dorothée de Benkendorff, born in Russia in 1784 and educated under the patronage of the empress, was married at sixteen to one of the latter branch, Christophe de Lieven, and in 1810 went with him on his embassy to Berlin. From 1812 to 1834, he was Russia's diplomatic representative at London, and there the princess commanded remarkable attention from all the notable men of the day, and by her fine *esprit* and distinguished manners held almost irresistible sway over the frequenters of her salon. In fact, she was the true ambassador, and her influence was felt upon the diplomacy of the time. She returned to Russia in 1834, but despite the flattering attentions of the royal family, she longed for her former life and soon established herself in Paris. Her salon there rivaled and for a time even eclipsed that of Mme. Récamier, but was conservative in tone in opposition to the progressive spirit of the latter. Guizot was Mme. de Lieven's devoted friend to the time of her death in 1857. Larousse says she left a fragmentary biography, and a numerous correspondence with notable people. One of the latter volumes I know to be entitled, "Princess Lieven's Correspondence with Earl Grey."

M. C. L.

NEW YORK CITY.

Nidaros (Vol. vi, p. 41).—Your querist asked, more than a year ago, on what syllable this word takes the accent, and no one has answered him yet. Now, in Burton's

"Anatomy of Melancholy" (ii, ii, 3), "the temple of *Nidrose*" is mentioned. From the omission of the second syllable, I feel sure that the accent could not have been on that syllable. I should therefore pronounce *Nidaros* with the stress upon the antepenultima, Nid'aros. "The Temple of Nidrose" is of course the great cathedral of Trondhjem (or Nidaros) in Norway.

E. W. BALL-STACY.

PITTSBURGH.

"One Grows Old," etc. (Vol. viii, p. 45).—I shall be greatly surprised if "Lieutenant's" suggestion turns out to be wrong. The idea is as old as the hills and as ubiquitous as evil.

I well remember an old French officer, one of the old *grogards* of the old school, whom I came across on the battlefields along the Rhine after the late Franco-Prussian war, who talking of himself said to me: "Ah Monsieur,

"On vieillit vite au champ d'honneur."

The latter part of his sentence, as I have just written it, sounds like a French eight-foot line, but this may be purely accidental.

It may be that the old soldier, who was an educated man, was thinking, in his own mind, of Corneille's

"Aux ames bien nées
La valeur n'attend pas le nombre des années."

If so, his Gallic modesty (!) did not allow him to launch it out to

TOURIST.

Pea-vine (Vol. vii, p. 304).—It has been suggested to me by a friend, that *pea-vine*, in the case referred to above, may represent the *pavane*, or *pavan*, an old-fashioned and long since obsolete kind of a dance.

C. R. Y.

Mount Tom (Vol. vii, pp. 198, etc.).—If one wished to speculate as to the cause of the frequency of *tom* as a hill—and mountain—name in New England and elsewhere, notice might be taken of the fact that, in Gaelic, *tom* means a hill.

R. T. D.

Saadie (Vol. iv, pp. 35, 211, 233, 260).—With regard to the use of *saadie*, *sady* and *saddy*, for “thank you,” it may be said that if the theory of its Swedish origin be correct, its use in New Orleans (Vol. iv, p. 211) and in London (Vol. iv, p. 233) is not accounted for. In Philadelphia it is pronounced *sā’dy*, *sad’dy* and *sā’ud-dy*, the second syllable in this last case being very obscure. The old Swedes may have left it as a legacy to Philadelphia and its vicinity. The latest guess I have heard makes it a form of the Portuguese *saude*, “health” = Latin *salutem*. The Portuguese had scores of slave-marts in East, West and South Africa, and the negroes may have adopted some Portuguese words into their *lingua franca*. But somehow I don’t believe this is a Portuguese word.

V. I. I.

Johnny Cake (Vol. vii, p. 36).—Your etymologists need not run away with the idea that they are the only learned folk that have handled this subject; in proof whereof:

“Some talk of hoecake, fair Virginia’s pride!
Rich Johnny cake this mouth has often tried;
Both please me well; their virtues much the same;
Alike their fabric, as allied their fame.”

(Barlow.)

J. McD.

Cocoa for Yams (Vol. viii, pp. 35, etc.).—I do not know whether the following citation will be to the point, but the “crye” spoken of is at least noticeable, taken in connection with the definition quoted by Addax from the “Naval Encyclopædia.” I found the passage in a number of English *Notes and Queries* about three months ago.

“This frute was called *Cocus* for this cause, that when it is taken from the place where it cleaveth faste to the tree, there are seene two holes, and aboue them two other naturall holes, which altogyther, doo represent the giesture and fygure of the cattes called *Mammone*, that is, munkeys, when they crye: whiche crye the Indians caule *Coca*” (“The Decade of the Newe Worlde,” etc., translated by R. Eden, 1555, p. 225, Arber’s “The First Three English Books on America”).

As touching upon another matter discussed in these columns some time ago—the

identity of a “sea-cat”—and the suggestion that the animal was a monkey, it is interesting to notice that monkeys are here classed with cats.

M. C. L.

NEW YORK CITY.

Because (Vol. vii, p. 280).—Hugh of Amiens (died in 1164), one of the most noted schoolmen of his time, and a contemporary of Abélard, bore the sobriquet of *Because*, on account of his fondness for inquiring into the reasons of things.

MARY OSBORN.

CHICAGO.

Jewery (Vol. viii, p. 28).—I have not at hand the book mentioned by J. W. W., but I venture to suggest that jewery means jewry, an old name for the land of Judea. The word jewry occurs in the New Testament (King James’ version) and in Whittier’s poem on “Barclay of Ury.”

X. L. V.

COMMUNICATIONS.

Chile or Chili Sauce (Vol. vii, p. 299).—The Californians or Spanish Americans of Colonial times based their domestic routine on that of Spain, with some modifications derived from their neighbors, the Mexicans. Their dinner consisted of several courses. The third course was the *puchero*, a dish composed of meat of some kind stewed with Spanish peas, or other vegetables. With this dish they invariably served a sauce as a stimulant. This sauce is described as “confectioned in summer with green peppers, red tomatoes, minced onions, and parsley or garlic. In winter dried red peppers, or *chiles*, were used instead of the green.”

This sauce seems to be the original of the Chile or Chilly now very generally used in our Eastern States.

The Spaniards learned the use of the Chile from the Mexicans, with whom it was a national dish. “At the present day,” remarks a distinguished authority, “this pungent condiment is as omnipresent in Spanish-American dishes, as it was in the time of the Conquest.”

MENÓNA.

Malungeons (Vol. vi, p. 273).—The lateness of these details (sent to the *New York Sun* from Sneedville, November 20) may make them acceptable to you in the above connection:

“The first inhabitants of Hancock county, or, to be accurate, of what is now called Hancock county, were the strangest, most mysterious people that have ever settled any part of this country since its discovery. They are still there in greater numbers than ever before, and in as great mystery. These people are called Malungeons. They are a revengeful race, part white, part Indian, part negro. The negro strain is not spread through the whole race, as are the Indian and Caucasian strains, but is confined to a few families.

“These Malungeons are tall, broad, powerful people, with straight black hair, swarthy complexions, small eyes, high cheek bones, big noses and wide flat mouths. They look more like Indians than like white men. They are proud of their Indian blood and will kill any man who comes calling them negroes.

“They came from North Carolina early in this century, and could not then explain how they originated. Of course there are many stories, but none seems to be satisfactory. In 1834 an attempt was made to bar them from voting because of the alleged negro blood. They carried the matter into the courts, and the man who was the test plaintiff proved that he was Indian and Portuguese and had no negro blood in his veins. After this the matter was dropped and the Malungeons were allowed to vote.

“It is from these Malungeons that the feud spirit came. They were cunning, malicious, implacable, murderous. They were the original makers of illicit corn whisky. They taught the art and the hatred of Government taxes to all the mountain peoples of this region. They were the first to fight the revenue officers and the last to give up open defiance.

“When they came they settled on the slope of Newman’s Ridge, in the Blackwater Creek Valley, and on the opposite slope of Powell’s Mountain. They kept to themselves for many years, and had no intermarriages with the other settlers until

the last twenty or twenty-five years. They all had arms; they fought among themselves and resisted to the death outside interference. A decade or so before the civil war they were making moonshine whisky in the dark hollows of Powell’s Mountain; they were carrying on bitter feuds and were setting a most vicious example to the early white settlers, who, by their very coming to such a shut-in part of the world, rapidly lost touch with civilization.

“Of these Malungeons there were originally three families—the Gibsons, the Mullens, and the Collinses. Early in the history of this race a great feud arose between the Gibsons and the Collinses. Old Buck Gibson and old Vardy Collins put their heads together and made a great plot. Gibson fixed Vardy with soot or paint so that he looked like a genuine negro. Then they went up into Virginia, Gibson offering Vardy for sale. He soon found a purchaser. As Vardy was a finely built, strong man, Gibson got \$1100 for him. Of this \$500 was in cash and the balance in a team, a wagon and store goods.

“With a few farewell words of praise for his fine negro, Gibson set out southward. In a day or two Vardy made his escape, washed himself, and fled fast and successfully on the trail of Gibson. There was pursuit, but Vardy was not recognized or else was not overtaken. When he got back to Powell’s Mountain he found Gibson in the full enjoyment of the proceeds of the trick. Vardy called on him for a division of the spoils. Gibson flatly refused, after putting him off several times.

“This began a bushwhacking war between the two families, which kept up, with intervals of peace, until the breaking out of the civil war. Sometimes the Collins tribe and the Gibson tribe joined hands against the common foe, the revenue officers. But these breathing spells only gave further foment to a hatred which was kept alive at all times by the rivalry between moonshine stills. The civil war put an end to feuds for so long that new causes had to spring up before a properly conducted feud could be again set on foot.

“But the Malungeons had laid the foundations with their illicit stills and their

family hatreds. And the civil war gave every one down that way a taste of fighting. The result of these things has been the 150 and more murders, each of which has something peculiarly tragic to distinguish it from the others."

W. H.

Epitaphs (Vol. viii, p. 35).—I venture to send you some epitaphs which I am very sure are authentic, for they were given to a friend of mine by the lady who copied them herself from the stones.

No. 1 comes from a Connecticut town, whose name I now forget. Nos. 2, 3, 4, 5, 6, 7 and 8 are all from Pownal, Vt.

1.

"Beneath this sod, and under these trees,
Lies the body of Solomon Pease;
But *he's* not in this hole, nor here in his *pod*,
He's *shelled* out his soul, and gone up to God."

2.

"Here rests in silent clay
Miss Arabella Young,
Who on the 21st of May,
Began to hold her tongue."

3.

"Here lies the wife of Simon Stokes,
Who lived and died like other folks."

4.

"Here I lie, and no wonder I'm dead,
For the wheel of a wagon went over my head."

5.

[On a Mr. Box.]

"Here lies one box within another.
The one of wood was very good,
We can't say so much of t'other."

6.

"Here lies John Hill, a man of skill,
His age was five times ten;
He ne'er did good, nor ever would,
Had he lived as long again."

7.

"Here lies Margaret Sexton,
Who never did aught to vex one—
Not like the woman under the next stone."

8.

"Here lies the body of Mary Ford;
Whose soul, we trust, is with the Lord,
But if for hell she's changed this life,
'Tis better than being John Ford's wife."

E. M. H.

[We thank our correspondent for the above; they show how the plagiarizing fiend respects places no more than persons.

No. 1 was credited, last spring, by *The Critic*, to a Mr. Pease, of Oberlin, O., and was reprinted in our issue for May 30, p. 53.

No. 2 was reproduced some time last year (1890) by the New York *Evening Sun* from the *Liverpool* (Eng.) *Courier*. It is an old English epitaph of the middle of last century.

No. 5 is a slightly modified copy of a historical epitaph written on Rev. Mr. Chest, of Chepstow (Eng.). His son-in-law, irate at his having ordered the remains of Harry Marten, the regicide, to be removed from the precincts of his church, vented his spite on the clergyman as follows:

"Here lies at rest, I do protest,
One chest within another;
The chest of wood was very good;
Who says so of the other?"

No. 7 and No. 8 are so thoroughly American that we heard them trotted out by an English lecturer in Paris (France) a few years ago, as specimens that he himself had collected in Great Britain. We much regret not having jotted down their localities and dates, at the time; but, doubtless, they can be identified.—ED. A. N. & Q.]

Shaking Hands After Meals; also Skaal.—This is an old Danish custom (as far as I know, also in use in Sweden and Norway) after meals, especially after dinner, when all have risen, to go round shaking hands and say: 'Velbekomme!' ('May you enjoy the meal'). To the hostess, however, we say: 'Tak for mad!' ('Thanks for meal'), host and hostess generally remaining at their place. At large parties (private) we say 'Velbekomme' merely to our table neighbors and some acquaintances we may chance to see; the thanks to the hostess, however, is *de rigueur*. In Germany a similar custom prevails. Our 'Velbekomme' becomes 'Gesegnete Mahlzeit!' (Blessed meal; *i. e.*, 'May you enjoy your meal'). The hostess is not thanked particularly.

"Speaking of Danish customs, there is one Danish word which has made the round of

the world—"Skaal!" (pronounce the *aal* as *all* in *call*)—"Here's to your health!" (as they say in Germany, 'Gesundheit!'). I have heard it in the most unlikely places, by people who probably did not know whether to locate Denmark in the north or south of Europe—it is such a handy, short word" (Hans M. Wilder, in *Philadelphia Public Ledger*).

Christopher Columbus. Another Portrait.—"Comte Louis le Turenne has just written to a member of the French Academy to the effect that, being at the Château de Valencay, on a visit to the Duc de Talleyrand, he noticed a remarkable portrait, bearing the following inscription:

"Haec est effigies liguri miranda Columb.
Antipodum primus rate (?) qui penetravit in orbem."

"The portrait is attributed to Sebastiano del Piombo, and supposed to have been painted twenty-one years after the death of Columbus. M. de Turenne is, however, of the opinion that the portrait is not only contemporary with Columbus, but that it was painted from life. The Duc de Talleyrand has sent a photograph of the portrait to the French Geographical Society."

I clipped the above from the *Freeman's Journal*, thinking it may prove interesting.

W. RUSSELL.

NEW YORK CITY.

Railroad Traveling Sixty Years Ago.—Commenting on the festive gathering held at Bordentown, N. J., on November 13, to commemorate the sixtieth anniversary of the first running of a train in this country, the *Brunswick (Me.) Telegraph* takes exception to the assertion of a contemporary that "the cars first used were those formerly drawn by horses. They were large and open and looked very much like a barouche," and has the following experience to relate:

"We passed over the Camden and Amboy Railroad, December 19, 1836, the day the *great* fire (as it was then called) occurred in the city of New York. Similiar cars were then used on the line, and for the life of us we cannot conceive how any one should speak of them as resembling a barouche, as

they looked more like three huge butter tubs set upon a platform with wheels under the same. We think three of these tubs were set upon one platform, and each had two seats, holding six or eight passengers, three or four on each seat. Your ticket called for section 'A,' for example, and seat 1, 2, 3, etc. But riding was not then the comfort it is now, for when the brakes were applied the car brought up on leather bunters,* and sometimes so sharply, that if one was on the rear seat he might be caught, all honestly, paying his devotion to the young lady in front of him, and if the ladies then wore hats like those in fashion to-day, these same hats would be 'knocked into smithereens.' In addition to the shocks from the haul-up, you rode upon a rail as unsteady and uneven as it could well be—a strap rail spiked to a horizontal timber, and that rail had a propensity at times to become unstrapped and to roll up at the end and be thrust through the bottom of the car, to impale some poor person if sitting in the right position.

"In nothing that we recall is the contrast more marked, than in the railroading sixty years (perhaps we should say fifty-five years) ago and the wonderful developments of to-day." Æ.

A Smith in the Peerage (Vol. viii, p. 32).—Audi alteram partem, if you please. In S. A. Allibone's "Critical Dictionary of English Literature and British and American Authors" (J. B. Lippincott), I find the following under the name Smith:

"Of this name we have recorded 810 authors: named John, 92; Thomas, 49; William, 75."

How is that for "the Smiths in Literature?" JOHN SMITH.

Musical Coincidences.—"Some of the odd transformations of songs are due to what must originally have been something very like theft. Thus 'Willie, We Have Missed You' is only a paraphrase of the

*"Bunters" were made of heavy leather, stuffed, and attached to the ends of large beams projecting from the body of the car, and thus everybody in it got the benefit of the jolt, and sometimes it was severe enough.

famous Scotch song, 'Jock o' Hazeldean.' The yet more celebrated 'John Anderson My Jo' is suspiciously like 'When Johnnie Comes Marching Home Again,' a popular song of war times. But sometimes these resemblances to the Scotch music come about very innocently. Thus a strathspey changed into 'Oft in the Stilly Night,' and this is by no means a distant relative to 'Nearer, My God, to Thee,' thus making a favorite hymn tune first-cousin to an ungodly and very energetic dance. Such changes might occur through the unconscious retention of a tune in the mind, as once happened to Mendelssohn while composing 'Elijah;' he had heard 'Auld Robin Gray' sung to Leeves' tune (this popular melody is not the original tune which went with the words), and the melody clung to his memory without his being aware of the fact. When, therefore, he set the words of 'O, Rest in the Lord,' to the extreme horror of the publisher he used Leeves' tune without in the least being conscious of plagiarism. When his attention was drawn to the fact he altered the melody, but the careful observer will still discover something of the flavor of 'Auld Robin Gray' in 'O, Rest in the Lord.'

"Many of the songs of the German students have been stolen and reproduced in new guises on this side of the Atlantic. 'Maryland, My Maryland,' for example, is, note for note, the old German song, 'O Tannebaum,' a song in praise of fidelity. The simple little song so often heard in kindergarten or Sunday-school as 'O, Come, Come Away,' is one of the most popular of the student songs, but in Germany it represents the merits of a very fiery punch called 'Crambambuli.' Our national music is full of metamorphoses akin to those mentioned above, 'Yankee Doodle' being old English; 'The Star-Spangled Banner' a jovial drinking song, and 'America' the English national anthem. Even the hymnology is not exempt from these importune resemblances, for 'Sun of My Soul' is not very far from Mozart's 'Se Vuol Ballare,' and many other instances of metamorphoses might be cited, but enough has been noted to prove that Solomon's saying, 'There is no new thing under the sun,' may be very

strongly applied to music" (Boston *Musical Herald*).

Serpent as a Standard (Vol. vi, pp. 95, etc.).—When borne as a heraldic charge, a serpent is sometimes called a *bisse*, and sometimes a *vivre*. The heraldic *vivre* comes very near in form, as well as in name, to the *viure*, a heraldic name for a curved line used as a charge; and I cannot help thinking that the *vivre* and the *viure* are etymologically one and the same thing.

W. H. D.

RACINE, WIS.

Logbook Abbreviations. — "How many landmen know how a logbook is written up? It seems just as complicated as double-entry bookkeeping when one does not know, but after a little careful attention and study it is as easy to keep a logbook as to eat hot gingerbread. There is a list of letters arranged and they look like so much Greek to the uneducated.

"The letter 'b,' for instance, stands for blue sky, whether there be a clear or hazy atmosphere; 'o' indicates cloudy or detached opening clouds; 'd' denotes drizzling rain; a small 'f' fog; a capital 'f' thick fog; 'g' gloomy, dark weather; 'h' hail; 'l' lightning, and 'm' misty or hazy, so as to interfere with the view.

"The letter 'e' represents overcast or when the whole sky is covered with one impenetrable cloud. Passing shadows are noted by the letter 'p,' and 'q' indicates the weather to be squally. Continuous rain is indicated by an 'r,' snow by an 's' and thunder by a 't.'

"An ugly, threatening appearance in the weather calls for the letter 'u;' and visibility of distant objects, whether the sky be cloudy or not, is represented by the letter 'v.' A small 'w' is wet dew. A full point or dot under any letter denotes an extraordinary degree.

"As an example of how the letters are used, take 'p q d l t.' This reads very hard squalls and showers of drizzle, accompanied by lightning with heavy thunder. Numerals denote the force of the wind.

"A cipher indicates calm, 1 light air, 2 light breeze, 3 gentle breeze, 4 moderate

breeze, 5 fresh breeze, 6 strong breeze, 7 moderate gale, 8 fresh gale, 9 strong gale, 10 whole gale, 11 storm and 12 hurricane. This system of abbreviation is generally adhered to on all merchant vessels" (*Rehoboth Herald*).

Jimplecute, Jimpsycute.—On p. 189, Vol. v, of your excellent periodical, mention is made of a newspaper in Texas called *The Jimplecute*. What that remarkable word means, I do not know, but I *do* know that during a period of about three months which I once "put in" in the State of Mississippi, I several times heard the word *jimpsycute* used in the sense of "sweetheart," it being always, so far as I remember, applied to the young lady in the case.

T. C. H.

Fathers of Electrical Science.—At a meeting of the Committee on Electricity, Electrical and Pneumatic Appliances, of the World's Columbian Exposition, the following names were decided upon as those of eminent electricians not now living, to be placed over the Electricity Building at the Exposition, namely:

Franklin,	Page,	Joule,
Galvani,	Weber,	Saussure,
Ampere,	Gilbert,	Cooke,
Faraday,	Davenport,	Varley,
Ohm,	Soemmering,	Steinheil,
Sturgeon,	Doñ Silva,	Guericke,
Morse,	Arago,	La Place,
Siemens,	Daniell,	Channing,
Davy,	Jacobi,	Priestley,
Volta,	Wheatstone,	Maxwell,
Henry,	Gauss,	Coxe,
Oersted,	Vail,	Thales,
Coulomb,	Bain,	Cavendish.
Ronald,	De la Rive,	

(*Scientific American*.)

Double-entendre Productions and Politics.—As a sequel to your double-meaning revolutionary rhyme (Vol. viii, p. 12) I send you the following, contributed to the *Sun* by H. D. Passavant:

"The article appeared in a Southern paper during the war, dated October, 1863. It purports to be a Platform arranged to suit all sides in that great struggle. The first column is the secession, the second is the

abolition platform, and the whole read together is the Democratic platform. This platform also represents the Union, as a whole it is Democratic, but divided one-half is secession—the other abolition:

Hurrah for	The Union
Secession	Is a curse
We fight for	The Constitution
The Confederacy	Is in League with Hell
We love	Free Speech
The Rebellion	Is treason
We glory in	A free press
Separation	Will not be tolerated
We fight not for	The Negro's freedom
Reconstruction	Must be obtained
We must succeed	At every hazard
The Union	We love
We love not	The Negro
We never said	Let the Union slide
We want	The Union as it was
Foreign intervention	Is played out
We cherish	The old Flag
We venerate	The Habeas Corpus
Southern chivalry	Is hateful
Death to	Jeff Davis
Abe Lincoln	Isn't the Government
Down with	Mob Law
Law and Order	Shall triumph.

"MADISON AVE."

NEW YORK CITY.

Royal Authors (Vol. vii, pp. 131, etc.).—Constantine VII, Emperor of the East, was a voluminous writer, and Julian the Apostate, during his short life, wrote several books, some considerable portions of which are extant.

J. LOWTHER.

Poetry for the Postmaster.—A gentleman in Harrisburg duly received, last week, a letter addressed as follows:

"Dear 'Uncle Sam,'
Take this to Harrisburg, Pa.,
If you please, without delay,
To Market street, 321,
Second floor, room No. 1;
Whether he is in or not
You can drop it in the slot,
It will reach the friendly hand
Of Fred C. Maurer, now Past Grand."

At the end of the envelope was the following:

"If not delivered within 10 days
You may return it, if 'ye plaze,'
To 501 E street, N. E.,
City of Washington, D. C."

(*Harrisburg (Pa.) Call.*)

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NOTES.

PECULIAR SUPERSTITIONS.

Some of the common superstitions are amusing to persons who know there is positively nothing in "luck," everything in good management. The household notions, as they may be termed, because almost universal (among the ignorant), are often highly mentioned, as though only half believed, or as if the person who observes them were half ashamed of them.

To name a few: Visitors must go out of a house the same way they entered; if one is obliged to return for something forgotten, he must sit down a moment to break the spell; if a fork falls to the floor, points down, it denotes a coming guest; three chairs in a row

portend an early funeral ; to break a looking-glass is a sign of a death in the family ; a garment put on wrong side out must be worn so all day ; flowers or plants given to you will not take root if thanks are returned ; stolen plants are sure to grow, etc.

The list might be prolonged almost indefinitely ; they are heirlooms from very ancient times—an inheritance from the folklore of ancestors when every river knoll and tree was peopled with fairies, who were constant attendants of mankind and brought them good or ill luck.

Some of the most curious of these strange superstitions are those about babies. Their fingernails must not be cut for at least a year, or they will incline towards theft ; to weigh or measure an infant is the worst kind of bad luck ; if they are carried into the garret at a tender age they will be ambitious ; carried into the cellar the reverse will take place ; it is bad luck to give a name borne by another child of the family who died, and so on. In a world where death is so common, it is easy to see how many of these silly notions come to be realized, but it may be considered remarkable how firm a hold they have upon people who would be shocked at an intimation that they were due to ignorance.

E. ROBERTS.

NORRISTOWN, PA.

OTHER DIALECTAL FORMS IN TENNESSEE.

(CONTINUED FROM VOL. VIII, P. 50; SEE ALSO VOL. IV, PP. 16, 64.)

"*Ashy* is used as a synonym for *angry*. The evolution is readily inferred. Shakespeare uses the word, in the sense of *pale*, in connection with the word *anger* : 'Venus and Adonis:'

" 'Still is he sullen, still he low'rs and frets,
Twixt crimson shame and anger, ashy pale.'

From being one of the signs of anger, this word comes at present to be used for anger itself.

"If a stranger without baggage goes to one of our hotels, he must *whack up* in advance. When called on for the *stuff*, he must *shell out* and *ante up*, or else he may have to *hike out*. On the electric cars he must not *monkey* with the trolley. If his clothes are *tacky* and he appears to be from the back-

woods, he is called a *country-jake*, and is said to look *jakey*.

"In playing marbles, one boy *tailers* (*tailors*) another when he wins seven games before the other wins any. He cries *slip-pance!* when his marble slips from his thumb, and this entitles him to another *go*. A number of other words used in this game have been pointed out by Prof. J. P. Fruit, of Kentucky, in Part i, of 'Dialect Notes.' Of them I used to hear in West Tennessee *knock, plug, plump, middler, taw, shoot, dubs, man, fat, vents* and *fudge*.

"We sleep under a *counterpin* instead of a *counterpane*, and call it a *coverled* until we learn that we ought to say *lid* instead of *led*; then we call it a *coverlid*. Finally some of us learn to call it a *coverlet*. Very ignorant people say *civer* (*kiver*).

"We have the two expressions, *go kitin'* and *go gilpin'*, both of which mean about the same thing. The first presumably means 'to go like a kite,' that is, 'to go rapidly.' Under the word *kite*, Bartlett, in his 'Dictionary of Americanisms,' refers to *skite*, where he says, 'To *skite about* is to go running about.' I have never heard *skite* used, and do not remember ever to have heard *kite* in any other form than that in the phrase, *go kiting*. To *go gilpin* is a common expression which I take to be derived from the story of 'John Gilpin's Ride.' I do not find the expression in any of the lists of characteristic expressions or dictionaries of popular phrases.

"*Cranksided* means twisted or careened to one side ; and *catawampous* means something near the same thing, although the latter seems to have the idea of the diagonal prominent in it ; for instance, we might call a rhombus a *catawampous* square. Bartlett does not give the adjective, but gives the adverb *catawampously*, which he says means 'fiercely' or 'eagerly.' This sense is certainly very different from that in which I have heard the word used.

"The word *careen*, mentioned above, is usually called *c'reen*, and not every one that uses it, even though he be of fair education, knows what the real word is.

"*Blue-john* is a thin blue milk that has been skimmed, that is, 'sour sweet-milk.'

"Thackeray, in his lecture on Steele,

speaks in a quotation of brandy as being *good for the wholesomes*. I have heard this phrase a number of times, or rather the singular instead of the plural, *good for the wholesome*, but I find upon inquiry that it is not so common as most of the other words given in this paper. 'Seem like I done tole you dat Brer Rabbit done gone en tuck mo' dram dan w'at 'uz good fer he wholesome.' "

(To be continued.)

UNCLE SAM'S POLYGLOT PRESS.

(SEE VOL. VIII, P. 27.)

2. *The Reading (Pa.) Adler.*

—◆ Gegründet 1796. ◆—



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A SEVENTEENTH CENTURY JURY.

"September 6, 1670. Yesterday at the sessions in the Old Bailey, the Recorder of the city, and the court thereof (wherein were my Lord Major and the Sheriffs, besides many other of the Justices of the Peace) set a fine of £40 upon every one of the jury who quitted Penn (a Quaker) that was then tried upon the statute of riots, and sent them all to the gaole, where now they lay till their fines be payed, and the credit of the fanaticks beginnes much to lessen in this city of London" (Bishop Cosin to his Secretary, Miles Stapylton, Esq., in the "Mickleton MSS.").

OMNIUM GATHERUM.

[VOL. VII, P. 254.]

The following quotation, like that already given from Southey, has escaped the notice of the dictionary-makers. The term *omnium gatherum* is employed by "Mr. Nehemiah Nestlecock, the foolish gentleman," as the name of a dance, as may be seen in Richard Brome's comedy, "The New Academy; or, The New Exchange" (1658). This illustration is, therefore, almost a century and a half older than the one from Southey's "Letter" (1802).

It occurs just at the close of the play:

"*Mat.* : Before you break up school, let's have
One frisk, one fling now, one cariering daunce,
And then pack up.
Omn. : Agreed, agreed, agreed.
Stri. : Play then *Les tous ensembles*.
Neh. : That's the French name on't, Uncle, 'tis in
Dutch call'd All-to-Mall, and I call it in Eng-
lish
Omnium Gatherum, 'tis the daintiest daunce,
We had it here to-day. I and my mother,
My aunt and all can daunce in 't, as well as the
best,
With every one in their own footing.

MENÓNA.

ANTEMIRE.

The common childish name, in Camden county, N. J., for the common kinds of ant or pismire, is *antemire*, a word which, so far as I know, is entirely unknown to literature.

B. W. W.

[CAMDEN, N. J.]

AUCKIE.

The following from Thomas Morton's "New English Canaan," 1637, is forty years older than any genuine quotation in Dr. Murray's "N. E. D." in which the word *auk* appears:

"Where many wilde anckies haunted that time."

The spelling *anckies* is beyond doubt a misprint for *auckies*.

QUIDAM.

CALAMITY.

I do not know that any of the dictionaries have the word *calamity* in the sense of a rude vehicle. In the State of Maine, or in some parts of it, a cheap, homemade wagon, often of the rudest description, is known as a *calamity*, probably from the idea of a *tumble-down* affair.

ISLANDER.

VERONA, ME.

BORROWED PLUMES.

Sir Artegal to Don Bragadocchio:

"Thou losell (liar) base,
Thou hast with borrowed plumes thyself endewed,
And others worth with leasings (lying) dost deface."
(Edmund Spenser, "Fairie Queene" (1596), Book v,
Canto iii, St. 10.)

MENÓNA.

QUERIES.

Latin Quotation.—Is there anything wrong with this quotation: "Quam paria sapientia regitur?" ? ? ?

The Origin of the Tobacconist's Wooden Indian (Vol. i, p. 59).—Somebody says in the *Chicago Daily Tribune*: "I used to live in Spain, and afterwards in the West Indies before I came to the States. I met the wooden Indian long before I came to this country. I have been asked before where the wooden Indian got his start. I only know what I have heard about him in the Old World. There was an adventurer named Ruiz who left his old city, Barcelona, and came to Virginia 300 years ago. When he returned he executed the wooden Indian in a rude

way, as a type of the sort of animal he had met in the New World, and the figure was set up in front of a shop where wine was sold. Finally it became a sort of trademark. And the wooden Indian is now seen in front of every cigar store, or nearly every one in the world."

That last sentence shakes my faith in the accuracy of the whole article, for I know *de visu* that there are countries where the atrocity in question is absolutely unknown. Please put it among your queries. TOURIST.

A History of Christian Religion "Backward."—Who was the French author that reversed the usual method, by writing a history of the Christian religion from his own time backward? Southey refers to him in "The Doctor." E. G. KEEN.

WARWICK, PA.

A Recent Fall of Manna.—Where was it that manna was said to have fallen recently? I think I saw something in the papers within six months, but it has escaped my memory.

? ? ?

Testimony: Its Value in Logical Inference.—I have no intention whatever of dragging the subject I am about mentioning into your paper, but I want to locate an examination I once read of Hume's argument against the credibility of miracles. Can any correspondent help me?

STUDENT.

English Lecturing in Paris.—The reference to an "English Lecturer in Paris" (France), in the editorial note, p. 57, sounded so singular to me that I am tempted to ask a question in which others may be interested as well as myself.

Was this an exceptional case, or is there really such a thing as public lecturing in English in France? If there be (excuse my pushing further), do you know anything of its money-making possibilities?

BOSTONIAN.

Differ From, or Differ With.—Which of these expressions is correct?

W. T. RINGROSE.

GALENA.

Catamaran.—Are the large wagons which are used to convey huge stones, long iron pipes, etc., suspended by chains, properly called *catamarans*? I have heard them so called, but the dictionaries appear not to recognize this application of the word. Perhaps it was used only as a mouth-filling expression for a monster.

J. P. L.

A U. S. President Abroad while in Office.

—The French government has lately been enforcing the decree which forbids bishops to leave their diocese without permission. This puts me in mind of something I must have heard or read about one of our Presidents leaving this country while in office. Who was it? How was it?

SENEX.

Vicar Apostolic of the North Pole.—Is there, or has there ever been, such a title?

FRANCIS HALE.

Chase Estate, England.—Can any one tell me something of the history of the Chase estate in England which Americans laid claim to some years ago? ? ? ?

Authorship Wanted.—Where is this to be found?

"I would make men free
As much from mobs as kings,
From you as me."

W. H. W.

REPLIES.

Yellow Starch (Vol. vii, pp. 269, etc.); **Piccadilly** (Vol. vii, p. 189).—"Among the rest, yellow starch, the invention and foyl of jaundice complexions, with great cut-work bands, and piccadillies (a thing that hath since lost the name) crouded in, and flourished among us, Mrs. Turner being nominated to be the first contriver, happily in England, but the original came out in France, which fashion and colour did set off their lean sallow countenances" (Wilson's "Life of James I," 1653).

The mention of "piccadillies" in this extract shows that the word denoted an ar-

ticle of dress. If N. S. S. will consult Halliwell's "Provincial Dictionary," s.v. "Piccadell," he will find that the name was given to a kind of stiff collar, once fashionable, and among several explanatory citations will find reference to the very passage quoted from "Barnabee Rych." From Blount's "Glossographia" there is given, also, the explanation that the "famous ordinary near St. James's, called Pickadilly, took its denomination from this;" its proprietor, once a tailor, having grown rich from the fashionable "piccadilles." Probably the game of cards so called, and the noted London street of the same name, may both have been named from the ordinary, but I have not looked up the point.

M. C. L.

NEW YORK CITY.

Sex of Hares (Vol. vii, pp. 295, etc.).—"Shall we have a Hare of him then? a male one yeare, and a female another" (Nashe, "Have With You to Saffron-Walden," p. 164). G.

"The Dry Drudgery of the Desk's Dead Wood" (Vol. viii, p. 302).—The following sonnet by Charles Lamb, entitled "Work," contains the line inquired for:

"Who first invented work, and bound the free
And holiday-rejoicing spirit down
To the ever-haunting importunity
Of business in the green fields, and the town—
To plough, loom, anvil, spade—and (oh most sad!)
To the dry drudgery at the desk's dead wood?
Who but the Being unblest, alien from good,
Sabbathless Satan! he who his unglad
Task ever plies 'mid rotatory burnings,
That round and round incalculably reel—
For wrath Divine hath made him like a wheel—
In that red realm from which are no returnings;
Where toiling and turmoiling ever and aye
He, and his thoughts, keep pensive working-day."

E. G. KEEN.

WARWICK, PA.

The Oldest Inhabited Dwelling House in this Country (Vol. viii, p. 28).—The *Albany Evening Journal* reproduces our correspondent's query above, under the significant heading, "Who dares dispute it?"

We thank our contemporary for his implied answer. From such a source the information may be looked upon as official.

ED. A. N. & Q.

Conundrum (Vol. iv, p. 178).—If this word be, as your correspondent suggests, of South Indian origin, it must surely have come into England very early indeed, for Nashe, in "Have With You to Saffron-Walden" (1586) promises to make Gabriel Harvey "confess himself a *conundrum*," here apparently a term implying some disgrace. G.

Rigolette (Vol. vii, p. 303).—Littré has given us no account of this word except to say that it is the name of a character in Eugène Sue's romance, "Mystères de Paris," and that it has become almost synonymous with *grisette*. Other French dictionaries omit the word altogether.

Rigolette seems to be the feminine of French *rigoleur* (jolly fellow), a noun formed from the verb (*se*) *rigoler*, which signifies "to have a good time," or "to enjoy one's self."

This derivation seems to fit the name of Sue's heroine, "the little puss with her three dimples, who works at home, and is always laughing." Of her it may be said truly,

"Few sorrows hath she of her own,"

as of the Genevieve of Coleridge, if the comparison be not a sacrilege.

The "Mysteries of Paris" appeared in 1842-1843. Possibly its popularity was somewhat diminished when Verdi's opera, "Rigoletto," the libretto of which had been adapted from Victor Hugo's "Le Roi s'amuse," came late in the "fifties," and reminded us of our old favorite, Rigolette, by the similarity of its hero's name.

Rigoletto is the name of an Italian country dance. Florio says: "A skipping dance, hornpipe, merry-round." Did Verdi then name his hero, the court-jester, after a dance?

Rigoletto, in respect to reform, is the Italian masculine of the French, *Rigolette*; proper names ending in *etto*, like Benedetto (Benedict), or Maometto (Mahomet), being common enough in Italy. How the term, *rigolette*, came to be bestowed on the head-dress seems hard to discover. Possibly only because it was a pleasing and catching name for a graceful and novel style. The

"romance" and the "opera" had rendered it familiar to the popular ear; as to the rest—a happy idea. The word, though new (since thirty-five years?), had established itself in the language long before etymological study had acquired its present degree of pruriency. But I believe the "Century" the first dictionary to give it place. Dissociating it from the *Rigolette* of fiction, and from the *Rigoletto* of the operatic stage, the word is apparently of spontaneous growth, and stands without a pedigree. We may fit an etymology to it, deriving it from *rigol*, as suggested, or even from *rig*, meaning an "odd and fanciful dress," though only in a jocular sense, Skeat says; still the origin of *rigolette* remains a matter of conjecture. The name in each case has an expressiveness arising from a certain harmony of sound and sense, which is, perhaps, its only *raison d'être*. MENONA.

How to Pronounce "Parnell" (Vol. i, p. 279).—Besides the metrical examples given at the above place, I could add many more, going to show that the poet's name was Par'-nell. But on the other hand, Pope often spelled the name *Parnelle* in his correspondence; once he calls his friend "Parnelle with an *e* at the end of your name," thus showing that the spelling was not accidental. After Parnell's death, Pope went on spelling his name in this way. Is it not likely that Pope, at least, pronounced the name Par'-nell? J. S.

"Gauls in Spain," etc. (Vol. vii, p. 267).—In corroboration of M. Guizot's statement that the Umbrians were Gauls (Celts) and that they were in Italy so long ago as over a thousand years before Christ, I beg to give the following extracts from Canon Isaac Taylor's "Origin of the Aryans:"

"The Swiss craniologists, His and Rüttimeyer, attribute the erection of the lake dwellings in Switzerland to 'our Celtic ancestors,' the Helvetii (His and Rüttimeyer, 'Crania Helvetica,' pp. 34, 35), p. 86. Towards the close of the neolithic age (of North Italy, which was before the middle of the eleventh century *ante-Christum*, vide p. 59), the same Aryan-speaking race which constructed the Swiss pile

dwelling seems to have crossed the Alps, erecting their pile dwellings in the Italian lakes and in the marshes of the valley of the Po. Helbig has proved that these people must be identified with those whom we call the Umbrians (Helbig, 'Die Italiker in der Poebene,' pp. 29-41). This conclusion, established solely on archæological grounds, is confirmed by the close connection between Celtic and Italian speech, and also by the almost identical civilization disclosed by the pile dwellings of Italy and those of Switzerland (p. 87). These Italian settlements are of especial importance, as Helbig has satisfactorily proved that they were inhabited by the Umbrians, who spoke an Aryan language. We learn therefore that when the Aryans first reached Italy they were in the early pastoral stage, and were ignorant of agriculture and of metals" (p. 127); in fact, they were yet in their stone age, an era of antiquity probably *far* greater than that mentioned by M. Guizot.

C.

PHILADELPHIA, PA.

Sedgly Curse (Vol. vii, p. 302).—The word *Sedgly* does not appear in Webster, but does in "Richardson's Dictionary," and is derived from *sedge*, *sedgy*. In Beaumont and Fletcher's "Woman's Prize," Act v, Scene 2, Jaques, one of the servants of Petruccio, says:

"Let's go discharge ourselves; and he that serves her,
Or speaks a good word of her from this hour,
A Sedgeley curse light on him—which is Pedro,
'That fiend ride through him booted and spurred
with a sithe at's aback!'"

A footnote to the expression by Grose says "Sedgeley" is near Dudley in Staffordshire. Massinger, in his "City Madam," Act ii, Scene 2, gives it as a Scottish saying. The same language as attributed to Jaques in Beaumont and Fletcher, with this addition by Massinger:

"If she speak
Her language, may the great fiend, booted and spurr'd,
With a sithe at his girdle, as the Scotchman says,
Ride headlong down her throat."

Sedge meaning sharp, hence cutlery, *i. e.*, a cutting curse.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

A Sedgely curse is an old English imprecation, consisting of the words cited by T. S. C. Massinger credits it to the Scotch, but Ray, copying from Fuller's "Worthies of England," places it among the proverbs of Staffordshire, where there is a parish of Sedgely.

E. G. KEEN.

WARWICK, PA.

Squee (Vol. vii, pp. 270, etc.).—Is not *squee*, in the sense of "precise," "fine," "charming," or the like, a slang contraction of *exquisite*? I have heard of a rustic who pronounced *picturesque* as if it were *picture-squee*.

J. S.

Rouncefall (Vol. viii, pp. 30, etc.).—"But one epistle thereof, to *John Wolfe*, the Printer, I tooke and weighed in an Ironmongers scales, and it counterpoyseth a Cade of Herring and three Holland Cheeses. You may believe me if you will, I was faine to lift my chamber doore off the hindges, only to let it in, it was so fulsome a fat *Bonarobe*, and terrible *Rounceuall*" (Nashe, "Have With You to Saffron-Walden," p. 52).

G.

Parnell's Pedigree (Vol. vii, p. 290).—The first Parnell whose name appears on the scheme given at the above entry was Sir John Parnell, the first baronet. He was a son of Sir John Parnell, K. B., an Irish judge. This judge was a son of Thomas Parnell, a Cheshire man, and a Cromwellian, who settled in Ireland in Charles II's time. Sir John, the judge, was thus great-great-grandfather to Charles Stuart Parnell. He was also a younger brother to Thomas Parnell, the poet, and archdeacon of Clogher.

I. S.

Why Not Eat Insects? (Vol. vii, pp. 222, etc.).—"I remember very well the great 'grasshopper year,' as it was called. It was in 1855. During the last of May and the first of June the entire counties of Sacramento and San Joaquin were covered with locusts or 'hoppers' and nothing to equal it has been witnessed in the State since.

"With the Digger Indians the grasshoppers are a great luxury, and are used as meat and eaten in various ways. That year

Indians swarmed into the valleys from the mountains and had a royal feast for several weeks. Some would catch the grasshoppers, thread them on a string, hang them over the fire until done brown, then eat them from the string the same as children do popcorn.

"Others would set the grass on fire, which both disabled the 'hoppers' and cooked them, when they were picked up and eaten or stowed away for future use. The most popular way, however, when the 'hoppers' were thickest, was to dig a hole so deep that they could not jump out, and driving them to the centre and into the receptacle prepared for them.

"In this circle, which sometimes covered many acres, were all the women and children in the camp. They carried a brush in each hand and would drive the 'hoppers' without difficulty. When the drive was over the 'hoppers' were put in bags and baskets, saturated with salt water and laid to one side for use in winter. They are eaten then as white people eat shrimps. They are also mixed with acorn or seed meal, after being ground into paste" (*Sacramento News*).

Greek Slave Writers (Vol. viii, pp. 16, etc.).—Zoilus, of Amphipolis, notorious for his malignity as a critic, is by some of the ancients called the "Thracian Slave," but this may have been merely an expression of contempt. Very little is known about him.

L. X.

Indian Names (continued from Vol. viii, p. 53).—*Caushawasha*.—Name of Indian who lived at the swamps. It signifies "the lightning," swamp at Southold, L. I.

Choppaushapaugasuck.—"Place separated midway where the outlet widens or opens out," locality on Montauk.

Cobb.—Probably an Indian personal name, locality in Southampton.

Comac.—See Winne-comac, village in Huntington town.

Cometico.—Perhaps the same as Chicomico, "great house," or else a personal name, end of Old Fields Point.

Conegums.—"A boundary," creek at Mattituck.

Connecticut.—"At the long-river," creek in Brookhaven town.

Connetquot.—"At the long-river," brook in Islip town.

Conungum.—See Kanungum, pond at Calverton.

Copiag.—"Land shut in," neck in Babylon.

Coram.—Derived from an Indian who lived here, village in Brookhaven.

Cowamoke.—A corruption of Catawamuck, Fresh Pond or Crab Meadow, Smithtown, L. I.

Cumsewogue.—"Place shut in or enclosed," hamlet in Brookhaven.

Cupsage or Cupsawege.—"An inlet that closes or shuts up," locality on South Beach, Southampton town.

Cutchogue.—"Pine-tree land," village in Southold, L. I.

Dix's Hills.—Derived from Dick Pechegan, an Indian, hills in Huntington.

Georgica.—Name of an Indian who once lived here, pond in East Hampton town.

Goorgo.—Personal name of an Indian resident, neck in Islip, L. I.

Gemeco.—See Jamaica, village in Queens county.

Hashamomuk.—"Place where wild flax or net stuff grows," neck of land Southold town.

Hassoky.—"Marshy land," locality in Huntington and Jamaica.

Hauppauge.—"Flooded or overflowed land," hamlet in Smithtown.

(To be continued.)

Authorship Wanted (Vol. viii, p. 42).—

" 'Thou lingering star with lessening ray
That lov'st to greet the early morn,'

will be found in Robert Burns' 'To Mary in Heaven.'

"Mary Campbell was betrothed to the poet, but died before the day appointed for the marriage" (*Western School Journal*).

JOHN MACDONALD.

[Same reply received, with thanks, from M. C. L., New York city, and J. G. Gholson, Broughton, Ill.]

Ten Eyck, Ten Broeck (Vol. viii, p. 4).—These are instances of one of the very natural devices resorted to by our forefathers, the world over, when they realized the unpleasant fact that the increase of the human race was out of proportion with its "personal" nomenclature, reinforced as the original names had been by the addition of patronymics.

Designating a man by the locality he lived in could not be resented by him in the light of what we now call a nickname; and so this particular plan was extensively carried out, in Holland as elsewhere.

Ten, in the above, is the Dutch preposition "at," "to," "near," a synonym (in proper names) of *van*, with which we are perhaps more familiar. A certain Nicholas who lived near some well-known oak, one Jacob who floated his allotted days by the side of a marsh, were talked of as Claas *ten eick* and Koos *ten broeck* respectively; and in the course of time, those designations at first intended to convey with them nothing more than a discriminating *couleur locale*, became regular proper names.

By way of illustration, we might compare:

D. *Van Brug*; G. *Brück*; E. *Briggs*; F. *Dupont*.

D. *Van der Berg*; G. *Berg*; E. *Hill*; F. *De la Montaigne and Dumont*.

D. *Van Dalen*; G. *Thal*; E. *Dale*; F. *Duval*.

D. *Van der Weyde*; G. *Weide*; E. *Mead*; F. *Dupré*; etc.

The other sources drawn from, in this connection, by Mother Necessity or by man's innate spirit of sarcasm, are equally interesting, but would lead me away from the above heading.

A. ESTOCLET.

COMMUNICATIONS.

Man vs. Woman (Vol. viii, p. 37).—This day's *Public Ledger* (December 7) supplies another instance of woman's failing "to demonstrate her superior ability," etc.:

"A sweet girl graduate of England, fair of face and young in years, being little more than twenty, has won the Cobden Club prize of \$300 offered in rotation at Oxford, Cambridge and other universities. Her

name is Victorine Jeans, and the subject set by the club for competition was the ponderous theme 'The fundamental and commercial effects, actual and perspective, of English factory legislation.' "

Doubtless, when competing with her on such a ground, man had "invaded her domain;" that's why he was "left!"

MINNIE W.

PHILADELPHIA, PA.

Curious Remedies (Vol. vii, pp. 322, etc.).—*Insomnia*.—"There is much in the Chinese theory that sleeplessness will be dispelled when one rids the mind of every thought whatsoever.

"A musician during a severe illness made his wife play the scale up and down on a small organ. Often after he was asleep he would start slightly and then sing what had put him to sleep.

"Horace, in his 'Satires,' recommends swimming the Tiber three times! Sir Thomas Browne was accustomed to repeat some verses of a certain hymn. Franklin took his air bath, Sir John Sinclair counted, while Sir John Rennie when engaged upon any public work never went to sleep until his head had been combed and gently rubbed by some soft hand" (*London Tit-Bits*).

How Names Grow (Vol. vii, p. 299).—In the early days of our city, Memphis, Tenn., there was a worthy citizen who bore the unusual name of "Cesario Byas." He was a foundling and so called from having been found wrapped in a piece of *bias* cloth. He was a good and useful man, though of such doubtful origin.

E. PRIOLEAU.

MEMPHIS.

Verdi on Rossini and on Himself.—"What was your first success?" I asked.

"I consider 'Ernani' my first great success. In my former works I was still too much influenced by Rossini."

"What is your estimate of that composer?"

"Grandeur of outlines—exquisite feeling for true colors—airy lightness—sensuous force—in short, all the characteristic influences of the modern Italian school. But

I think I am an improvement on Rossini,' he added, most seriously.

"A little later on he described his own music, in the following manner :

" 'I am, after all, a thorough Italian. My music is less dramatic, but martial and amorous. I do not own the religious profundity of Astorga's "Requiem," nor do I know the laughing, teasing sounds of Pergolese or Donizetti, but it is always passionate, melodious and interesting. My music is always real music ' " (Genoa Corr. of New York *Herald*).

Lives for Lief (Vol. vi, p. 93).—It has been remarked truly that one may often hear "lives" used instead of *lief* in the New England and the Middle States. The error seems committed in a sort of mental confusion on the part of the speaker, sometimes as if he were trusting to his ear, rather than to thoughtful inquiry when uncertain of the precise form needed. We of the nineteenth century use *lief* only adverbially, but originally it was an adjective meaning "dear, pleasing, agreeable," with various spellings in the positive and comparative, as may be seen :

Pos.—*lef, lefe, leese, lief, liefse, leve, lieve.*

Comp.—*liefer, lever, levere, liever.*

Superl.—*liefest.*

The corruption may, it seems to me, rest on a sound etymological basis, and its origin be sought for in these numerous forms once sanctioned. They are found in the old English writers like Chaucer, Gower, Erasmus and Tyndale, and must naturally have appeared in the conversation or the common talk of the same period.

Chaucer generally used *leue* (= *leve*) for *lief*, and the comparative *leuer* (= *lever*), or *levere* (= *levere*), for *liefer*. Two centuries later Spenser shows a preference for the less familiar form, *lever*, instead of *liefer*, both as an adjective and adverb. The "Fairie Queene" (1590-1596), whose production did not far antedate the English settlement of our Atlantic States, affords the following illustrations :

"Far *lever* had I die than see his deadly face."
(Bk. i, Canto ix, St. 32.)

"Me *lever* were with point of foeman's spear be dead."
(Bk. iii. Canto ii, St. 6.)

"That thousand deaths me *lever* were to dye
Than breake the vowe."

(Bk. iii, Canto vii, St. 51.)

"Die had she *lever* with enchanter's knife."

(Bk. iv, Canto i, St. 6.)

Bishop Joseph Hall makes use of the less common form, *lieve*, in his "Satires," which belong to the same period (1599), as :

"Whose mention were alike to thee as *lieve*
As a catchpoll's fist unto a bankrupt's sleeve."

("Virgidemiarum," Bk. iv, Sat. ii, l. 81.)

In another instance, he employs the familiar *lief*, meaning "agreeable :

"And now he deems his homebred fare as *lief*
As his parched biscuit or his barreled beef."

(*Ibid.*, Bk. iv, Sat. vi, l. 80.)

To return to the "Fairie Queene," we find an example of the original use of *lief* as an adjective in the sense of agreeable :

"Eternal thraldom was to her more *liefe*."

(Bk. iii, Canto viii, St. 42.)

The superlative form occurs several times in the poem, as "My *liefest* lord," "my *liefest* love," "*liefest* pelfe."

Marlowe, too, employs the superlative when Dido cries :

"Save, save, Æneas; Dido's *liefest* love."

Spenser, in common with Chaucer and Gower, employs *lief* as a substantive, as :

"Madame, my *liefe*."

("F. Q.," Bk. ii, Canto i, St. 16.)

The foregoing quotations are enough to show the variety of forms and uses which belonged to the little word *lief* in centuries past. Perhaps the forefathers sometimes said, "I had as *leve*," or "*lieve*," instead of "I had as *lief*," and "I had *lever*" (rather). The inaccuracy may be observed in the speech of families of the old stock with whom it appears to be a sort of philological heirloom.

Tennyson has rescued both *lief* and *liever* from the archaic list; the former in "Merle d'Arthur," "As thou art *lief* and dear," and the latter in "Geraint," in a line after the Spenserian manner :

"Far *liever* by his dear hand had I die."

MENONA.

P. S.—Yesterday I heard "lives" from

the lips of a cultivated and well-informed lady, whose speech is quite free from errors of the sort. She confessed to the strength of the habit, and said she had believed the fault hereditary with herself as well as with others.

MENONA.

A Curious Bell from Japan.—“A Yale professor who lives on Prospect hill has, among other Japanese curiosities, a remarkable antique bronze bell from an old temple in Japan, where it was once used by the priests during their ceremonies. This bell is cup-shaped and about twelve inches in diameter and ten inches high. The tone of the bell is remarkably soft and musical, and a single touch will cause a sound continuing from two to three minutes.

“A remarkable feature about the bell is that it resounds when placed on a cushion with the mouth upward, but why the support does not arrest the vibration is a point that has hitherto puzzled physicists, and no one who has seen the bell can explain the phenomenon” (*New Haven Palladium*).

Lord Lytton as a Plagiarist.—AMERICAN NOTES AND QUERIES seems fond of whipping (deservedly so) the literary thieves politely designated “plagiarists” (see under “Parallel Passages,” “Plagiarism,” etc.). I cull the following from the *New York Sun*:
“The late Lord Lytton was one of the most consistent, indefatigable and audacious plagiarists that ever lived. It is quite possible he never wrote an original line in his life.”

Although certain passages in his “*Gyges and Candaules*” are but copies of the finest Keats’ lines in “*St. Agnes*,” and numerous pilferings of his from British authors could be mentioned, his lordship naturally felt safer in the field of foreign literature.

“*Lucile*,” as is well known, is not his, but to a great extent George Sand’s. The first part of that novel in verse is merely the prose story of “*Lavinia*” done into galloping English anapests.

“Here and there jewels were filched from Musset, from Heine, from some other of the great masters of lyric verse and embedded in this literary crazy quilt.

“Who on first reading ‘*Lucile*’ has not

held his breath when he came to these splendid lines:

“‘Tho’ divine Aphrodite should open her arms
To our longing, and lull us to sleep on her charms,
Tho’ the world its full sense of enjoyment insure us,
Tho’ Horace, Lucretius, and old Epicurus
Sit beside us and swear we are happy, what then?
Whence the answer within us that cries to these men,
‘Let it be! You say well; but the world is too old
To rekindle within it the ages of gold;
A vast hope has traversed the earth, and our eyes
In despite of ourselves we must lift to the skies!’”

“The lines are merely a free translation of Musset, in his ‘*Espoir en Dieu*’:’

“Que la blonde Astarté, qu’idolâtrait la Grèce
De ses îles d’azur sorte en m’ouvrant les bras;

* * * * *

“‘Quand Horace, Lucrèce, et le vieil Epicure,
Assis à mes côtés, m’appelleraient heureux.

* * * * *

“Je leur dirais à tous: ‘Quoi que nous puissions faire
Je souffre, il est trop tard: le monde s’est fait vieux.
Une immense espérance a traversé la terre;
Malgré nous vers le ciel il faut lever les yeux.’”

“There is a little poem of Heine’s, entitled ‘*Ein Weib*,’ which begins as follows:

“‘Sie hatten sich Beide so herzlich lieb,
Spitzbubin war sie, er war ein Dieb.’”

“It is well worth while to compare this with the opening lines of Meredith’s ‘*See Saw*:’

“‘She was a harlot and I was a thief;
But we loved each other beyond belief.’”

“MADISON AVE.”

NEW YORK CITY.

Bowie’s Original Knife.—“Col. John R. Davis, of Mississippi, who recently died at the Old Men’s Home, was a cousin of Jefferson Davis, and during the war was the Colonel of a Mississippi regiment known as the Tigers. Col. Davis had in his possession the original knife constructed for Col. Jim Bowie, who, though a native Kentuckian, moved to Texas and married the daughter of ex-Gov. Veramendi. The knife was said to have been invented while Col. Bowie was confined to his bed in Natchez, suffering from the effects of a wound he had received in a border fray. He was a man of great mechanical ingenuity, and whittled it out of white pine as a model for a hunting knife, which he sent to two brothers named Black-

man in the city of Natchez, and told them to spare no expense in making it. It was made from a large sawmill file and afterward perfected by an Arkansas blacksmith.

"Davis, who was a young man at the time, was present the first time the knife, as perfected, was used in a duel, and, as he describes the scene, the parties cut the underbrush down and fought to the death. The peculiar part of the knife was that the end was poisoned, an operation that cost Col. Bowie \$10" (*Cincinnati Enquirer*).

Poetry for the Postmaster (Vol. viii, p. 60).—The *Morning Journal*, this city, gave us a few specimens similar to the above, in the fall of 1890. Enclosed is an extract:

"A love-lorn youth in rural Massachusetts thus directed to his sweetheart a letter that she never received, as its envelope is preserved in the dead-letter museum:

" 'Fly, letter, fly,
In the twinkling of an eye,
To the girl that I love best.
Without delay,
Start off to-day,
Bound for the golden West.'

" 'In Columbus, O.,
At Number Two
On the street they call North High,
My love does dwell,
Her name I'll tell—
It is Miss Jennie Nye.'

"Another swain directs in the following morceau:

" 'Dear Uncle Sam, so good and kind,
Miss Nettie Smith please try to find.
Give her this postal with this ditty;
She lives way out in Kansas City, Mo.'

"Perhaps the brightest gem in all this collection of brilliant address poetry is the following:

" 'If this letter goes right, it will go straight
To the dirtiest town in this great State;
To the right of Captain Kirkwood's fort,
Now better known by the name of Bridgeport:
In Belmont county this town takes rank
As the oneriest one on the river's bank.

" 'And when the owner you do seek,
Look out for the man with the hardest cheek,
With great big feet and the head of a pumpkin,
And hand it over to J. C. Duncan.'

C. VAN L.

NEW YORK CITY.

Number 13 (Vol. vii, p. 302; also "Superstitions," under various headings).—"I went out with a petition the other day for signatures for the appointment of a notary public. The lines for the signatures were numbered consecutively from one to twenty-something.

"I noticed when I presented the paper for signatures that nearly every man looked at the number of the line before he put down his signature. For a while the signatures were scattered, but eventually, of course, all the lines were filled save one. That was line thirteen" (Collector H. Willis, in *Chicago Tribune*).

Curious Wills.—The following, which is going the rounds, has not, I think, yet appeared among your curiosities in this line; it is the will of Lavinia Boyce, of Westfield, Mass.: "After the death of her husband, the house and lot are to be divided into three parts. Helen E. Amsden, a daughter, is to have the westerly third of the property, including one-third of the attic and cellar and three rooms on that side of the house; Alice R. Hoey, another daughter, gets the middle third of the lot, cellar and attic, and the remaining rooms on the first floor; William L. Boyce, a son, gets the remaining fraction of the land, cellar and attic, and the remaining rooms in the second story; the last is granted the right to build steps on the outside to reach his portion. Each is to pay the proportionate share of repairs and have a right to facilities for reaching the cellar and attic, while each is assigned an unequal share in the payment of a mortgage of \$700 on the premises." Could absurdity go further? E. ROBERTS.

NORRISTOWN, PA.

Communion Tokens (Vol. viii, pp. 32, etc.).—Boswell, in his tour to the Hebrides with Dr. Johnston, tells us that communion tokens are little pieces of tin stamped with the name of the parish, which the pastor gives to such members of his flock as he esteems fit for the sacrament. Boswell further tells us that he remembered a lawsuit brought by a person against his parish minister for refusing him admission to the ordinance. E. P.

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NOTES.

MEUM AND TUUM IN DENMARK.

Dividing lines in the ownership of personal property down to a comparatively recent period in Denmark seem to have prevailed even in household utensils appurtenant to every member's use. For example, Carit Alar, in his collection of tales published under the title of "Seet og Hort," at p. 25, describing the arrival of the old-day stage coach to the wayside inn in the above country, speaks of its inside walls as decorated with cheap Nuremberg pictures and an old shotgun, while "above beneath the single supporting beam of the ceiling lay a row of knives and white wooden spoons, from which each one of the family took his own, when

meals were ready. A strong odor of turf smoke filled the place."

But the most curious custom was the usage of the times in case of death in a house to fasten a lantern without light on a tall pole before the house; this was called "corpse-beacon," and was custom and usage at that time ("Foran Huset bandt Terkel en Lygte uden Lys fast paa en hi Stang; det Kaldtes Ligvarsel og nar skik og Brug dengang," *op. cit.*, p. 46).

This entertaining writer incidentally, in the "Prindsessens Skytte," p. 113, says the Danish chronicles of the year 1590 announce that "the Queen Dowager, princesses and ladies in waiting, on their way back to the castle, stopped their retinue outside an apothecary shop and ordered confections and spirits brought out to their wagons" ("Paa Tilbagveien holdt Toget stille undenfor Apothekerens, hoor Enkedronningen Prindsesserne og Hofdamerne lode sig bringe Konfekt og Spiritus ud i deres Vogne").

From this last citation it appears the druggists of centuries ago in Northern Europe drove as thrifty a traffic in "spirits" as their *confrères* of the present day, but much more publicly. GEO. F. FORT.

GUMBO AND TALLYHO.

The Gumbo—a *patois* spoken by the negroes of Louisiana and the West Indies—has been described by a recent writer as a phonetic burlesque of French interlarded with African words, and other words which probably belong to the aboriginal language of the countries where the slaves were taken after leaving Africa. Therefore, we hardly need wonder at any element we may find in this mixture of French, Spanish, African, Carib, English, Hindustani, etc.; if you please, a real omnium gatherum of languages.

Tayau, for instance, is Gumbo, or Gombo, for "dog." This form is the Louisiana negro's variation of the French *taïaut* or *tayaut*, which is the cry of the huntsman to his dogs, and, it is believed, identical with the English "tallyho," as Browning has it,

"The huntsman giving his hounds the tallyho."

As may be perceived, the darky has substi-

tuted the cry for the dog himself (see *Nineteenth Century*, October, 1891).

Taiaut has recently been shown to be not only equivalent to "tallyho," but also, in a very satisfactory manner, its direct ancestor by a writer in the *Academy*.

French dictionaries like the "International," and Spier and Surenné give *taiaut* = tallyho. Littré has omitted *taiaut* altogether, his nearest approach to it being *haut-à-haut* = "cri de chasse pour appeler," which is in reality its equivalent. But Littré's researches only extend back to the middle of the seventeenth century, producing a quotation from "Les Fâcheux" of Molière (1661).

The "correspondent" of the *Academy* finds a much longer descent for *taiaut* or "tallyho," tracing it up six or seven hundred years earlier. He discovers its origin or genesis in the word *taho*, occurring in "Le Dit de la Chace du Cerf," which is, according to Mouchet, the earliest known piece of sporting literature in the French vulgar tongue. "Le Dit" was contained in Achille Jubinal's "Nouveau Recueil de Contes, Dits et Fabliaux" (1839). In this celebrated hunting piece the old French huntsman's method of instructing his pupil to shriek to his hounds is shown in the following couplet:

"Et lor dois dire assez now po (peu)
Ta, ta, ta, ta, taho, taho —."

The second line of the couplet is given as found in the original MS. (Bibl. Nat. No. 1593); Jubinal's version or copy being slightly altered.

The French nowadays set on a dog by saying *ta, ta, ta, ta*, and Cotgrave gives *te* as used for a like purpose. *Ho* is the cry used in watering a pack of hounds; this syllable being another form of *hou*, an abbreviation of *houleau* = *ho ! l'eau*.

Taiaut, or *tayaut*, is explained to be a combination of these two monosyllable cries, "ta" and "ho," with a liquid *y* inserted as copula by the organs of speech, which *y* became still more liquid as *ll* in the English "tallyho."

A still further comparison of authorities—Pairault's "Dict. des Chasses," 1885—serves to confirm the writer's belief that the vocal (and MS.) "taho" became the

printed *tayaut*, which, again, gave us our "tally-ho" (see *Academy*, September 5, October 3, November 7, 1891).

MENÓNA.

OTHER DIALECTAL FORMS IN TENNESSEE.

(CONTINUED FROM VOL. VIII, P. 62; SEE ALSO VOL. IV, PP. 16, 64.)

"To *rue back* is to *back out*, and is used in such examples as, 'he cheated me and I want to rue back.'

"*Chug* (*choog*) is the verb used to denote the act of casting anything into the water when especial attention is directed towards the noise which it makes in coming in contact with the surface of the water. We also *chug* a man in the short ribs with the fist. I think I have heard both *chug* and *chüg*.

"*Could* is frequently used as an infinitive, as, 'I can't play the fiddle now, but I used to could.' *Would* is used in the same way, though probably less frequently. 'He used to wouldn't dance.' It is probable that *used to* is so common a phrase that it becomes, in the popular mind, equal to an adverb with the force of *formerly*; 'he formerly would not dance.'

"To *lay off* to do a thing, means to intend to do it, and is used in the same sense as *lay out* in the first definition given by Bartlett.

"*Lay-out*, a noun, seems to mean *crowd* in such expressions as, 'he is big enough to whip the whole *lay-out*,' that is, to whip the whole *shebang*, or whole number of them.

"The dictionaries give *track* for an area of land, quoting from Thomas Fuller, but mark the word as obsolete. In this part of the country, however, it is the common term, being perhaps simply a mispronunciation for *tract*.

"*Shock* is the usual word for a conical pile of hay. This term applies very properly to grain which is first bound into sheaves; but, so far as I can find out, *cock* is the proper word to use in connection with hay.

"Every one speaks of a *stand* of corn or a *stand* of grass, meaning that it is thick enough on the ground. I do not know that this is incorrect, but I have not succeeded in

finding any examples of the word in this sense. I would ask information on this point from some one who is interested in the subject.

"Bartlett calls attention to the addition of *s* in the adverbs, *somewheres*, *nowheres*, etc. The first of these words is usually heard as *sume'r's*, especially in the phrase *some'r's else*.

"Metathesis of *r* in such words as *purty* for *pretty*, and *pätürge* for *partridge*, is common.

"The word *hickory* is pronounced *hick'ry*, and in connection with *nut* it forms *hicker-nut*—sometimes pronounced almost as one syllable, *hick-nut*.

"*Obliged* in the mouths of old people frequently becomes *obleeged*, and in Pope's satire on Addison the word rhymes with *besieged*.

"Such vulgar words as *fit*, *cotch* and *fotch*, as the past tense of *fight*, *catch* and *fetch*, are used only by the ignorant classes. *Drug* from *drag* and *clumb* from *climb* are more common. *Ask* (to say nothing of *axe*) is sometimes pronounced as if written *ast*. *Plague* is generally given with the short *e*-sound, *pleg*.

"*Ear* is called *year*, but *yeast* is called *east*. *Article* is accented on the second syllable, and *yesterday* becomes *yistidy*. *Rosin* is *rosum* or *rawsum*. *Roas'nears* is for *roasting ears*, green corn.

"*All* has a peculiar usage in examples like the following: 'That's all the high (or higher) he can jump;' 'all the far you can throw.' *Bust* is the regular word at Vanderbilt for failure, and is used as a noun or as a verb (both transitive and intransitive). *Jower* is a word in common use for a quarrel in which noise plays the principal part. 'I got into a jower with him.' *Stool* is an old-fashioned word for invitation; as, a stool to a party or wedding. Here is an example from J. C. Harris: 'When I ast 'im out with us that night, he went like a man that had a stool to a quilting-bee.' A *stob* is a stake driven in the ground, or a tall stump of a tree. 'Do you see that *pecker-wood* on that old *stob* over yonder?'

CALVIN S. BROWN, JR.

VANDERBILT UNIVERSITY.

OLD-TIME JUSTICE.

(CF. SEVENTEENTH CENT. JURY JUSTICE, VOL. VIII, P. 63.
VICARIOUS JUSTICE, VOL. VI, P. 155.)

It is certain that a man was hanged at Wessagusset (Weymouth) in New England, in 1623, for stealing corn from the Indians, and according to the (not very reliable) "New English Canaan" of Thomas Morton, it was a sick man, who was hung in the place of the able-bodied offender, one Edward Jonson being the judge. A similar story is told in Wring's "Voyages," 1726.

QUIDAM.

FROGS vs. SNAKES.

According to Ælian, the frogs of Egypt have invented an effective method of protecting themselves against the serpents of the river Nile: "They swim with pieces of cane across their mouths, of too great a length for the breadth of the serpents' throats; by which means they are preserved from being swallowed by them."

G. ESTEY.

QUERIES.

"**Sword of Bunker Hill.**"—The music of "Sword of Bunker Hill" is said to have been written by J. G. Clarke, and it is thought the words also. Is this so or not, and who was J. G. Clarke? I have been unable to find anything concerning the man. When was it composed?

? ? ?

Scrapple.—This word (a Pennsylvanianism with a strong local flavor) is sometimes spelled *scrappel*, especially on the placards of provision dealers. I saw in a newspaper, some time since, a communication written by a lady, evidently a person of more than ordinary culture, protesting against the spelling *scrapple*, and insisting on the good old orthography of *scrappel*. Which is preferable?

Be Patient.—Who was the author of the poem of which each stanza begins with the words, "Be patient! oh, be patient!"

H. K. P.

SOUTHAMPTON, MASS.

Sweet Singer of Michigan.—What is the real name of the poetess who is known by this title?

ARAD W. PERKINS.

BOSTON.

Depute.—The dictionaries make this Scottish word a noun; but in such phrases as "sheriff depute," and "lyon depute," is it not rather an adjective?

B. A. A.

TOLEDO.

Judge Warren of Illinois.—Can any reader of AMERICAN NOTES AND QUERIES tell me of the impeachment of one "Judge Warren of Illinois a great number of years ago?" What were the charges?

? ? ?

Authorship Wanted.—Who was the author of the following verse, and where can it be found:

"The night shall be filled with music,
And the cares that infest the day,
Shall fold their tents like the Arabs,
And as silently steal away."

B. A. M., JR.

PHILADELPHIA, PA.

We Dance on Hills.—Who wrote the "Fairies' Song" beginning, "We dance on hills above the wind?"

H. K. P.

SOUTHAMPTON, MASS.

Washington and Napoleon I.—What was the height and weight of Washington and of Napoleon Bonaparte?

? ? ?

REPLIES.

Muriel; Meriel (Vol. vii, pp. 295, 305).—Having occasion to consult some back volumes of *Notes and Queries* (Eng.), my eye was attracted by this heading in the Index, and I turned to the pages indicated. Beyond a few names and a date or two, I made no notes, but the substance of the information gleaned was as follows: Not only are these two forms accepted as variants of the same name, but others are

found. A lady of the Talbot family, in the time of Elizabeth and James I, wrote her name indifferently Meriel and Maryell, and another, Lady Muriel Vaughan, is found in 1673 signing her (? maiden) name Meryell Williams. Norfolk records show the name in the time of Richard I; a Harleian MS. of 1500 mentions ladies of three generations—mother, daughter and granddaughter—each called Muriel Hastings; and, if my note is correct, another record discloses the name in 1073. This last is the only date earlier than that given *ante*, p. 305. One authority derived the name from *μύρον*, myrrh, thus making it a variant of Mary, Miriam, etc., and other suggestions were made of a Hebrew origin, but another correspondent, referring to "the works of Abbot Trithemius" and to Barrett's "Magus," asserted Muriel to be the name of the angel presiding over the sign Cancer, and that, therefore, those born under that sign are called Muriël, just as those born under the sun are named Michaël, and those under the moon, Gabriël. By this account Muriel was to be interpreted as an auspicious designation, equivalent to "the healing of God." No reason was given why, of these three angelic names, Muriel alone is feminine.

M. C. L.

NEW YORK CITY.

Shakespeare and Cervantes (Vol. viii, p. 27).—In one sense, these celebrated authors died on the same day, and in another there were ten days between their deaths. Cervantes died on April 23, 1616, new style; the calendar having been altered by decree of Pope Gregory XIII in 1582. The countries which recognized the pope generally observed the decree. In England and the Protestant portion of Europe, the people refused at the time. Shakespeare's death occurred on May 2, 1616, the ten days not having been deducted in accordance with the papal decree. In 1752, England adopted the change, and now deaths that took place subsequent to 1582 are made to conform with the new style. Russia is the only nation of the Christian faith that still observes the old style.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Both died on the 23d of April, 1616, thus nominally on the same day, but owing to the difference in calendars, Shakespeare died ten days later. Tradition asserts that Shakespeare, who was christened on the 26th of April, 1564, was born on the 23d, so that, dying on that day fifty-two years later, he was born and died on the same day.

E. PRIOLEAU.

Coupon (Vol. viii, p. 51).—The quotation sent by M. C. L. was probably taken from the published portions of the diary of Sir John Lauder, a Scottish judge with the title of Lord Fountainhall. The use of the word *coupon* in the sense of a small bit or piece is rare indeed. Is it, or was it, Scottish?

QUI TAM.

Lycidas (Vol. iv, p. 219).—A *fourth* Lycidas was Mr. Addison, who is called by this name by Rowe in certain stanzas addressed to the Countess of Warwick, to whom Addison afterwards was unhappily married.

G. EGEMONT PARKER.

BALTIMORE, MD.

The Tobacconist's Indian (Vol. viii, p. 64).—After we had sent our correspondent's query to the printer, the *Public Ledger* of this city published the following on the same subject:

"The Indian stands merely as a representative of the country in which the tobacco plant grows, or, to speak more correctly, from which tobacco was first introduced; just as I have often noticed tea merchants having a full-dressed Chinaman or Japanese as a sign. As far as tobacco is concerned, you will often find (especially in Europe) tobacconists having for a sign a Hollandese (Dutchman) holding a package of smoking tobacco, or a well-filled snuff box, for both of which products the Dutchmen have been and still are renowned."

ED. A. N. & Q.

Libonia (Vol. vii, p. 32).—According to Nicholson's "Dictionary of Gardening," the genus *Libonia* was named from "M. Libon, who traveled in Brazil." Dates and other particulars are wanting.

I. V.

Virginia Bible (Vol. viii, p. 41).—"The Virginia Bible is a rare version of the Scriptures translated into the native language of the North American Indians of Virginia.

"The first edition of this Bible was printed in 1661-1663, copies of which are said to be worth £200" ("Names and their Meaning").

E. G. KEEN.

WARWICK, PA.

Toko for Yams (Vol. viii, pp. 55, etc.).—In Tom Brown's "Schooldays," i, 5 (as quoted in Davies' "Glossary," p. 659) *toco* is used in the sense of "a flogging." It appears to be English schoolboy slang.

ADDAX.

NEW JERSEY.

Testimony: Its Value in Logical Inference.—Yes, sir! You'll find it in Bowen's "Logic," p. 432. I ought to know; I have been there.

'RAH, 'RAH, 'RAH! HARVARD.

Umfrey (Vol. viii, p. 41).—I conjecture that this word is the same as the proper name Humphrey, which, according to the "International Webster," is Anglo-Saxon, meaning "Protector of the home." In the same place *Humfried* is given as the German form of this name.

FEDERHELD.

NEW YORK CITY.

Jewery (Vol. viii, p. 28).—*Jewry* is Judea, or Land of the Jews—as Luke xxiii, 5; John vii, 1; Daniel v, 13.

ELIZABETH PRIOLEAU.

The quaint passages in some of the old translations of Matthew i, 5, 6, may be worth recording in this connection:

"And they sayde vnto hym: at Bethleem in Iury. For thus it is written by the Prophet: And thou Bethleem in the londe of Iury, art not the leest concernynge the Princes of Iuda" (Tyndale, 1534).

"And they saide vnto hym: at Bethleem in Iewry. For thus it is written by the Prophet: And thou Bethleem in the lande of Iuda, art not the leest amonge the Princes of Iuda" (Cranmer, 1539).

"And they said vnto him, at Bethlehem

in Iurie. For so it is written by the Prophet: And thou Bethleem in y^e land of Iurie, art not the least among the Princes of Iuda" (Geneva, 1557).

SENEX.

Gum of Life (Vol. vii, p. 294).—If Mr. Quidam will carefully read the lines he refers to (written by John Dennys, or by B. R.), he will find that the whole recipe for making the fish bite is a take-off and a joke. Consequently, the "gum of life" is very probably a joke, too.

QUÆDAM.

JERSEY CITY.

Gubbin (Vol. iv, pp. 210, etc.).—Besides its specific use as a name for one of a certain class of outlaws, and its still more limited use as a surname, *gubbin* is used in a more general way by Nashe, in his "Lenten Stuffe;" "You hunger starved *gubbins*, or offals of men," says he. Gubbin, an outcast, is a West-country (Devon) term, as your correspondent says at the above entry. But Nashe was Norfolk-born.

Cowper's Riddle (Vol. viii, p. 51).—Cowper says, at the end of a letter to S. Rose, Esq., dated September 13, 1790, "The trees of a colonnade will solve my riddle."

J. STANLEY.

Canada (Vol. vi, p. 273) and **Good Old Etymologies** (Vol. vii, p. 161).—In the "New English Canaan," written by "THOMAS MORTON OF CLIFFORDS INNE, GENT, upon tenne yeares knowledge and experiment of the Country," printed at Amsterdam in the year 1637, I read the following:

"From this Lake, Northwards, is derived the famous River of Canada (so named of Monsier de Cane, a French Lord that first planted a Colony of French in America, there called Nova Francia)."

BOOKWORM.

Packenham and the Wine Cask (Vol. viii, p. 29).—The story of the "wicked old German countess" at the above reference will, to many readers, recall the following and Falstaff's order to Bardolph:

"Go fetch me a quart of sack; put

toast in 't," and the probable origin of our "toast" drinking.

"Many wits of the last age," says *The Tatler*, June 4, 1709, "will assert that the word, in its present sense, was known among them in their youth, and had its rise from an accident at the town of Bath, in the reign of King Charles II. It happened that, on a public day, a celebrated beauty of those times was in the Cross Bath, and one of the crowd of her admirers took a glass of the water in which the fair one stood, and drank her health to the company. There was in the place a gay fellow half fuddled, who offered to jump in, and swore, though he liked not the *liquor*, he would have the *toast*. He was opposed in his resolution, yet this whim gave foundation to the present honor which is done to the lady we mention in our liquors, who has ever since been called a *toast*." Jos. E.

Suspend (Vol. vii, p. 172).—Here is another example of *suspend*, in the sense of to hang, or depend, used intransitively. It is from Timothy Dwight's poem, "The Conquest of Canaan," Book v, line 717: "On Irad all my joys *suspend*." But in the example previously given, *suspend* meant literally *to hang*; here it is used figuratively. OBED.

Nidaros (Vol. vi, p. 41; Vol. viii, p. 54).—Another reason for supposing that this word should be accented on the first syllable may be found in the fact that Trondhjem, built by Olaf Trygvason on the site of the old Scandinavian city Nidaros, lies at the mouth of and is nearly surrounded by the river *Nid*. It seems natural, therefore, that the name of the river should sound prominently in the town name with which it is connected. M. C. L.

NEW YORK CITY.

Bairseth (Vol. viii, p. 41).—

"There's Kirriah Jairum, the great Jew of Greece,
Obed in Bairseth, Nones in Portugal,
Myself in Malta, some in Italy,
Many in France."

("Jew of Malta," i, 1.)

From the context, or from the poet's distribution of the other rich Jews enumerated

by Barabas, all belonging to countries bordering on the Mediterranean, it seems probable that Bairseth may be intended for *Biserta*. In such case the deviation from the customary orthography would not be greater than it is between *Gibraltar* and *Jubalter* as Marlowe has it in "Taniburlaine the Great." *Biserta* or *Bizerta*, once an important seaport, is situated on the north coast of Africa, opposite the narrowest part of the sea, hence not far distant from Malta.

Milton alludes to *Biserta* in "Paradise Lost:"

"Or whom Biserta sent from Afric shore
When Charlemain with all his peerage fell
By Fontarrabia."

(Bk. i, line 585.)

MENONA.

Rouncefall (Vol. vii, p. 130).—King James did not write the queer rouncefall which G. C. refers to at the above place. It is generally ascribed to Alexander Montgomerie, a contemporary of James VI. He was, no doubt, the "A. M." whose identity is inquired for by R. R. A. (Vol. vii, p. 93) and B. R. B. (Vol. vii, p. 101) probably will be glad to add this fact to those which he has collected on the subject.

E. F. G.

Vicar Apostolic of the North Pole (Vol. viii, p. 65).—I find in McClintock and Strong's "Biblical, Theological and Ecclesiastical Cyclopædia" that the dignitary inquired after, at the above entry, does exist. He is a priest of the Roman Catholic Church, possessing certain Episcopal jurisdiction in Orkney, Shetland, Iceland and the adjacent islands. BOOKWORM.

NEW YORK.

Indian Names (continued from Vol. viii, p. 68).—*Hocum*.—"Hook shape," neck in Islip.

Ihpetonga.—"High sandy bank," Brooklyn Heights.

Jabash.—Personal name, locality on Shinnecock neck.

Jamaica.—Derived from Tamaqua, "the beaver," village in Queens county.

Kanungum. — "A boundary," pond at Calverton.

Katawamac. — "Great or principal fishing place," see Catawamack, locality in Smith-town.

Ketanomocke. — "Great or principal enclosed place," Huntington, L. I.

Ketumscut. — "At the great rock," east end of Fisher's Island.

Ketchaponack. — "Place where the large groundnuts grow," neck at Westhampton.

Killis'. — So named from Killis, an Indian, pond in Bridgehampton.

Kioshk. — "Gull Island," Ellis Island.

Manhansett. — "Island neighborhood," "or at or about the island," Shelter Island.

Manhansuck. — "Island outlet or brook," creek at Southold.

Manhansack-Ahaquatuwamuck. — "Island land sheltered fishing place," Shelter Island.

Mannatto. — "A lookout, place of observation," hills in Oyster Bay.

Manisses. — "Little Island," Block Island.

Manetuck. — "Place of observation," neck in Islip.

Manhasset. — Taken from the name of Shelter Island, neck and village in North Hempstead.

Manchonack. — "Place where many have died," Gardiner's Island.

Manantic. — "Spruce or cedar swamp," creek and neck, Shelter Island.

Manunkquiag. — "Menhaden land or fertilized land," locality on Montauk.

Massapeague. — "Great water land or land on the great cove," one of the tribes of the island.

(To be continued.)

COMMUNICATIONS.

Parallel Passages (Vol. vii, p. 251); With a Discursus on Monks.—The description of Kilkenny, "air without fog, land without fog, water without mud, fire without smoke, and the streets paved with marble" (Vol. iv, p. 143), has always reminded me of St. Peter Damiani's descrip-

tion of the New Jerusalem in that noble hymn, "De Gaudiis Paradisi:"

"Auro mundo tanquam vitro urbis via sternitur;
Abest limus, deest fimus; lues nulla cernitur."

I hope the above parallel will not be deemed irreverent. Good old Cardinal Damiani believed every word he wrote about the Heavenly City. He was one of the most earnest and truthful men that ever lived, and in the midst of his labors, austerities and sorrows, the vision of the coming glory afforded much of the hope that sustained him. I for one do not believe the old-time monks were nearly so bad as some would have us believe. Strangely enough, it was Peter Damiani himself, a monk of the most typical sort, who has drawn the most terrible pictures that have come down to us of the depravity of the mediæval monks, but there was surely a very bright side to monastic life. Damiani described with his pen the bad part, and illustrated with his life the good part of mediæval asceticism. But the good part as illustrated by Cardinal Damiani, with hisself-tortures, his fiery zeal, his hostility to all evil, in high station as well as in low, this good part was not always attractive. A monk who was a transcriber of MSS., or an illuminator of missals, was often a gentleman as well as a scholar. Not seldom was he of gentle birth. Still oftener, though of low origin, he was a preacher of righteousness to kings and nobles; a rebuker of sin in high places; a teacher, a thinker, a reformer, a censor, a helper of the poor. Damiani himself, though bred amid a swine herd, became the confessor and rebuker of emperors, the adviser of popes and councils, the stern enemy of corruptions and of corruptors. I believe, and like to believe, that the Dark Ages were not as dark as they are painted, just as I know that the boasted enlightenment of the present is very far from being as complete as many optimists would have us regard it.

QUI TAM.

Says Bishop Jewel, in his "Defence of the Apology:" "Yearly perquisites that the pope made of his—pluralities, trialities, tot-quotes, tolerations."

The phrase, "pluralities, trialities and tot-quotes," occurs also in the poems of Skelton.

MARY OSBORNE.

CHICAGO.

Nineteenth Century Jottings (Vol. viii, p. 33).—*Deathly Trades*.—"One of the curious features of modern life is the extent to which the most hazardous trades are overrun by applicants for work. The electric light companies never find any difficulty in obtaining all the linemen they need, notwithstanding the fact that the dangers of that kind of business have been demonstrated times without number. The men who work in factories where wall paper is made frequently joke one another over the tradition that a man's life, in this trade, is shortened ten years. A similar belief is prevalent in factories where leather papers are made, and among men who have to handle them, and whose lungs are said to become impeded by inhaling the dust arising from such papers. In certain other factories, where brass ornaments and fittings are made, the air is laden with very fine brazen particles, which are, when inhaled, especially irritating to the lungs. But one of the most singular advertised calls for employes that were ever printed appeared recently in a Connecticut newspaper, signed by a firm engaged in the business of building towers. It called for applicants only among those who are young, strong and courageous, and closed by saying: 'We warn all seekers for this job that it is of the most dangerous nature, and that few men continue in it more than a few years. In fact, it is almost certain death to the workman who follows this occupation'" (*Journal of the Amer. Medical Assoc.*).

Resting on His Native Soil.—While his old servants were overhauling the effects of Dom Pedro, before removing them, they found in a chest belonging to the dead emperor a bag of earth, part of the soil of Brazil, which he had treasured as one of his most valuable possessions. It was known that it had been his desire to sleep his final sleep on Brazilian soil, and so the cherished earth was placed in the coffin and the dead ex-ruler was tenderly and reverently laid upon it. Thus, in

a measure, was his oft-expressed wish complied with.

A. D. E.

Natural Bridge (Vol. vii, pp. 151, etc.).—There is a natural bridge two miles west of Choctaw Corner, Clarke county, Alabama.

JNO. HUNTER.

In Kunz's "Gems and Precious Stones of North America," facing p. 138, there is a handsome illustration showing a natural bridge in Chalcedony Park, Arizona, said bridge consisting of an agatized tree trunk which spans a chasm forty-five feet wide. The ends of the tree are embedded in sandstone, more than 100 feet of its length being exposed to view. Its thickest part is four feet in diameter.

JESSIE BLATCHFORD.

Railroad Bridge on Tree-tops.—This equals any of your natural bridges (Vol. vii, pp. 151, etc.). "California enjoys the distinction of having the only railroad that runs on the tops of trees. This peculiar piece of engineering is in Sonoma county, between Clipper Mills and Stuart Point, where the railroad crosses a deep ravine, in the centre of which are two huge redwood trees, side by side. These giants have been sawed off seventy-five feet above the bed of the creek, and the timbers and ties are laid on these tall stumps. This natural tree-bridge is considered to be equal in safety to a bridge built on the most scientific principles" (*Indianapolis News*).

Tirra-Lirra (Vol. iv, p. 101).—Near the end of the first book of William Browne's "Britannia's Pastorals," the lark's song is called a *teery-larrey*, and the word is made to rhyme with *merry*.

LAGROS.

TORONTO, CANADA.

A New Precious Stone.—"A hitherto-unknown stone has been found in the mining district of Candelaria, in Nevada. It is of a dark-green color, and takes on a very high polish, and is classed by the State Geologist as 'sariseite.' Several beautiful ornaments have been produced from it, but so far it has not been found in any considerable quantity" (*The Retail Jeweller*).

Man vs. Woman (Vol. viii, p. 69).—Justin McCarthy, M. P., historian and novelist, has had his say about woman in (English) politics:

"Woman is coming forward, because she has something to say which she feels ought to be said. This is the strictly legitimate influence of woman. It is the intelligence of woman coming to the help of the intelligence of man. I am utterly unable to see how this comradeship in the management of affairs can either lower the dignity of man or unsex the nature of woman." Jos. E.

Bottomless Lakes (Vol. v, pp. 192, etc.).—According to Tom Nashe ("The Terrors of the Night," 1594) Lake *Vether* (which I take to be Lake Wetter, in Sweden) is bottomless: "over which no fowle flies but is frozen to death, nor anie man passeth but he is senselessly benumbed like a statue of marble. All the inhabitants round about it are deafened wyth the hideous roring of his waters when the winter breaketh up, and the yce in his dissolving gives a terrible cracke like to thunder when as out of the midst of it, as out of Mont-Gibell [Etna] a sulphureous stinking smoak issues, that wel nigh poysons the whole countrey." G.

Epitaphs (Vol. viii, pp. 37, etc.).—The following mortuary verses, for your collection of oddities hitherto unpublished, were copied *verb. et lit.* from their respective stones. The first was taken during the past summer, in a little Canadian town, from the grave of a certain "Betsy Maria," who died in 1826, aged four:

"Farewell my friends that
Stands around where
My young remnants lay
I rest beneath the silent
Ground til the great
Judgment day."

In Eugene Field's list of phrases to be avoided (see *ante*, p. 41), we read, "Never use 'above' as an adjective. 'The above extract' is a barbarism." What might "the teacher" have said, on seeing, as I saw in the same graveyard, an inscription for a woman, beneath that of her husband, where she was designated as "wife of the above?" A witty friend with me, who re-

membered the relative virtues and values of the two thus commemorated, said, "The diction would be as correct and the statement perhaps more so, if the man had been styled 'husband of the below!'" Yet the awkward collocation meets one everywhere, and even as a gravestone inscription is not without a certain literary warrant. On the stone above the grave where Charles and Mary Lamb lie together, in Edmonton churchyard, Mary is called "sister of the above," and it is at least possible that Henry Crabb Robinson consented to the record (see Lawrence Hutton's "Literary Landmarks of London," p. 193).

The following bits were gathered in a quiet New Jersey burying ground. The first one sounds impressive, but its meaning is elusive. I have not the date.

"Not prejudice nor pride nor show
But penitence most become me,
And asked for bliss
High the command nor speaker low
To pray for God's mercy on me.
Lord grant her this."

The next record of release from sorrow bears date 1808:

"His languished head is at rest
Its thinkings and achings is o'er
His quiet immovable breast
Is heaved by affliction no more."

Still more evil were the days of the pilgrimage of another who died in 1757:

"A true son of affliction he
Enured to pain and misery
Mourned a long night of grief and fears
A legal night of eighty years."

M. C. L.

NEW YORK CITY.

The lack of good taste apparent in so many epitaphs is well illustrated by the following copied from a tombstone in a burying ground at Avondale:

"ANN E.,
Wife of Jeremiah Walters,
Died November 16, 1868, aged sixty-eight
years, five months. She was a true and
faithful wife to each of the following:

Enoch Francis,
John Sherman,
William Hassan,
Jeremiah Walters."

E. ROBERTS.

NORRISTOWN, PA.

Sick Ants.—"The ant is said to have the largest brain according to its size of any creature in the world, and it stands to reason that so much brain must give rise to numerous complaints of the head, and some things we have seen through the microscope recently strengthen us in our opinion.

"On one occasion a number of poor, sickly ants came up to the surface, each accompanied by several attendants. I knew they were sick because they were so emaciated and feeble—indeed, we imagined a whole hospital had turned out for an airing, but there seemed to be another object. A grave, strong-looking ant was sitting a foot above the ground on a brick wall, and imagine our surprise when an invalid crept slowly up the wall, and immediately the physician ant began to make passes over the afflicted one's head, as though he were trying to effect a cure by the electrical qualities of his antennæ or feelers. The sick one remained perfectly motionless, with bowed head, while going through with the operation.

"And so one after another came up for treatment, from sunrise until sunset, when I ceased observation.

"The next morning early we went out again to watch further progress, but the mites were all gone save a very few dead ones, that must have been too far gone to be cured. The dead ones were much emaciated indeed" (Mrs. A. E. C. Maskell, in *Portland Transcript*).

Horn Mad (Vol. v, pp. 58, etc.).—The following passage seems to me a very suggestive one, as to the true and original meaning of this expression: " * * * no more but as a bull's roaring and bellowing, and running *horne mad* at every one in his way," etc. (Thomas Nashe, in "Have With You to Saffron-Walden," Grosart's ed., p. 38). G.

How Virginia Got Its Nickname.—"The authorities in the colony of Virginia, at the time of the contest in England between the Stuarts and Cromwell, appear to have been devoted to the Stuarts," says *Inter-Ocean*; "and when the Cromwellian government threatened to send a fleet to reduce the colony to submission, its officials dispatched

a message to young Charles, who was afterward King of England under the title of Charles II, but was then hiding in France, asking him to come over and be King of Virginia. It is said that Charles was on the point of starting, when the collapse of the commonwealth and the Cromwellian regime took place, which sent him to the English throne. Charles never forgot this devotion of Virginia to his fortunes, and that colony was subsequently classed with England, Scotland and Ireland as one of the main portions of the empire. In this way Virginia came to be known among the American colonies as the Old Dominion."

Cold Harbor (Vol. vii, pp. 318, etc.).—The following use of "cold harbor" is noticeable:

"I only protest that this formula [verbal noun] has no right to exist as a sort of universal *cold harbour* for the entertainment of every vagrant -ing that is destitute of other shelter" (Prof. J. Earle, "English Prose," 1890, p. 58). OBED.

The Origin of Stays.—Dr. Ambrose Charpentier, lecturing on "Dress," is reported as having spoken as follows concerning "the origin of that much abused article of female attire known as stays:"

"Terence, the Roman dramatist (born 195 B.C.), makes one of his characters—speaking of ladies—say that 'they saddle their backs and straitlace their waists to make them well shaped.' While other writers of the same period tell us that Roman women, whether married or unmarried, used wide girdles of stiff stuff, under which was a tight bandage fastened at the shoulder. This was, however, intended to support the bust and not to compress the waist.

"At the British Museum is a MS. of the time of Edward the Confessor, adorned by a picture of the Fiend of fashion, and this figure wears an unmistakable corset tightly laced and stiffened by two busks in front, just like the garment worn by Swiss peasants at the present day.

"In the ancient writings, too, a slender waist is spoken of as a sign of beauty. Even Chaucer speaks admiringly of a woman with a waist like a weasel."

The Winchester Elm, Boston.—“The last of New England’s historic elms was cut down a few days ago, says a despatch, the tree being the famous Winchester elm, in Boston. It was standing full grown when the white man first came, in 1660. Under it was signed the last treaty with the Indians, and under it stood Captain Brooks, when, in 1775, he was summoned to arms against the British by the flying courier” (*Philadelphia Public Ledger*).

Flying Pigs.—*The Spectator* as quoted in Thackeray’s “The Four Georges,” speaks of “flying pigs and hogs in armour.” We all know that “hog-in-armor” is a West Indian name for the armadillo, but pray, what is a “flying pig?”

ROLAND GALLOWAY.

DELAWARE.

The Birth of the Postage Stamp.—“The postage stamp will be fifty-two years old in May of next year. Its inventor was a printer, James Chalmers, of Dundee, Scotland, who died in 1853. England fifty-two years ago introduced the new system of prepaying letter postage, and, according to a decree of December 21, 1839, issued the first stamps, which were to be put before the public on May 6 of the following year, as noted above. A year later they were introduced in the United States and Switzerland, and within three years had become a common in Bavaria, Belgium and France” (*Charleston News and Courier*).

West Indies (Vol. vii, pp. 156, etc.).—In Hartley Coleridge’s “Northern Worthies” there is a quotation of the sixteenth century, in which the Azores are spoken of as being in the West Indies. This example, with others heretofore given, goes to show the great laxity that has prevailed all along in the use of geographical terms.

F. B.

The Largest Bible.—“The biggest Bible, in point of dimensions or measurements, is one the pages of which are two feet in length and nearly as much in width. At the top of each page is a line in red ink, which translated reads: ‘This is a history.’

The Bible, which is two hundred years old, belongs to a German lady residing in Manchester, Eng. The work contains many primitive illustrations, and is an heirloom which has descended to its present possessor by a succession of family wills. The biggest Bible in the world, in point of bulk, belongs to Mr. John Bell, of Manchester, he having added pictures and photographs to it, until it has now 10,000 illustrations, and consists of ninety volumes” (*The Collector*).

Volcanic Remains in Connecticut.—“Several years ago, while walking down the lower Connecticut valley with a party of students, we chanced upon a curious ledge of rock surmounting a low ridge by the road that runs from Berlin to Meriden, about half way between Hartford and New Haven. A scramble up the slope through a bushy growth of young trees led to the foot of the ledge—a thick bed of gray greenish rock, not in layers like limestone or sandstone, not crystalline like granite or gneiss, but of a loose, structureless texture, here and there carrying roughly rounded blocks of a dense, dark rock which we know to be an old lava, from its resemblance to the rocks ejected from modern volcanoes. Although a ledge of this kind is not of ordinary occurrence, its features were so well marked that there could be little doubt of its nature and origin; it was a bed of volcanic ashes, interspersed with blocks of bombs of lava that must have been thrown from some neighboring vent long ago in the ancient time when the rocks of the valley were made. The ash bed lay upon a series of muddy sandstones that had evidently been formed under water, for they were deposited in layers, just as sand and mud are now when they are washed into a pond; and to all appearances the eruption of the ashes and bombs had taken place during the accumulation of the sandstones” (*Popular Science Monthly*).

Curious Problem.—By first putting down the date of the month, multiplying by two, adding five, multiplying by fifty, adding your age, subtracting three hundred and sixty-five, and adding one hundred and fifteen, you will find the two right-hand figures will always give your age.

American Notes and Queries:

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AD AMICOS.

“Christmas comes but once a year,
And when it comes” . . . let scoffers sneer,
We’ll wish you, good friends far and near,
This festive tide, full merry cheer
And happiness the live-long year!

Editor American Notes and Queries.

NOTES.**CHRISTMAS IN ANCIENT MEXICO.**

"The custom of eating bread sacramentally as the body of a god was practiced by the Aztecs before the discovery and conquest of Mexico by the Spaniards, twice a year, in May and December, an image of the great Mexican God Huitzilopochtli or Vitziliputzli was made of dough, then broken in pieces, and solemnly eaten by his worshippers.

Before the festival in December, which took place at the winter solstice, an image of the God Huitzilopochtli was made of seeds of various sorts kneaded into a dough with the blood of children. The bones of the God were represented by pieces of acacia wood. This image was placed on the chief altar of the temple, and on the day of the festival the king offered incense to it. Early next day it was taken down and set on its feet in a great hall. Then a priest took a flint-tipped dart and hurled it into the breast of the dough-image, piercing it through and through. This was called "killing the God Huitzilopochtli so that his body might be eaten." One of the priests cut out the heart of the image and gave it to the king to eat. The rest of the image was divided into minute pieces, of which every man great and small, down to the male children in the cradle, received one to eat. But no woman might taste a morsel. The ceremony was called *teoqualo*, that is, "god is eaten."

(*Frazer's Golden Bough.*)

CHRISTMAS IN ANCIENT PERSIA.

The most important of the many festivals of Mithras (Sanskrit *Mitram*, friend), the highest of the twenty-eight second-class divinities of ancient Persian mythology, was celebrated on the 25th of December, which was looked upon as his birthday. A. B.

CHANUCAH.

Chanukah, the Feast of Dedication or Lights, begins on our Christmas day and continues for eight days. It happens annually on the 25th day of the Hebrew month Kislev, and commemorates an event which did not occur in Pentateuchal, nor in even later Biblical times. The cause and reasons

for its observance are thoroughly explained in the first four chapters of I Maccabees.

In these chapters the events relating to the state of Judea while tributary to the Syro-Grecians are graphically related; how their ruling King, Antiochus Epiphanes, sought to destroy every vestige of Judaism; how he despoiled the Holy Temple and placed therein idols such as were worshipped by the heathens; how the people had become cowed down through fear of him, and how at last a valiant man belonging to the Aaronic priesthood arose in a village called Modin, gathered his five brave sons and true followers around him, vowed resistance to the heathenish King, and swore to restore the true worship of the one God of Israel among His people.

This man was Mattathias, the son of Johanan, of the Asmonean family, and his five sons, whose names, like their father's, are illustrious, were Johanan, Simon, Judas, Eleazar and Jonathan. But the venerable priest, being then near the end of his career, appointed Simon their counsellor, and Judas, surnamed Maccabeus, their captain.

The name Maccabeus, or Maccabees, is believed to have been derived from the Hebrew term *Mi Chamocha* (who is like unto Thee, O God!) part of an inscription on the banners borne by the Hebrews, and also derived from the Hebrew expression, *Macab* "a hammer," applied to Judas in his successful work against the Syro-Grecians.

After the general victory, the Hebrews restored the Holy Temple to its purity and to the true worship of God. It was then that Judas ordained the universal illumination and celebration of the great event by the lighting or dedication of extra lamps which is observed to this day throughout the world on the 25th of Kislev.

(*Abbrev. from the Phila. Ledger.*)

CHRISTMAS IN THE CRIMEA.

"The Crimea is the home of a country estate within pleasant driving distance of the city of Baltimore, belonging to Mr. Thomas Winans of Russian railway fame.

Close by the suburban mansion is a cottage, or rather, an elegant and commodious playhouse, which Santa Claus erected in a single night for the Winans children about twenty

years since. Grace Greenwood, a frequent guest of the family, says of it:

"The small mansion was constructed in sections, and the furniture manufactured to order in town; everything marvelously complete. The children knew nothing of it. There was nothing on the lawn before their windows when they went to bed on Christmas Eve, but while they slept there were mysterious arrivals of wagons and workmen from Baltimore, and great doings by moonlight and lamplight. All night they worked, the carpenters and upholsterers, and at dawn gathered up their traps like the fairies and as silently stole away. In the morning the mother going to take the children, happened to look out on the lawn, and with an excellent imitation of innocence, exclaimed at the surprising sight, and then of course, the children ran pell-mell to see what the marvelous thing could be, and beheld the charming little villa, gay and bright, its windows flashing in the sun, and a fancy flag floating from its tower. The edifice was not of such fairy proportions that they could not keep house in it handsomely, and entertain their little friends and mamma and even papa, if he could stoop a little and make himself as small as he comfortably could.—(Washington Letter to *N. Y. Times*, May 4th, 1874. MENONA.

CHRISTMAS 1891 UP IN THE MOON.

The enclosed newspaper announcement may prove of interest to such of your readers as may have procured A. N. & Q. before the unutterable catastrophe herein mentioned becomes an accomplished fact.

KANSAS CITY, Dec. 4.—Mrs. Charles P. Johnson, of Wyandotte, Kan., has organized a band of Adventists, who have fixed Christmas day of this present year as the end of the world. She has about 800 followers already, and has fitted up a residence magnificently. There she receives her friends and holds seances. She is in hourly communication with the spirit world, and says that there can be no mistake as to her prediction. "MENS PLACIDA."

THE DATE OF CHRISTMAS.

"Pope Julius I confirmed the birthday of our Lord to be kept on Dec. 25; and

Chrysostom, in the 4th century, speaks of the feast as of great antiquity; Clement of Alexandria, in the beginning of the third century, speaks of it, but refers it to April 19th or 20th, or May 20th; and sermons of Basil and Gregory Nazianzen, preached on this day, are still extant. Epiphanius reckons it on January 6, but Augustine on December 25th. From the West the observance of the day passed to the Eastern Church in the fourth century; as Chrysostom says the feast was unknown at Antioch ten years before the time he was preaching, that is, probably, as kept on December 25th, the day hitherto observed having been January 6th. The Latins, and Africa, and the Greek Church, generally, however, held the Nativity on December 25th, as appears from Jerome, Augustine, Chrysostom, Basil, and Gregory Nazianzen. The Orientals in Egypt, Cyprus, Antioch, and Palestine appear to have observed, for a time only, January 6th, as the feast of the Nativity and Epiphany, or Theophania, a name equally applicable to both, as Gregory Nazianzen observes. However, about the beginning of the fifth century the Nativity was commemorated, in the East, on December 25th, and the Epiphany on the later day. In the sixth century, beyond doubt, East and West agreed in their observance." WOLCOTT, *Sac. Archeol.*

An old scrap-book of mine, dated 1879, tells me that "Doctors differ as to the true commencement of the Christmas season. Dr. Parr is cited as authority for beginning Christmas and the eating of mince-pies on "O Sapientia" day, being the 16th of December in the Prayer-Book calendar, and there are sound reasons for believing that he was right so far as the ancient usage of the Church is concerned. This would make the Christmas holidays begin December 16th and end January 6th with Twelfth Night." T. C. D.

VARIOUS NAMES FOR CHRISTMAS.

The English gypsies call Christmas day *Bollesko-divous*, christening day; *Mi-duvel's divous*, the god's day; and also *Mol-divous*, wine day.

The Basque people name it *New Day*, it being the beginning of a new state of things, the closing act of the old law.

In Keltic, Christmas eve is designated the *Night of Mary*; in German, the *Holy Night*; in Portuguese, the *Pasch of the Nativity*; in old English, *Yule Merriment*.

The week before Xmas is called *Bull Week* round about Sheffield, Eng., because the work people, says Halliwell, "push their strength to the utmost, allowing themselves scarcely any rest, and earning more than usual to keep for the rest and enjoyment of Xmas." Jos. E.

THE FIRST TWO CHRISTMAS DAYS IN AMERICA.

The Pilgrims' first Christmas, in Cape Cod Bay, is duly recorded in their chronicles:

"Monday, the 25th [1620], being Christmas Day, we began to drink water aboard. But at night the master caused us to have some beer, and so on board we had divers times now and then some beer, but on shore none at all."

Of the first Christmas day in Plymouth Village (1621), Governor Bradford himself speaks as follows:

"On ye day called Christmas-day, ye Govr. called them out to worke (as was used), but ye most of this new company excused themselves and said it went against their conscience to work on ye day. So ye Govr. told them that if they made it a matter of conscience, he would spare them until they were better informed. So he led away ye rest and left them, but when they came home at noon from their worke, he found them in ye streete at play, openly, some pitching ye barr, and some at stoole-ball, and such like sports. So he went to them and took away their implements and told them that was against his conscience, that they should play and others work. If they made ye keeping of it matter of devotion, let them kepe their houses, but there should be no gaming or revelling in ye streets."

CHRISTMAS.

(WHITTIER.)

Sound over all waters, reach out from all lands
The chorus of voices, the claspings of hands;
Sing hymns that were sung by the stars of the morn.
Sing songs of the angels when Jesus was born.

With glad jublations

Bring hope to the nations!

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun.
All speech flow to music, all hearts beat as one.
Sing the bridal of nations with the chorals of love,
Sing out the war vulture and sing in the dove,

Till the hearts of the people keep time in accord,
And the voice of the world is the voice of the Lord!

Clasp hands of the nations

In strong gratulations;

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one.

Blow, bugles of battle, the marches of peace,
East, west, north and south let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God and good-will to men.

Hark! joining in chorus

The heavens bend o'er us;

The dark night is ending and day has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one.

"CHRISTMAS DAYE."

(IN BARNABY GOOGE'S TRANSL. OF NAOGEORGUS.)

"Then comes the day wherein the Lorde did bring his birth
to passe:

Whereas at midnight up they rise, and every man to masse.
This time so holy counted is, what divers earnestly
Do think the waters all to wine are chaunged sodainly;
In that same houre that Christ himselfe was borne and come to
light,

And unto water streight againe transformde and altred quight.
"There are beside that mindfully the money still to watch,
That first to aultar commes, which then they privily do snatch,
The priestes, least others should it have, take oft the same way
Whereby they thinke throughout the yeare to have good luck in
play,

And not to lose: then straight at game till daylight do they
strive,
To make some present prooffe how well their hallowde pence
wil thrive,

Three masses every prieste doth sing upon that solemne day,
With offerings unto every one, that so the more may play.
This done, a wooden childe in clowtes is on the aultar set,
About the which both boyes and gyrles do daunce and trymlly
jet;

And carrols sing in prayse of Christ, and, for to helpe them
heare,

The organs aunswere every verse with sweete and solemne
cheare.

The priestes do rore aloude: and round about the parentes
stande

To see the sport, and with their voyce do helpe them and their
hande."

"CHRISTMAS."

(SHAKESPEARE.)

I can find out three mentions of Christmas in Shakespeare. One is in *Love's Labour Lost*, I, 1.

"Biron.—Why should proud summer boast
Before the birds have any cause to sing?
Why should I joy in any abortive birth?
At Christmas I no more desire a rose
Than wish a snow in May's new fangled mirth;
But like of each thing that in season grows."

The second occurs in Act I, 5 of the same:

"Princess.—What, will you have me or your pearl again?"

Biron.—Neither of either; I remit both twain.
I see the trick on 't: here was a consent,
Knowing aforehand of our merriment,
To dash it like a Christmas comedy."

And the last is in *The Taming of the Shrew*, 2, ind.

Messenger.—They thought it good you hear a play
And frame your mind to mirth and merriment,
Which bars a thousand harms and lengthens life.

Sly.—Marry, I will, let them play it. Is not a comonty
a Christmas gambold or a tumbling-trick?"

A. D. E.

CHRISTMAS.

(HERRICK.)

"Come bring, with a noise,
My merry, merrie boys,
The Christmas Log to the firing;
While my good Dame she
Bids ye all be free,
And drink to your heart's desiring.
"With the last year's Brand
Light the new Block and,
For good successe in his spending,
On your psalties play,
That sweet luck may
Come while the Log is a teending.
"Drink now the strong beere,
Cut the white loaf here,
The while the meat is a shredding
For the rare mince-pie,
And the plums stand by
To fill the paste that's a kneading."

CHRISTMAS.

(ROMAINE JOSEPH THORN, 1795.)

"Thy welcome Eve, lov'd Christmas, now arriv'd,
The parish bells their tunefull peals resound,
And mirth and gladness every breast pervade.
The pondrous Ashen-faggot, from the yard,
The jolly farmer to his crowded hall
Conveys, with speed; where, on the rising flames
(Already fed with store of massy brands)
It blazes soon; nine bandages it bears,
And, as they each disjoin (so Custom wills),
A mighty jug of sparkling cyder's brought,
With brandy mixt, to elevate the guests."

CHRISTMAS DAY.

(UNCLE SETH loquitur.)

A good old-fashioned Chris'mas, with the logs upon the hearth,
The table filled with feasters, an' the room a-roar'ith the
mirth,
With the stockin's crammed to bu'stin, an' the medders piled
'ith snow—
A good old-fashioned Chris'mas like we had so long ago!

Now that's the thing I'd like to see ag'in afore I die,
But Chris'mas in the city here— it 's different, oh my!
With the crowded hustle-bustle of the slushy, noisy street,
An, the scowl upon the faces of the strangers that you meet.

Oh, there's buyin', plenty of it, of a lot o' gorgeous toys;
An' it takes a mint o' money to please modern girls and boys.
Why, I mind a time a jack-knife an' a toffy-lump for me
Made my little heart an' stockin' jus' chock-full o' Chris'mas
glee.

An' there's feastin'. Think o' feedin' with these stuck-up city
folk!
Why, ye have to speak in whispers, an' ye dar's n't crack a
joke.
Then remember how the tables looked all crowded with your
kin!
When you could n't hear a whistle blow across the merry din!

You see I'm so old-fashioned like I don't care much for style,
An' to eat your Chris'mas banquets here I would n't go a
mile;
I'd rather have, like Solomon, a good yarb-dinner set
With real old friends than turkle soup with all the nob's you'd
get.

There's my next-door neighbor Gurley—fancy how his brows
'u'd lift
If I 'd holler, "Merry Chris'mas! Caught, old fellow Chris'-
mas gift!"
Lordy-Lord, I'd like to try it! Guess he'd nearly have a fit.
Hang this city stiffness, anyway I can't get used to it.

Then your heart it kept a-swellin' till it nearly bu'st your side,
An' by night your jaws were achin' with your smile four inches
wide.

An' your enemy, the wo'st one, you 'd just grab his hand, an'
say:
"Mebbe both of us was wrong, John. Come, let's shake;
it 's Chris'mas Day!"

Mighty little Chris'mas spirit seems to dwell 'tween city
walis,
Where each snowflake brings a soot-flake for a brother as it
falls;
Mighty little Chris'mas spirit! An' I'm pinin', don't you
know,
For a good old-fashioned Chris'mas like we had so long ago.
(Alice Williams Brotherton, in the Century.)

CHRISTMAS EVE.

All night long the pine-trees wait,
Dark heads bowed in solemn state,
Wondering what may be the fate
Of little Norway Spruce.

Little Norway Spruce who stood
Only lately in the wood.
Did they take him for his good—
They who bore him off?

Little Norway Spruce so trim,
Lithe, and free, and strong of limb?
All the pines were proud of him;
Now his place is bare.

All that night the little tree
In the dark stood patiently,
Far away from forest free.
Laden for the morn.

Chained and laden, but intent,
On the pines his thoughts were bent,
They might tell him what it meant,
If he could but go!

Morning came. The children. "See!
Oh, our glorious Christmas tree!"
Gifts for every one had he;
Then he understood.

(M. M. D., in St. Nicholas.)

A CHRISTMAS TOAST.

Here 's a round to thee, Dan Chaucer,
At the festal Christmas time.
Pledge me, poets—to the master
Of our gentle art of rime.

To the eldest of our brothers,
To the honor of his name,
To the sweetness of his spirit,
To the glory of his fame;

To that voice whose music echoes
All the centuries along,
Prophesying art triumphant
In eternity of song.
(John H. Boner in The Century.)

CHRISTMAS PROVERBS.

"Nach Weihnachten kommt Fasten."
(Germ.) After Christmas comes Lent.
Probably the counter-part of Nach
Regen kommt Sonnenschein (after
rain comes sunshine.)

"Et andet Aar Kommer der en anden
Juleaften." (Dan.) Another year comes
after another Christmas.

"En grön Juul giver en fed Kirkegaad,"
(Dan.)

A green Christmas makes a fat Churchyard.

"On a tant crié Noël qu' à la fin il est venu." (Fr.) Christmas was talked of so long, it came at last.

"Bounce Buckram, velvets dear,
Christmas comes but once a year;
And when it comes, it brings good cheer;
But, when it goes, it's never the near."

(Ray's Coll. of proverbs.)

"Natale non viene che una volta l' anno."
(It.) Christmas comes but once etc,

"Grüne Weihnacht, weisse Ostern."
(Germ.) Green Christmas, a white Easter.

"Der et godt at være Præst om Paaske, Barn om Faste, Bonde om Juul, Følom Hösten." (Dan.) It's a good thing to be a priest at Easter, a child in Lent, a peasant at Christmas, and a fool at harvest-time.

"Is samrad gae sion go nodlaic
's fasac go doirse." (Ir.)

Every kind of weather is summer till Christmas
And grass to the doors.

"Quand Noël a son pignon, Paques a son tison." (Fr.) When you sit out on your balcony at Christmas, you sit by the fire at Easter.

"Quand on voit à Noël les mouchérons, à Pâques on voit les glaçons." (Fr.)
When you see gnats at Christmas, you see ice at Easter.

Blessed be St Steven

There's no fast upon his Even [Christmas day].

The lighter Christmas the heavier the sheaf.

If Christmas day be windy, fruit-trees will bear abundantly.

If Christmas finds a bridge, he'll break it; let him find none, he'll make one.

The shepherd would rather see his wife come into the stable on Christmas day than the sun.

If the sun shines on the apple-tree on Christmas day, cider will be cheap the following year. Æ.

PHILADELPHIA, PA.

Two instances of the early literary use of "Christmas comes but once a year:"—

- (1) "At Christmas play and make good cheere,
For Christmas comes but once a yeere."

Fermirs dailie diet, chap. xxii of Tom Tusser's Five Hundreds Points, etc., (1580).

- (2) "But now they feed them with good cheer,
And what they want, they take in beer,
For Christmas comes but once a year."

George Wither's Carol "Juvenilia," (1626-33). The same proverb is found in Camden's Remains (1605), also in the Ray and the Hazlitt Coll. Provs. MENONA.

CHRISTMAS IN BOTANY.

"Christmas rose" is another name for *Helleborus niger*, which blooms at this season.

"Christmas flower" is a more familiar designation than *Poinsettia pulcherrima*.

"Christmas" has become the popular name for the holly with which our churches and houses are decorated.

"Christmas thorn" is still looked upon as the shrub from which the Saviour's crown of thorns was made.

By the way, does not this recall the tradition well-known to Eastern travelers, that the particular bo-tree, under which Sakyamuni became "enlightened" (became "Buddah") after his forty days, contemplation, had sprung up from the earth at the moment of his own birth.

"Christmas daisies" has long been a favorite substitute for the Aster family name. In Tyrol the fern-seed is supposed to bloom at Christmas, and whoever catches it is sure to grow rich. AN ENGLISHMAN.

CHRISTMAS AND SEAMEN.

In the thirteenth and fourteenth centuries it was the custom to place in churches boxes for collections, designed for seamen and their families. These boxes were labeled for each ship and were opened at Christmas. A ship with sails set is still carried in Christmas processions in Siberia with the figure of a saint seated on it. (Ralston's Songs of the Russian People.)

No fishing is done in Sweden on Christmas, but the nets are set that night for luck. Abraham Brake in his Tankebok, says (December 24, 1618): "On this Christmas Eve God granted me a glorious haul of fish." At Ofved's Kloster it was the practice of the peasants every Christmas Eve to go by torchlight and fish for their Christmas supper—

first invoking the aid of the demon who lived at the bottom of the lake. (Jones's *Broad Ocean*.)

"There was a singular custom used for a long time by the fishermen of this place. [Folkstone.] They chose eight of the largest and best whittings out of every boat, when they came home from that fishery, and sold them apart from the rest, and out of the money arising from them they made a feast every Christmas Eve which they called a *Rumbald*. The master of each boat provided this feast for his own company. These whittings, which are of a very large size, and are sold all around the country, as far as Canterbury, are called Rumbald whittings. This custom (which is now left off, though many of the inhabitants still meet socially on a Christmas Eve and call it *Rumbald Night*) might have been anciently instituted in honor of St. Rumbald, and at first designed as an offering to him for his protection during the fishery." (Hasted, *History of Kent*.)

CHRISTMAS AND THE WREN.

In the Isle of Man last century the custom [of killing the wren] was observed on Christmas Eve or rather on Christmas morning. On the 24th of December, towards evening all the servants got a holiday; they did not go to bed all night but rambled about till the bells rang in all the churches at midnight. When prayers were over, they went to hunt the wren, and having found one of these birds they killed it and fastened it to the top of a long pole with its wings extended. Thus they carried it in procession to every house.

"We hunted the wren for Robin the Bobbin,
We hunted the wren for Jack the Can,
We hunted the wren for Robin the Bobbin,
We hunted the wren for every one."

After going from house to house and collecting all the money they could, they laid the wren on a bier with the utmost solemnity, singing dirges over her in the Manks language, which they call her knell; after which Christmas begins. After the burial the company outside the church-yard formed a circle and danced to music.

At Entraigues in France men and boys used to hunt the wren on Christmas Eve. When they caught one alive they presented it to the priest who after the midnight mass,

set the bird free in the church. At Mirabeau the priest blessed the bird. If the men failed to catch a wren and the women succeeded in doing so, the women had the right to mock and insult the men, and to blacken their faces with mud and soot, if they caught them. (Frazer's *The Golden Bough*.)

CHRISTMAS AND THE LAW.

"The 25th of December, being the Feast of the Nativity of Christ, commonly called Christmas Day," is one of the old four legal quarter days; and don't you forget it if ever you are a householder in England.

SERVIENS AD LEGEM.

CHRISTMAS RESTRAINTS.

The inclination of English folk, for centuries, to celebrate their "joyful'st feast" with mad "frollick" and tumultuous sport,—to

"Dance and sing and make good cheer,
For Christmas comes but once a year,"

comes out as clearly as in almost any way in the regulations made from time to time to restrain the roystering. Some of the orders found needful in the fifteenth century are given in Riley's "Memorials of London," Vol. 1.

During the reign of Henry V, in 1417, the following record was made; here translated from the Latin.

"It was ordered that proclamation shall be made upon the morrow that no one shall go at night with a vised or false face. Also, that there shall be no *mummying* during the Feast of our Lord's Nativity. Also, that every Alderman shall have sufficient guard in his Ward during the same Feast. Also, that all Gates of the City shall be closed every night at nine of the clock and opened at five of the clock in the morning." (p. 658.)

The even more stringent proclamation for the next year, 1418, is quite worth transcribing for its quaint English.

"The Mair and Aldermen charged on the Kynges by half, and this Cite, that no manere persone of what estate, degre, condicioun that eue he be, duryng this holy tyme of Cristemas be so hardy in wys as to walk by nyght in any manere mommyng, plays, enterludes, or eny other disgisynges with any feyned berdis, peynted visors, difformyd or colowr'd visages in any wyse, upon peyne of enprisonement of ther bodyes, and macyng

fyne after the discrecioun of the Mair and Aldremen; outake that hit be laful to eche persoune for to be honestly mery as he can within his owne hous dwellyng. And more ouere thei charge on the Kynges byhalf, and the Cite that eche honest persone dwellyng in any bye strete or lane of this Cittee, hang out of her hous eche night duryng this solempne Feste, a lanterne with a candell ther in to breune as long as hit may endure, up payne to pay IV d. to the Chaumbre at eche tyme that hit failleth" (p. 669.)

The following year it was recorded (in Latin) that "since many who in the service of reverend men had a sufficiency of remuneration, yet by perverse custom were accustomed to beg like paupers and threatened those who refused and promised to conceal unlawful doings if presents were given, it was ordered by Wm. Sevenok, Mayor, and the Aldermen, that no varlet or other sergeant of the mayor, sheriffs or city should beg of any person whatever, any moneys under color of an oblation (Christmas box) or any other way."

Two centuries later under Puritan influence, everything was done not only to restrain but to abolish all observation of the day, whether by way of religious ceremony or of festivity, but the people every where rebelled. In 1645 both Houses of Parliament and the Westminster Assembly of Divines continued their sessions as on any ordinary day, but the shop-keepers refused to keep open their places of business, despite the intentions of the legislators and the remonstrances of the press. The *London Intelligencer*, in its issue for Christmas week, exhorted all good citizens to keep open their shops and to compel the attendance of their apprentices. If the latter wanted a holiday "let them keep the fifth of November and other days of that nature." In 1646 the efforts to make the day an ordinary secular one were equally vain. Most shops were closed and many sermons were preached, while porters and apprentices put up Christmas decorations in many public places, despite the city officials, whose crusade against these evergreens exposed them to much ridicule, and created a tumult.

Even after the strict order of the House of Commons in 1652, prohibiting any observance of Christmas, the people openly or

surreptitiously evaded the orders, and showed their displeasure against those who obeyed. In a letter of that year, printed in the *Hist. Com. Reports*, the writer says he "heard of no more than two who did so [opened their shops], and one of them had better have given £50, his wares were so dirty'd;" and readers of Evelyn's Diary know how opportunities were found for sermons to be preached and the Sacrament to be administered. *It must not be M. C. L.* New York City.

MISTLETOE IN CHURCH.

At York, "on the eve of Christmas Day," says Stukeldy, "they carry mistletoe to the high altar of the cathedral, and proclaim a public and universal liberty, pardon and freedom to all sorts of inferior and even wicked people at the gates of the city, towards the four quarters of heaven."

OLD CHRISTMAS ON HIS DEFENCE. 1653.

In "The Vindication of Christmas, or his Twelve Yeares Observations upon the Times," Lond. 1653, Old Christmas thus describes the former festivities of the season:

"After dinner we arose from the Boord and sate by the Fire, where the Harth was imbrodered all over with *roasted Apples*, piping hot, expecting a Bole of Ale for a cooler, which immediately was transformed into Lamb wool. After which we discoursed merrily, without either prophaness or obscenity; some went to Cards; others sang Carols and pleasant Songs (suitable to the times); then the poor labouring Hinds and Maid-servants, with the Plow-boys, went nimbly to dancing; the poor toying wretches being glad of my Company, because they had little or no sport at all till I came amongst them; and therefore they skipped and leaped for joy, singing a Carol to the tune of Hey,

"Let's dance and sing, and make good cheer,
For Christmas comes but once a year."

"Thus at active Games and Gambols of *Hot-cockles*, *Shooing the Wild Mare*, and the like harmless sports, some part of the tedious night was spent, and early in the morning I took my leave of them, promising they should have my presence again the next 25th of December."

BOXING DAY IN ENGLAND.

The day after Christmas is known as "Boxing day." It is simply a day for the giving and receiving of Christmas boxes, in other words, Christmas presents. This custom, however, is not nearly so general there as here. In fact, the exchange of gifts by friends is scarcely a custom at all. But woe betide the housekeeper who should forget her servants on that day or who should be so stingy as to withhold a Christmas bounty from the waterman, the dustman, the lamplighter, or the postman. It will be well, moreover, for the shopkeeper to remember his customers with some Christmas box, for otherwise he is likely to lose them. (Henry Tuckley, in *Chautauquan*.)

"CHRISTMAS" IN GEOGRAPHY.

Vasco da Gama sighted the headland at the entrance to the bay which now forms the port of Durban in Africa on Christmas day 1497 and named the country *Terra Natalis*; whence the present province of *Natal*.

Another *Natal* is the capital of the Prov. of Rio Grande do Norte, apparently due to some analogous reason. There is yet a third *Natal* on the N. W. coast of Sumatra, which is also the name of the river at the mouth of which it stands. I (perhaps wrongly) suspect it to be a native name, *natal* or *natar* (?); some correspondent may set the matter right.

Natividad smacks of Spanish and is naturally found off Lower California. The Banc de la *Nativite* lies off Haiti and *Nativitas* belongs to Flaxcala in Central Mexico.

There are several Noës in France and tracing the name to the old French *Noe* is very tempting, but the present writer lacks any historical evidence that might justify the suggestion.

Noel and *Noel Shore* in Hants Co. Nova Scotia, could hardly deny their origin if they tried.

For the following I am indebted to Lippincott's *Gazetteer*:

Christmas Cataracts in the river Berbice British Guiana; *Christmas* Harbor, Verguelen Land, Indian Ocean; *Christmas* Island, a large atoll in the Pacific; another *Christ-*

mas Island in the little Bras d'Or, Cape Breton, S. W. of Sydney; a third *Christmas* Island in the Indian Ocean; *Christmas* Sound N. W. of Cape Horn; yet another *Christmas* Sound is on the coast of Tierra del Fuego. Æ.

HOW BETHLEHEM PA., WAS NAMED.

On Christmas Eve, 1741, Count Ludwig Zinzendorf and a few brethren met in the rude log hut on the brow of the hill above the famous Bethlehem Spring and celebrated the Lord's Supper, and the vigils of Christmas were Eve held for the first time.

It was then that the incident of the naming of Bethlehem occurred. According to the old records, about the ninth hour of the night Zinzendorf (who was both Count and Bishop) after the Lord's Supper had been celebrated, passed from the room into the stable, which adjoined, singing several stanzas of the German hymn—

"Jesu Rufe Mich,"

a free translation of two lines of which runs:

"Not Jerusalem—lowly Bethlehem
'Twas that gave us Christ to save us."

It had been intended to call the new town by another name, indicative of the situation on which it rested, but this solemn incident of the song at the moment of entering the stable gave another current to the thoughts of these earnest religious settlers, and it was decided at once to name the place Bethlehem.—*Phila. Public Ledger*.

CHRISTMAS SUPERSTITIONS.

No ghosts can appear on Christmas eve and people born on Christmas eve labor throughout life under the disadvantage of not being capable of seeing ghosts; of course the best thing they can do is to always take their dog with them when they go out nights, for the dog enjoys that faculty regardless (it would seem) of the date of his birth. In this connection, German peasants beat on the house-doors with mallets to symbolize the anxiety of the imprisoned spirits to hear the joyful tidings of the Nativity. G. H.

On Christmas Eve German peasants used to tie fruit trees together with straw ropes to make them bear fruit, saying that the trees were thus married.

(Frazer's *The Golden Bough*.)

In the district of Bruck in Styria, the grains of the wreath of the "Corn Mother" is rubbed out of it on Easter Eve by a seven-year-old girl and scattered among the young corn; and at Christmas the straw of it is placed in the manger to make the cattle thrive.

(W. Mannhardt, *Mythologische Forschungen*.)

In Sweden and Denmark at Yule (Christmas) it is the custom to bake a loaf in the form of a boar-pig. This is called the Yule Boar. The corn of the last sheaf is often used to make it. All through Yule, the Yule Boar stands on the table. The Yule straw, of which Swedish peasants make various uses, comes in part at least, from the sheaf out of which the Yule Boar is made.

The Yule straw is long rye straw, a portion of which is always set apart for this season. It is strewn over the floor at Christmas and the peasants attribute many virtues to it. For example, they think that some of it scattered over the ground will make a barren field productive. Again the peasant at Christmas seats himself on a log; his eldest son or daughter, or the mother herself, if the children are not old enough, places a wisp of the Yule straw on his knee. From this he draws out single straws, and throws them, one by one, up to the ceiling; and as many as lodge in the rafters so many will be the sheaves of rye he will have to thresh at harvest. Again it is only the Yule straw which may be used in binding the fruit trees as a charm to fertilize them. (Frazer's *The Golden Bough*.)

"Croire qu'une Bûche, que l'on commence à mettre au feu la Veille de Noël (ce qui fait qu'elle est appelée le *Trefoir*, ou le *tison de Noël*) et que l'on continue d'y mettre quelque temps tous les Jours jusqu'aux Rois, peut garentir d'incendie ou de tonnerre toute l'année la Maison où elle est gardée sous un lit, ou en quelqu'autre endroit: qu'elle peut empêcher que ceux qui y demeurent, n'ayent les Mules aux talons en hyver; qu'elle peut guerir les Bestiaux de quantité de maladies; qu'elle peut delivrer les Vaches prestes à veler, en faisant tremper un morceau dans leur breuvage, enfin qu'elle peut préserver les Bleds de la rouille en jettant de sa cendre dans les Champs." *Traité des Superstitions*, par M. Jean Baptiste Thiers, 1679.

BRAND'S ANTIQUITIES.

John Herolt, a Dominican friar, in a ser-

mon on the Nativity, condemning those who make a bad use of this festival, mentions: "qui istam noctem in ludo consumpserunt. Item qui cumulos salis ponunt, and per hoc futura prognosticant. Item qui calceos per caput jactant; similiter qui arbores cingunt. Et significantur qui cum micis et fragmentis, quæ tolluntur de mensa in Vigilia natalis Christi sua sortilegia exercent."

BRAND'S ANTIQUITIES.

Three weekes before the day whereon was born the Lorde of grace,
And on the Thursday boyes and gyrls do runne in every place,
And bounce and beate at every doore, with blowes and lustie snaps,
And crie, the advent of the Lorde not borne as yet perhaps.
And wishing to the neighbors all, that in the houses dwell,
A happie yeare and everything to spring and prosper well:
Here have they peares, and plumbs, and pence, ech man gives willinglee,
For these three nightes are alwayes thought, unfortunate to bee:
Wherein they are afrayde of sprites, and cankred witches spight,
And dreadfull devils blacke and grim, that then have chiefest might.
In these same dayes young wanton gyrles that meet for marriage bee,
Doe search to know the names of them that shall their husbandes bee.
Fowre Onyons, five, or eight, they take and make in every one,
Such names as they do fansie most, and best do thinke upon.
Thus neere the chimney them they set and that same Onyon than,
That first doth sproute, doth surely beare the name of their good man.
Their husbandes nature eke they seeke to know, and all his guise,
When as the Sunne hath hid himselfe and left the starrie skies,
Unto some woodstacke do they go, and while they there do stande,
Eche one drawes out a faggot sticke, the nert that comes to hande,
Which if it streight and even be, and have no knots at all,
A gentle husband then they thinks shall surely to them fall.
But if it fowle and crooked be, and knottie here and theare,
A crabbed churlish husband then, they earnestly do feare.
—Barnaby Googe, 1570.

CHRISTMAS PUDDING.

"In Yorkshire," says Blount, "and our northern parts they have an old custome after sermon or service on Christmas day, the people will, even in the churches, cry *ule, ule, ule*, as a token of rejoycing, and the common sort run about the streets singing,

Ule, ule, ule, ule,
Three puddings in a pule,
Crack nuts and cry ule."

—Glossographia, 1681.

"All you who to feasting and mirth are inclined
Come, hear is good news for to pleasure your mind.
Old Christmas is come, for to keep open house:
He scorns to be guilty of starving a mouse.
Then come, boys, and welcome, for diet the chief,—
Plum pudding, goose, capon, minced pies, and roast beef.
The cooks shall be busied, by day and by night,
In roasting and boiling, for taste and delight.
Provision is making for beer, ale, and wine,
For all that are willing or ready to dine.
Meantime goes the caterer to fetch in the chief,—
Plus pudding, goose, capon, minced pies, and roast beef.
—Ancient Christmas Carol.

ENGLISH CHRISTMAS BRAN PIE.

In England comes to many tables the bran pie. This pie is simply a dish filled with odd Christmas presents, covered with bran. It is brought to the table after dessert, as the last and crowning dish of the feast.

All kinds of presents, except the very expensive, may be contributed to the pie: pin-cushions, needle-cases, purses, bon-bons, books, funny toys, each firmly wrapped in many layers of paper.

Before the pie is served, each person at the table is provided with a new plate and spoon.

The host says:

"We have here a bran pie. As it is passed around, let each one help one's self."

Each person with a spoon, brings up from the bran a single article, and the opening of these odd and often inappropriate gifts, with the sprightly comments upon them, adds an agreeable half-hour to the Christmas dinner-table. (*Christian Standard.*)

A CHRISTMAS PIE AND WHAT CAME OF IT.

"I once met with a page of Mr. Baxter's under a Christmas Pie. Whether or no the pastry cook had made use of it through chance or waggery, for the defense of that superstitious viand, I know not; but upon the perusal of it I conceived so good an idea of the author's piety that I bought the whole book." (*The Spectator* 85.)

PRINCESS LIEVEN'S CHRISTMAS TREE.

(See Vol. VIII, p. 54.)

"On Christmas day (1829) the Princess got up a little fête such as is customary all over Germany. Three trees in great pots were put upon a long table covered with pink linen; each tree was illuminated with three circular tiers of colored wax candles—blue, green, red and white. Before each tree was displayed a quantity of toys, gloves, pocket-handkerchiefs, work boxes, books and various articles—presents made to the owner of the tree. It was very pretty." (Greville's "Memoirs." Reigns of George IV, and William IV. Vol. I, p. 259.) Prince Lieven was Russian ambassador to the Court of St. James from 1812 to 1834. The "fête" occurred in the last year of the reign of King George IV.

MENONA.

DANCING IN CHURCH ON CHRISTMAS DAY.

"Capt. Potter (born in the north of Ayrshire,) says that in the country churches at Christmas, in the Holy-daies after Prayers, they will dance in the church, and as they do dance they cry (or sing), 'Yule, Yule, Yule,' etc." (Extract from John Aubrey's Mss., Wm. J. Thoms's "Anecdotes and Traditions" (1839).)

This instance of the survival of a custom common in the early Christian Church belongs probably to the middle of the seventeenth century, as Aubrey was born in 1627.

Lady Louisa Tenison saw dancing before the altar in the Cathedral of Seville, Spain, as late as the middle of our own nineteenth century as she records in her "Castile and Andalusia." (London, 1853.)

See Dr. Herder's *De Saltationibus Ecclesiæ*, C. H. Brömel's *Die Fest-Tanzen der Ersten Christen.* Jena, 1701.

MENONA.

WHAT THE ANIMALS OF ICELAND SAY ON CHRISTMAS MORN.

In Iceland people believe that the cock crows out "Christus natus est" (Christ is born); the ox bellows "Ubi" (where)? and falls on his knees, the lamb bleats "Bethlem;" the ass brays "Eamus" (let us go), and the bees hum the hundredth psalm. (*The Phila. Record.*)

HOLLY AND IVY AT CHRISTMAS.

A curious gypsy legend assigns a strange reason for the use of the bay, laurel, ivy and holly in Christmas decorations. It says, "The ivy and holly never told where the Saviour was hiding, and so they live and look green all the year round; but the ash, like the oak, betrayed him, and have therefore to remain dead through the winter." (*Harrisburg (Pa.) Call.*)

CHRISTMAS AND HUNTING IN THE OLD TIMES.

Christmas day, in the olden times ended the "time of grace" for at least three important heads of game. The fox and the wolf might be hunted "from the Nativity to the annunciation of our lady" and the boar "from the nativity to the purification of our Lady."

NEMROD.

CHRISTMAS CAROLS.

French Noël (old French Nouel; Burgundy Noé; Normandy nuel; Poitou nau.) German Weihnachts gesang old English Nowell, Nouell.

"It is almost certain* that this particular kind of Hymn was first cultivated either in France or Burgundy, and commonly sung there in very ancient times.

Of the numerous early examples which have fortunately been preserved to us, the most interesting is undoubtedly the famous 'Prose de l'âne.' This curious Carol was annually sung, at Beauvais, and Lens, on the Feast of the Circumcision, as early as the twelfth century; and formed an important part of the ceremonial connected with a certain popular Festival called the 'Fête de l'âne,' on which an ass, richly caparisoned, and bearing upon its back a young maiden with a child in her arms, was led through the city, in commemoration of the Flight into Ægypt, and finally brought in solemn procession to the Cathedral, while the crowd chaunted the following quaint, but by no means unmelodious ditty:—

Orientis partibus,
Adventavit asinus,
Pulcher et fortissimus,
Sarcinis aptissimus.
Hez, sire Asnes, hez!

Hez, sire Asnes, car chantez,
Belle bouche rechignez,
Vous aurez du foin assez,
Et de l'avoine a plantez.
Hez, sire Asnes, hez!

Scarcely less popular in Germany, than the 'Prose de l'âne' in France, were 'the beautiful Carols 'Resonet in laudibus' (Wir loben all' das Kindelein,) and 'Diesest lætitiae' (Der Tag der ist so freundlich)—the latter equally well known in Holland as 'Tis een dach van violichkeit.' Both these examples are believed to be as old as the 13th century; as is also another—'Tempus adest floridum'—of equally tuneful character. 'In dulci jubilo'—a curious mixture of Latin and Patois, set to a deliciously simple melody—may possibly be of somewhat later date.

CHRISTMAS BELLS.

I heard the bells on Christmas day
The old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

*Says Sir George Grove's Dictionary of Music and Musicians, MacMillan & Co.

But in despair I bowed my head—
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep,
"God is not dead, nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good-will to men!"
(Henry W. Longfellow).

XMAS THE ABBREVIATION.

Extract from John Aubrey's MSS: (17th century.) "In the West Riding of Yorkshire on Xmas Eve, at night, they bring in a large Yule-log, or Xmas block, and set it on fire, and lap their Christmas ale and sing:

"Yule, Yule,
A pack of new cards and a Xmas stool."

Wm. J. Thoms' "Anecdotes and Traditions," Camden Soc., 1839, (1524), St. Martin's Outwich: Item for Holly and Ivy Xmas (2d); (Warden's Accounts.)

Another still more ancient, though without precise date, is from the disbursements of the Church of St. Mary-at-Hill, London: Holme & Ivy at Xmas (4d.).

A CHRISTMAS PI.

Your Christmas number would not be complete without one. In case you have no other I mail you this one. I took it from the *Journal* this city, just a month ago. It's none the worse for its age, is it?

Wə met wɪθ pɪɪz en əˈsɪdɪnt
ʃʌst əs we went to dress,
Tʃe jɔːzɪwɔː dɪrɒpɪd ə lɒt ɒf ɪde,
ʌnp mɛdə ə fɔːɪfɪl wɛss,
Hə hɛdʊː tɪm tə fɪx ɪt ʌd,
ʌnp so hə dɪdʊːt ɪɪ,
Bʌt gevə ɒnɪ rɛdɜːs ɒne ɛnp əlɪ
ə pɪːs ɒf dɪɪntɜːs dɪ.

Somə fɒkz wʊo do not ʌndɜːstɛnp
tʃe mɪstɜːɪəs ɒf tʃe tɪpɪ,
Aɪə vɛɪ dɒnə tə rɛɪs ə ɪns,
ɪf ə mɪstɪk ɪz wɛp.
kɒmpɒzɪtɪɪs ɛrə nɒt sɪnpɪɪsɪp
wʌn ɛnˈtɪkɪŋz ə wɛɪ;
tʃeɪl əl ɪnɒw wʊm ɪz ɪtʃeɪsələs,
tʃe wɛk ɪ pɪɪntɜːs pɪ.—Ex.

C. P.

—Freeport, Ill.

CHRISTMAS-TIDE TEMPERATURE 1891.

For the benefit of generations yet unborn will you please enshrine in your columns the remarkable fact that, as I write to you on this the 23rd day of December, my thermometer marks 66½°, this morning's minimum having been 51°.

PHILADELPHIA, PA.

OBSERVER.

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NOTES.

LITERARY CURIOSITIES.

Seldom indeed is it that a littérateur so eminent as M. de Sismondi, the literary historian of Southern Europe, can be fairly convicted of grossly blundering in translating a foreign sonnet into his mother tongue. His eminence has, however, not exempted him from this inaccuracy in making a French version of one of Francisco Sá de Miranda's poesies, a Portuguese writer of the XVIth century.

The stanza commences with these two lines:

"O sol he grande, caem co' a calma as aves
Do tempo, em tal sazaó, que soe ser fria."

This the savant referred to translates as follows: "Le soleil grandit sur l'horizon, l'air

se rafraîchit, les vents se calment et les oiseaux se taisent," (Sismondi, *op. om.* Tom. iv p. 296) i. e.: "The sun grows larger on the horizon, the air freshens, the wind becomes calm and the birds are silenced." But the poet says no such thing, as will be seen by the literal translation of de Miranda's quoted lines:

"The sun is brilliant (hot), the birds droop with oppressive heat at the time of the year when it is usual to be cold."

Herculano, the well known historian of Portugal and historical writer as well, makes a notable use of the word "calma," to signify oppressive summer heat in "O Monge de Cister" (The Cistercian Monk), Tom. ii. p. 145:

"Pfhh! Assoprou a beata de Restello, deitando para traz o coromem, e repitindo o assopro—Pfhh!"

"Coitada! Muita calma? Heim?"

"E de frigi ovos," etc., which literally rendered is:

"Oh! sighed devotée de Restello, dropping back her hood and reiterating the sigh "Oh!"

"Poor thing! Terribly sultry? Eh?"

"It's enough to fry eggs," etc.

In Denis, *Résumé de l'histoire littéraire du Portugal*, p. 56, may be found another, but not quite as glaring a blunder, in translating the following line of an eclogue by Sá de Miranda: "Nem ja ne o que era almalho," thus: "Il n'est plus ce qu'il était même sous le joug," or "He is no longer what he was even beneath the yoke." Miranda is describing an ox and says something vastly different, which is: "He, i. e. the ox, is now not as he was—a young bull!"

To Francesco Sá de Miranda is awarded the high distinction of having introduced among the Portuguese by his poetical compositions a taste for the Italian renaissance in letters. This influence is confessedly traceable in the *Lusiadas* of Camoens, and largely aided in moulding the style of succeeding writers according to Braga, *Historia da Litteratura Portugueza*, p. 59. "A litteratura Portugueza do seculo xvi deriva d'estes escriptores por um relação muito clara."

I may add here, as connected with the subject in a general way, that both Conde and Casiri, eminent for their labors in and versions of the Arabic authors of Moslem Spain,

have been accused by a recent German writer with making inaccurate translations from the original Arabic to illustrate their texts, but Sen. Juan Valera, in his Spanish version of Schack's treatise, under the title of "Poesia y Arte de los Arabes en Espana y Sicilia," says in the Introduction to Tom. i, p. xiii, "La amarga censura que hace Dozy de Conde y de Casiri, y que Schack reproduce no es menester saber la lengua Árabi-ga para conocer que es injusta."

As will be noted in this citation Valera says: "It is not necessary to understand Arabic in order to know that the bitter criticisms made by Dozy on Conde and Casiri and reproduced by Schack are unjust." This reasoning doubtless strikes the reader as somewhat lame. However, the following citation from the Introduction referred to, may be taken to represent the translator's personal judgment in a matter of such grave importance, and based upon his own familiarity with the Arabic language, or following the criticisms of such distinguished Oriental scholars as Alcantara and Fernandez y Gonzalez: "Casiri y Conde habran errado bastante, pero ellos empezaran la obra que Dozy ha continuado, y no son tam equivocadas, tan absurdas y mentirosas las noticias que dan."

"Casiri and Conde may have erred much, but they began the work that Dozy has continued and the extracts they furnish are not so very misunderstood, absurd or untrue.

GEO. F. FORT.

STERNE'S LATIN.

In a letter to one of his friends, Reverend Laurence Sterne thus writes regarding his wife, who, by all accounts, was a thousand times too good for him: "*Nescio quid est materia cum me, sed sum fatigatus et aegrotus de mea uxore plus quam unquam.*"

ADDAX.

SNOBBIUM GATHERUM.

The phrases "Omnium Gatherum" and "Mixum Gatherum" may be matched by "Snobbium Gatherum," which is the title of one of the chapters in Thackeray's "Book of Snobs." T. B. B.

PORT VS. LARBOARD.

"Next a companie of lusty sailers (everie one a sharker or swaggerer at the least), hav-

ing made a brave voyage, came carousing and quaffing in large silver kans to his helth. Fellowes they were that had good big pop mouths to crie PORT A HELME Saint George, and knew as well as the best what belongs to haling of bolings yare, and falling on the star-boorde buttocke." Nashe. *The Terror of the Night*. 1594.

The above quotation (I think) refutes the frequently repeated story that *port* as a substitute for *larboard* is a modern invention. Whalemens are said to be the only sailors who cling to the use of *larboard*. Yet, not very many years ago, I heard it frequently on the rivers Mississippi and Ohio. X. I. V.

GENT.

The use of *gent* for *gentleman* is by no means of recent origin. Thomas, 6th Lord Clifford, in a complaint to the king against his own son Henry, (afterwards Earl of Cumberland) speaks "of certain evil disposed persons as well young gents as others." This was probably written very early in the 16th century, for the writer died in 1523.

Ch. W.

MISTLETOE; OR GOLDEN BOUGH.

Oh! stay, bright habitant of air, alight,
Ambitious Visca, from thy angel-flight!
Scorning the sordid soil, aloft she springs,
Shakes her white plume, and claps her golden wings,
High o'er the heav'n of boundless ether roves,
And seeks amid the clouds her soaring loves."
(Loves of the Plants.)

Few subjects of the kind are more attractive than that of the parasite, mistletoe. From whichever side it may be viewed, whether the physiological, the mythological, the historical, or any other, it forms a link between the ages of the world, and the races of man, a link which connects our Christmas of 1891 with periods of unrecorded time. Nor does it lessen the interest of the subject, but rather the contrary, to learn that ignorance is the parent of the superstitions which cling to it, and the source of the mystery to which are due centuries of reverence and mystic honor.

Etymologically, mistletoe shares the mystery which surrounds the whole subject.

The name *Mistle-toe*, A. S. *Mistel-tan*, Icel, *Mistil-teinn*, seems not easily explained as there is much diversity of opinion concerning its origin. *Tan*, *teinn*, the final syllable, or second member, all agree, means

"twig," "thorn," or "sharp instrument," often used as a symbol of winter. But what does *Mistel*, *mistil*, the first member of the compound signify?

Dr. Skeat, having found the first instance of the literary use of *Mistletoe* in Shakespeare, "Titus Andronicus" (1588-90), remarks:—"Mistel is plainly the dim. of *mist* which in English means 'fog' or 'vapor.' But in A. S. *mist* may take the sense of 'gloom.' Thus we see why Balder, the sun god, was fabled to have been slain by a twig of mistletoe, the sun at mid-winter is obscured, and we still connect mistletoe with Christmas. This sense of the word originated the legend; we must not reverse the order by deriving the sense from the story."

Physiologically, mistletoe is full of idiosyncrasy. Dr. Darwin's lines at the opening of this article are a pleasing expansion of Cowley's:

"She only from the earth loathes to be born,
And on the meaner ground to tread thinks scorn."

and a bit of his "scientific didacticism" teaching the fact that *viscum*, mistletoe, never grows from the earth. In the germination of its seed the plant reverses the natural law by turning its radicle in the direction of the surface to which the seeds may be attached instead of downward. As to its mode of production it was a puzzle from the time of Pliny and Theophrastus down to that of Lord Bacon, Dr. Thomas Browne, and Cowley, whose lines embalm the prevailing error:

"For what soil barren to that plant can be,
Which without seeds has its nativity,
And what to her close shut and locked can seem,
That makes the obdurate oak's hard entrails teem.
"Plantarum," (1662).

Parkinson, like Girarde, Lord Bacon and the author of "Pseudodoxia," had rejected the theory of the agency of the missel-thrush *Turdus Viscivorus*, advanced by Pliny and other ancients, saying that observation and experience, show that the mistletoe growth arises from trees from their own superfluous moisture, *sudor quercus* quoting Virgil's, Aeneid vi. 205. "Quale solet silvis brumali frigore," in support of his view. (Herball, 1640.)

Dr. Darwin in his philosophical notes to the "Botanic Garden," 1789, gives the explanation generally accepted at the present time.

The connection of the mistletoe with the story of Balder, the sun-god, also the personification of the oak in the Norse Mythology, may be seen from Dasent's translation of "Gylfi's Mockery," in the *Younger, or Prose Edda*. Frigga says to Loki: "There grows one tree-twigg eastward of valhall, that is called mistletoe (mistilteinn), that one thought too young to crave an oath of." "Blind Hoder took the mistletoe and shot at Balder under the guidance of Loki; the shaft flew right through him and he fell dead to the earth."

"Hoder, the blind old god,
Whose feet are shod with silence,
Pierced through that gentle breast
With his sharp spear, by fraud,
Made of the mistletoe,
Accursed mistletoe."

(Longfellow's "Tegner's Drapa.")

The whole story of Balder's death is related in "Frithiof's Saga" (canto 24), by Tegnér the famous modern Swedish poet. We owe to Mr. Mathew Arnold an English poetical version of the same in "Balder Dead."

"But in his heart stood first the fatal bough
Of mistletoe, which Lok the accuser gave
To Hoder, and unwitting Hoder threw."

As Mr. Fiske remarks, in the Balder myth, the mistletoe symbolizes the winter, or the period of ice and darkness.

MENONA.

(To be continued.)

QUERIES.

Bisk.—This word means to *blacken* the page of a printed book, as was formerly done in England by the censors of the press and as is still done in Russia and some other countries in the case of passages deemed objectionable or unfit to be read. In the New English Dictionary it is marked obsolete, and the only quotations given for it are from Calamy and from Southey, with the remark that it may have been a misprint in Calamy copied by Southey. I am not familiar with Calamy's writings nor very well acquainted with those of Southey; but this particular word I have long known. It seems to me that I have principally seen it in catalogues of old book stores. Such of your correspondents as are familiar with the word would confer a favor by giving further examples of its use. Any notes as to origin would be duly appreciated. I can not believe it a mere misprint,

and I have no doubt that it is still in good use among book experts.

WILMINGTON. SALMON MAY IVINS.

Acquaintance, relation.—"Oh, no, he's not a friend, he's an acquaintance of his; his cousin, I think."

I have just heard this in Philadelphia; is it exclusively Philadelphian?

NOT A QUAKER-CITY MAN.

Brideog.—Does any one know what a *brideog* can be? Something Irish, I partly guess.

QUÆRENS.

Potato.—It is generally assumed, as a matter of course, that the name *potato* is no doubt a derivative from *batatas*, and that the latter is the West Indian name of the common sweet potato. But in Earle's *English Plant-Names*, 1880, there is given, on pp. 61-65, a list of Names ("Nomina Bladorum et arborum") from a vocabulary of the latter part of the 15th century. In it, p. 62, occur the words "*Hec Betate, tes, bettes.*" This looks very much as if *Betate* was a variant of *beta*, a beet. May not early voyagers have given the name of the beet to the sweet potato?

NEW YORK. BRADLEY SIMS.

Pate.—What does this word mean? "Whosoever shall take any fox, or *pate*, or badger, in this parish, and bring the heade to the church, shall have twelve pence paid by the churchwardens." (Vestry Book of the Parish of Pittington, Durham, 1628.)

F. M.

Floating Islands (Vol. vi, p. 48, etc.)—Besides those (real and imaginary) floating islands which your correspondents have already named, I find references to "the floating island of Camoens." What was it, and where was it?

JAY WYE BEE.

Date of Importation.—

Hops and turkeys, carp and beer,
Came into England all in a year.

This distich is quoted by Hartley Coleridge on p. 346 of his *Northern Worthies*. In what year were these four good creatures brought into England?

TANAQUIL RODGERS.

"The!"—What is this? an instance of suppressed exclamation, a misprint, or what? "No! ha! the!" quoth the king; "look ye here upon this; is not this your hand and

seal?" (Divorce proceedings against Katharine of Aragon, before Wolsey and Campeggio.)
W. T.

The Excursion.—What poet (other than Wordsworth) wrote a poem called "The Excursion?"
C. F. M.

Tom-alley.—The soft, fatty and greenish liver of the lobster is known to fishermen as the *tom-alley*, or, as some call it, the *tow-malley*. The curdy, or gelatinous part of a New England "baked Indian pudding" is also called by the same names. What is the origin of these words?
OBED.

MASSACHUSETTS.

Crowland.—What is the meaning of the saying, "every cart that comes to Crowland it shod with silver?"
R.

Cruelty Chaise.—"Young Ponto laughed with his friend, at the venerable old *cruelty-chaise*." Thackeray, "Book of Snobs," p. 102. Is not the *cruelty-chaise* akin to the *calamity*? See vol. viii. p. 64.)
VERNON.

Christopher Columbus (Vol. viii, p. 58).—On first reading the two Latin lines quoted p. 58, I was inclined to look upon "Columb" and "rate (?)" as mere typographical errors, but a friend tells me you have cited them exactly as they are given in the original.

If so why not *Columbi*, and what is the meaning of the dubitative sign after *rate*?
W. HUNTLEY.

REPLIES.

Mother Goose, Who was She?—Within the last few months we have been asked the above several times, and we have referred the querists to our Vol. I, p. 13.

A correspondent of *The Critic* contributed the following to its issue for December 19:

"Who was Mother Goose? Bless the queer old lady!
Sure her pedigree is a little shady.
But I have my own theory about it,
Though on Boston Common I would scarcely shout it.
Poor dear Mother Eve's head was hardly level,
Maddened with remorse for flirting with the Devil;
So her little baby, cooing in his crib,
Missed the ministrations of the Surplus Rib.
Then upon the whirlwind Mother Goose was borne
And set astride a broomstick, one November morn,
And told to hurry off with all her might and main
To croon above the pillow of little Baby Cain.
Adam was—Semitic—and knew the rhymes would sell;
So secured the copyright, and found it paid him well."
ED. AM. N. AND Q.

Delia in Literature (Vol. vii, p. 172, etc.)
—Thomas Nashe in his dedication to "The Terrors of the Night" (1594), says that Mistress Elizabeth Carey ("the new-kindled cleare Lampe of Virginitie, and the excellent adored high Wonder of Sharp Wit and Sweete Beautie"), is to be enshrined by "the wittiest poets" as their second Delia.
G.

Firing Out (Vol. viii, p. 45, etc.)—"Whether you call his fire purgatorie or no, the fire of Alchumie has wrought such a purgation or purgatory in a great number of men's purses in *England*, that it hath clean *fir'd them out* of all they have." (Nashe. *Have with you*. p. 75.)
G.

Latin Quotation (Vol. viii, p. 64).—"Quam paria sapientia regitur," is evidently a misprint or mistake of some kind, for "Quam parva sapientia regitur." It is probably a careless version or half-remembered quotation of the main part of the saying attributed to the great Swedish statesman, Oxenstiern, which is given in Dr. Thomas' "Biographical Dictionary" as follows: "Necis, mi fili, quantilla prudentia homines regantur," "You do not know, my son, with how little wisdom the world is governed."
J. P. L.

Fountainhall and Coupon (Vol. viii, p. 77).—The following has reference to the execution of Sir Robert Baillie, of Jerviswood, December 24th, 1684. "The Lady Graden, another daughter of Waristones, his sister-in-law, with a more than masculine courage, attended him on the scaffold till he was quartered, and went with the hangman and saw his quarters sodden and oyled, etc."

"Chronological Notes of Scottish affairs, 1680-1701." Taken chiefly from the diary of Sir John Lander, Lord Fountainhall, Edinburgh, 1822.

The word coupon, as may be seen, does not occur in this version of the story. The Scotch, however, use *cowpon*, its equivalent, to denote a "piece of animal's flesh," also, in the sense of "shred," or "remnant," as in the following: "If no more be signified by the bread, but the flesh and the body of

*We much regret to have to record that since the above was sent us, the highly cultured and universally esteemed compiler of Lippincott's Biographical Dictionary has passed away. Dr. Joseph Thomas was in his eighty-first year.—ED. AM. N. AND QUERIES.

Christ only, and no more be signified by the wine than the blood of Christ only, thou can not say that the body of Christ is Christ, it is but a *cowpon* of Christ. "Bruce's Sermon on the Sacrament." (See Jamieson's Etym. Scotch Dict.)

Coupon: A cut of; or, a thick and short slice or piece from a thing. Cotgrave.

Coupe, in our old English, is a piece cut out or cut off; it is derived from French *couper* Minsheu.

The *Century* does not recognize this use of *coupon*.

Dr. Skeat gives no account of it whatever, and Dr. Murray has not reached it.

MENONA.

Coupon, or Cowpon, is a common Scotch word. Like many such, it is doubtless of French origin. To be "riven a'to coupons," is an every-day expression when a grieved mother is describing the wardrobe of her careless, rollicking boy. It means, "entirely torn to shreds." The accent is, decidedly, on the first syllable of *coupon*. I believe it is also used to designate a *smatch* or sample cut from a web of cloth

DOLLAR.

U. S. President ad interim (Vol. vii, p. 317).—I have read that the late David R. Atchison was president for the one day next previous to the inauguration of Franklin Pierce to the presidency in 1853. I have no means of verifying or refuting the statement.

ILION, N. Y. THOMAS MCHAY.

A U. S. President Abroad While in Office (Vol. viii, p. 65).—I suppose your correspondent refers to the fact that when President Johnson was making his famous "swing around the circle," in 1867, while at Niagara Falls he walked across the suspension bridge into Canada, and for a very short time was in a foreign country—a fact that did not attract his attention until after his return to his hotel. When he did think of it he remarked to his secretary that it would, perhaps, be just as well not to say anything about the occurrence, which accounts for the fact that it is not generally known.

HARRISBURG, PA. D. W. N.

I am creditably informed that President Arthur, while in office, wandered a considerable distance into Canada in search of salmon. I, for one, hold that to the enthusiastic fisherman, angler, gaffer, etc., much

should be forgiven; but, first of all, is the report I send quite correct?

AQUATICUS.

Differ From, Differ With (Vol. viii, p. 64).—Does not the answer depend on the meaning intended? If I mistake not, we differ *from* one another in natural and visible qualities; we differ *with* each other when we do not agree as to opinions, plans, wishes, or the like. Differences *from* others are often passive; differences *with* others are active.

T. C. D.

If two men, brothers for example, are different in temperament, looks, etc., they differ *from* one another; if they disagree, they differ *with* each other.

K.

Bairseth (Vol. viii, p. 79, etc.)—I regret to see in a communication from so careful and valuable a correspondent as Menona certainly is, a slight error of geography. Portugal is surely not a country "bordering on the Mediterranean." Nevertheless, its old time Jews belonged to the *Shephardim*, or Mediterranean Israelites, who still, in many cases, consider themselves as superior in tone to their Germanic brethren, the *Ashkenazim*. There may be something in this fact; though *Bizerta* is not very much like *Bairseth*.

OBED.

Indian Names (continued from Vol. viii, p. 80, etc.)

MASSAPEQUA—Corruption of Massapeague, pond at Oyster Bay.

MASSPOOTUPOG—"Great bay," west bounds of the Shinnecocks at Southampton.

MASQUETUX—"Place where rushes grow," neck in Islip.

MASPETH—"Bad water place," village in Newtown.

MASTIC—"Great creek," a neck in Brookhaven.

MASKUTCHOUNG—"Grassy land," neck in Hempstead.

MASHOMACK—"Great inclosed place (i. e.) stockade place," neck and point, Shelter Island.

MATTITUCK—"Place without trees or badly wooded," hamlet in Riverhead town.

MATTOCK—"Bad place or land," swamp in Southampton.

MATTANWAKE—"Island land," name of L. I.

MEACOCK—"A plain," bay and hamlet in Southampton.

MEITOWAX—See Mattanwake, name of Long Island.

MESSTOPPASS—"Filthy water place," dirty hole of water in Hempstead town.

MIAMOGUE—See Wyamang, Jamesport, Long Island.

MINNAHANNONCK—"Little island land," Blackwell's Island.

MINASEROKE—"Place where whortleberries grow," strong neck, Setauket.

MOMOWETA—"Name of the Corchaug sachem," pond at Mattituck.

MONCORUM—See Coram, village in Brookhaven.

MONTAUK—"Hilly land or high land," Montauk.

MOSQUETAH—"Place where rushes grow," Glen Cove, L. I.

MUNNAWTAWKIT—"At the fertilized land," Fisher's Island.

NACHAQUATUCK—"Fork of the creek or cove," creek at Cold Spring, L. I.

NANEMOSET—Personal name, brook in Southold or Riverhead.

NARRIOCH—"Point of land," Gravesend neck.

NASSAKEAG—Name of Indian who lived there, South Setauket.

NAYACK—"Point of land," Gravesend, L. I.

(To be Continued.)

Hired Weepers or Mutes (Vol. viii, p. 4.)—The custom of employing hired mourners at funerals must have been common in England and Scotland down to the middle of our own century, judging from the following references: "But your conscientious undertakers are not satisfied with dressing up the relatives and friends, they must have attendants and mourners of their own, all to be tricked out at a similar cost, etc." "Blackwood," Vol. 44 (1838).

Another writer refers to the hired weepers "as the lowest of all low hypocrites." "What would the Puritans say to the demonstrative weepers and floating hatbands which so ostentatiously distinguish funerals among their modern representatives in the North Country"?—Masks. Quar. Rev. Vol. 73 (1844).

Charles Dickens must have seen the practice in full operation in his early life. Hence the description of Mr. Chuzzlewit's funeral is only a picture of what the novelist had viewed more than once, with his own eyes. Some will recall Mr. Mould, the undertaker's faintly repressed enthusiasm over the "affectionate regret" of the family, which would bring into requisition "his entire establishment of mutes," "and mutes come very dear, Mr. Pecksniff; not to mention their drink." (Martin Chuzzlewit, chap. xix.)

Nothing is said of *mutes* at Mrs. Gargery's funeral (Great Expectations); but Mr. Trabb's commands to the mourners—"Pocket handkerchiefs out, all! Pocket handkerchiefs out! we are ready!"—would either imply their presence on this occasion, or that the undertaker was accustomed to their attendance. The "sable warders" whom Joe found in charge of Mrs. Gargery's front entrance (also called mutes) were, or are true to life.

In the "Alderman's funeral" Robert Southey has the following reference:

"These are your witnesses,
These mourners here, who from their carriages
Gape at the gaping crowd. A good March wind
Were to be pray'd for now, to lend their eyes
Some decent rheum—the very hireling mute
Bears not a face more blank of all emotion
Than the old servant of the family."

"Eclogues," 1805.

The same custom was common with the ancient Greeks, and did not quite disappear immediately with the introduction of Christianity. That we know, for St. Chrysostom's fierce denunciations of this remnant of heathenism are often referred to.

In certain parts of Bavaria, on All Souls', the day following All Saints', wealthy or well-to-do families hire persons to remain throughout the day by the graves of their friends, and make lamentations and other signs of grief over them. This is a practice of the present day, unless very recently abolished.

Apropos of the subject, I may add what Mr. Ed. Harrison Barker saw in the parish church of Lescure, a relic of the 14th century:

"I found it had been decorated for a funeral. A broad band of black drapery, upon which had been sewn at intervals death's heads and tears, cut out of white calico, was hung against the wall of the apse and carried down each side of the nave.

"To me all those grinning white masks, cut out with a pair of scissors by some one whose object was evidently to make the general effect as horrible as possible, were needless torture to the mourners."

"In the Country of the Albigenes." Temple Bar, December, 1891. MENONA.

Sword of Bunker Hill (Vol. viii, p. 78.)—James Gowdy Clarke, born in 1830 at Constantia, N. Y., is a noted public singer, a clever poet and a really gifted writer of songs. There was published, a year or two since, a very good sketch of him in the *Magazine of American Poetry*, of Buffalo, N. Y. QUÆDAM.

COMMUNICATIONS.

Discoveries by Accident.—(Vol. viii, p. 9 etc.)—It is said that the following fortunate occurrence led Nobel to the discovery of dynamite. Infusorial earth was used for a long time in the packing of the tincans containing nitro-glycerine. Through the leaking of a can it was discovered that this earth had great absorbing powers, and trials proved that the nitro-glycerine, although absorbed by the earth, retained completely its explosive qualities, while its tendency to explode by accident was greatly diminished.

SCHENECTADY, N. Y. H. R.

America's Smallest City.—The Boston *Herald* declares it is Vergennes, in Vermont, which, after 103 years of cityhood, has a population of only 1,773, and covers a territory of but 1,200 acres. "There are officers enough for nearly every man in the town to have one. In this way the political squabbles and selfish struggles for power common to most cities are entirely overcome."

"Nork" for "New York."—"New York," says a correspondent of the *New York Sun*, "is an uncouth and undignified name for our great city. The change to Nork would be no greater than many names have undergone in the course of centuries, not so great as the difference in designation of many places in different languages. Life is short. 'New York' is too long to waste our time with if we can have 'Nork.'"

English as she was pronounced in Tahiti.—On Capt. Cook's first visit to Tahiti, 1769, the natives pronounced King George,

"*Kihiargo*," Cook was called *Toote*, Mr. Kicks, *Hete*; Robert Molineux, was *Boba*, Mr. Gore *Toaro*; Dr. Solander, *Toruno*; Mr. Banks, *Tapank*; Parkinson, *Patini*; Green, *Eteree*; Petersgill, *Petrodero*, etc. READER.

Curan and Argentile. (Vol. vi. p. 105.)—The poet William Mason published a legendary drama entitled "Argentile and Curan" (1766) which some regard as the very best of his works. R. S. T.

Franklin and the Cyclometer.—"How many wheelmen are there to-day" asks the *Bicycling World* "who know that Benjamin Franklin owned and used a cyclometer? Yet that is just what he did. On the old Boston and New Haven turnpike, near Lyme, Connecticut, is an old milestone, moss covered, and notched by age and vandal relic seekers; that is one of a number of milestones placed upon the turnpike by Franklin. When the highway was first laid out, the contract for placing the milestones upon it was given to Franklin, and he proceeded to place them in an original method. He set out from Boston in a roomy chaise he had built and equipped with a cyclometer. Accompanying him in other vehicles were the laborers who placed the stones at each point where the cyclometer showed a mile had been travelled."

Curious Problem (Vol. viii, p. 84)—While at first sight this problem may seem very curious, it is really very simple. It practically resolves itself into the following: Put down fifty, add your age and subtract fifty. No account need be taken of the various steps of the problem until the age is put down and added to fifty—for the two right-hand figures of the product of any number multiplied by fifty will necessarily be fifty. Adding three hundred and sixty-five and subtracting one hundred and fifteen, is the same as subtracting two hundred and fifty, and as the two right-hand figures of this number make fifty, the result cannot be anything else than the number added to the original fifty.

HARRISBURG, PA.

D. W. N.

Corn Bread and its Various Names.—"Corn bread has various names in different localities. The general name of the article is Indian bread. In Delaware griddle cakes made of Indian meal are called corn cakes. In Maryland they are called cookies. Pone

is the name for Indian bread an inch or more in thickness and baked to a crisp crust top and bottom. In parts of New England corn meal, baked into a thick, crisp cake, is called Indian bannock. The Puritans, it is supposed, learned the art of making that bread from the Bannock Indians.

So says the *Ledger*, this city, but the Bannock Indians live west of the Rocky Mountains, and no Puritans ever heard of them until a time almost within the memory of living men. *Pone, ash pone, dodger* and *johnny cake* are all made of maize meal. Other names may suggest themselves to your correspondents.

PHILADELPHIA, PA.

CAROLUS.

Flowers as Food (Vol. viii, p. 31); also **Toadstools**.—"The common sunflower," says *Detroit Free Press*, "furnishes the finest honey and wax. When the seed is crushed as linseed is it will produce the finest oil in larger quantities in proportion to any other seed for the table as well as the painter, particularly in mixing green and blue paints. The cake is superior to linseed for fattening cattle; the oil makes most excellent soap, very softening to the hands and face, and better than any other for shaving. Sheep, pigs, pigeons, rabbits and poultry of all sorts will fatten rapidly upon the seed, pheasants in particular, becoming much glossier in plumage and plumper in body. And when shelled and ground, it makes the finest kind of flour for bread, especially tea cakes."

Few people in England, says *Nature*, are aware that nearly two hundred of the things called toadstools are at least edible, and fewer still will be prepared to believe that there are people in the world who regard some fifty-odd of these as dainties. Mushrooms, truffles and morels exhaust the list for most Englishmen, and many are dubious about even these, and eat them, when served, with various degrees of trustful confidence, or the reverse.

J. E.

Floating Islands (Vol. vi, p. 48.)—Besides the many floating islands your correspondents have mentioned, there are many others on record. One is in Loch Treig, in Invernesshire; another in Loch Dochart, Perthshire. One in Esthwaite Water, England,

has become fixed to the shore. The famous one in Derwentwater sometimes sinks to the bottom of the lake and rises again after a time, being buoyed up by pockets full of marsh gas. Wordsworth, in his "Guide to the Lakes," speaks of an islet with trees upon it which floats upon a pool near Esthwaite Water.

OBED.

Palindromes (Vol. vii, p. 259, etc.)—The palindrome which J. P. L. has given, (or one much like it, but a full hexameter) occurs, I think, in Alban Butler's "Lives of the Saints." But as I have not that work at present near me, I cannot give the palindrome correctly, nor can I recall the story with which it is associated.

ISLANDER.

Washington, a Marshal of France.—An interesting bit of history was told me lately by a direct descendant of G. W. Parke Custis.

It seems that when, in 1781, the United States sent to France a special ambassador, some difficulty arose between him and the French government as to the command of the combined armies in America. Colonel Laurens, the ambassador, stated very firmly that George Washington, our chief, must command, "for it is our cause, and the battle on our soil." The etiquette of the foreign government, however, exclaimed: "C'est impossible!" for here was Count de Rochambeau, an old lieutenant general, who could be commanded only by the king in person or a Maréchal de France.

The American wit of Colonel Laurens flashed upon the situation a happy thought; he said: "Make our Washington a Maréchal de France and the difficulty is at an end." It was done. Mr. Custis continues that a friend of his heard General Washington spoken of as Monsieur le Maréchal, at the siege of Yorktown.

I have heard that in some Southern home there is a treasure held beyond price—even the antiquity-hunter's price, and his who aspires to buy the bones of his ancestors—an ancient porcelain mug, on which is painted an effigy of Washington on horseback, and underneath is this inscription: "George Washington, Esq.; General-in-Chief of the United States Army and Marshal of France. (*Phila. Record.*)

Does Writing Pay?—In a letter written shortly before his death the late Mr. James Parton gave this experienced view of the financial side of authorship: "An industrious writer, by the legitimate exercise of his calling (that is, never writing advertisements or trash for the sake of pay), can just exist, no more; by a compromise, not dishonorable, although exasperating, he can average during his best years \$7,000 to \$8,000 a year; but no man should enter the literary life unless he has a fortune or can live contentedly on \$2,000 a year; the best way is to make a fortune first and write afterward."—

(*Current Literature.*)

English as She is Pronounced in India.—In the pronunciation of English by the people of South India "every" becomes "yevery," and "over," "wover." One of the best illustrations of this peculiarity I have heard was mentioned to me by some members of my family. As they were traveling along a road in Tinnevely, they passed a finger-post at a cross-road, on which the name of a place was inscribed in English. They did not catch the name as they passed, and therefore sent back a native girl to find it out for them. The girl knew very little English, and on her return said she could not make out the name, but could repeat the letters. "What were they?" Answer: "Yen, yeh, yell, yelle, woe, woe, war!" These dreadful sounds represented the name "Nalloor." Bishop Caldwell, *Dravidian Grammar*, p. 4.

ILDERIM.

Unlucky Days of the Year.—In Grafton's manual of his *Chronicles 1565*, the unlucky days, according to the opinions of the astronomers, are named as follows: January 1, 2, 4, 5, 10, 15, 17 and 20 are unlucky; February 26, 27 and 28 unlucky, 8, 10 and 17 very unlucky; March 16, 17 and 20 very unlucky; April 7, 8, 10 and 20 unlucky; May 3 and 6 unlucky, 7, 15 and 20 very unlucky; June 10 and 22 unlucky, 6 and 8 very unlucky; August 29 and 30 unlucky, 19 and 20 very unlucky; September 3, 4, 21 and 23 unlucky, 6 and 7 very unlucky; October 4, 16 and 24 unlucky, 6 very unlucky; November 5, 6, 29 and 30 unlucky, 15 and 20 very unlucky; December 15 and 22 unlucky, 6, 7 and 9 very unlucky. (*Pittsburg Dispatch.*)

Oddities of the British Constitution.—A London paper informs me that, in the eye of English law, a Scotsman, domiciled in England, is a foreigner. That is the decision of the Lord Chief Justice and Mr. Justice Wright. Also, it appears from their judgment in *Grant v. Anderson* that a Scotsman does not acquire a domicile in England by having a business representative and a warehouse in London. In effect, therefore, a Scotsman is, as one of the counsel in the case pointed out, "even more of a foreigner in England than a Frenchman is, since he has more protection against being sued outside the jurisdiction of his own courts."

NATU SCOTUS.

"Christmas" in Shakespeare (Vol. viii, p. 88).—Your correspondent "A. D. E.," has missed the most beautiful of Shakespeare's allusion to Christmas—that in *Hamlet*, i. 1. 158-164:

"Some say that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all the night long;
And then, they say, no spirit dares stir abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time." W. J. R.

[We understood our correspondent A. D. E. to refer to the only three occurrences of the word "Christmas" in Shakespeare.

ED. AM. N. AND Q.]

Pillars of the Church.—(Vol. v, p. 103. etc.) "The archbishop is said to be the chiefest *pillar* and *undersetter* of the church," said Abp. Whitgift. AMICUS.

New Light on Bunker Hill.—"History as she is wrote" receives a valuable addition from the pen of a British female bookmaker, who says of her visit to Boston, "We went up to Bunker Hill, where is a ridiculously ugly monument in honor of the victory gained by the Yankees over the English." Hitherto it has been the general impression that after a gallant defense the "Yankees" retreated. (*Harrisburg Call.*)

Our good friend, *The Harrisburg Call*, may be interested with the following extract from "The Book of English History," by the Rev. R. J. Griffiths, B. A., LL. B., St. John's, Cambridge; Whewell University Scholar, etc., pp. 117-118.

In 1775 the American War of Independence commenced. Washington was appointed Commander-in-chief of the "United Colonies," and a Declaration of Independence was adopted at Philadelphia in 1776. The principal battles were:

BATTLE.	DATE.	RESULT.
Bunker's Hill, Brooklyn, Brandywine,	1775 1776 1777	English victory. English victory. English victory.
Saratoga Convention,	1777	{ Burgoyne surrender- ed to the Americans
Camden,	1780	English Victory.
Capitulation of York Town,	1781	{ Lord Cornwallis sur- rendered to the Americans. This practically closed the war.

A Village on Tree-tops.—Your notice of "Railroad bridge on tree-tops" (Vol. viii, p. 81) suggests my sending you the enclosed which I have culled from the *World*, this city:

One of the curious features of some of the islands of the Pacific is the tree village. One of these villages, on Isabel Island, is built on the summit of a rocky mountain, rising almost perpendicularly to the height of 800 feet.

The trunks of the trees, in the branches of which the natives have erected their houses, are perfectly straight, and their surfaces smooth, while the distance from the ground to the first branch varies from fifty to 150 feet.

One of these novel abodes is at a height of eighty feet above the ground, while the home of a neighboring one is forty feet higher. Each house is reached by a ladder made of some creeping vine, which is suspended from one of the door posts, and can be drawn up when it is desired. Each house is large enough to contain ten or twelve persons, together with ammunition for a long siege.

Such lofty habitations are only occupied in time of war, at night, or when danger is expected. At other times the more convenient and accessible huts on the ground are preferred.

J. VAN D.

NEW YORK CITY.

Men Who Wear Small Hats.—I never saw an earnest worker, or a man who had real and serious duties to perform, who wore a hat too small for him.

Many great lawyers and statesmen, cranky but shrewd speculators, popular preachers, and history-making generals and editors wear hats too large for them—sometimes so large that they act as extinguishers and are stopped in their downward course only by the projection of the ears; but I never saw one who wore a hat too small, perched upon the

top of his head. Indeed, I might assert as a positive and invariable fact that, save in cases of dire necessity, such as shipwrecks or utter and hopeless poverty, the man who wears a hat too small for him is a silly, frivolous, conceited creature, with no serious ideas on any subject, and only the most flip-pant and shallow views of life and its obligations. Even among tramps and vagabonds, the fellow with the "dinky" derby balanced upon his mop of unkempt hair, is the most hopeless wreck among his class; while there is always a gleam of intelligence, a spark of hope, in the tramp whose hat is too large for him. (*Kate Field's Washington.*)

Epitaphs (Vol. viii, p. 82, etc.). A Welsh Epitaph.—Here lies in a horizontal position the outside case of George Rutleigh, watch-maker, whose abilities in that line were an honor to his profession. Integrity was the mainspring and prudence the regulator of all the actions of his life. Humane, honest, industrious, his hands never stopped until they had relieved distress. He had the art of disposing of his time in such a way that he never went wrong except when set a-going by persons who did not know his key, and even then was easily set right again. He departed this life November, 7, 1811, wound up in the hope of being taken in hand by his Maker, thoroughly cleaned, regulated, and repaired, and set a-going in the world to come. (*Current Literature.*)

The Largest Artesian Well.—The drillers engaged in sinking a well for the Natatorium at Fort Worth, Tex., struck a flow of water which excels that of any artesian well known. The flow is six hundred gallons per minute and is as clear as crystal. The well is 1,052 feet deep, with a ten inch bore at the top, tapering to five inches at the bottom. Fort Worth can now boast of the largest flowing well in existence, the largest hitherto known being at Bourne, Lincolnshire, England, which discharges a half-million gallons daily. At Aire, in the province of Artois, France, from which province is derived the name of artesian wells, there is a well from which the water has continued to flow for more than a century, and at the old Carthusian convent at Lillers there is another which dates from the twelfth century.

(*Boston Transcript.*)

A Tree that Foretells Rain.—The journal *Ciel et Terre*, recently called attention to a remarkable property of the Fontainebleau service-tree (*Sorbus latifolia*). The leaves, which are green above and white below, turn so as to present the white under surface to the sky just before rain. When the tree turns white it is a certain indication of rain. This vegetable barometer is easily procured and is, moreover, a highly ornamental tree. (*Portland Transcript*).

The Sounds of Color.—A beam of sunlight is made to pass through a prism, so as to produce the solar spectrum or rainbow. A disk, having slits or openings in it, is made to revolve, and the colored light of the rainbow is made to break through it and fall on silk, wool or other material in a glass vessel. As the colored light falls upon it, sounds will be given by the different parts of the spectrum, and there will be silence in other parts. If the vessel contains red worsted and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue parts of the rainbow fall upon the vessel. (*Electrical Review*).

ED. AM. N. AND Q.

How Names Grow (Vol. viii, p. 69, etc.)—IH PETONGA. RETURN JONATHAN MEIGS.—I am not sure but "How names degenerate" would be a better heading to my first clipping, which I take from the *Star*, this city. "I have heard 'Ihpetonga' [see Vol. viii, p. 79] which Brooklyn's Four Hundred have adopted as the title of one of their most select associations, claimed as Greek, also Indian. I learn from Simeon B. Chittenden that it comes from the vocabulary of the now defunct Long Island Indians.

"Ihpetonga," he tells me, "is Indian for a 'sandy cliff.' It therefore applies to the Brooklyn heights, and has been selected by a number of the residents of that section as the name for one of its most prosperous social organizations, whose main object is to give a ball once a year."

The other I take from the London *Tit-Bits*. About 250 years ago Jonathan Meigs, an American, fell in love with a beautiful young Quakeress. He was repeatedly refused, but he persevered in his suit, riding seventy miles every Saturday across a country infested with hostile Indians in order to

pass the Sunday near the lady at "meeting." On the last visit, as he slowly mounted his horse to ride away, the sight of his dejected face touched the young lady, and, lifting her hand, she beckoned to him, crying, "Return, Jonathan." The phrase was adopted as a Christian name in the family that sprang from the subsequent union, and a man named "Return Jonathan Meigs" has just died in Washington. M. O'N.

NEW YORK CITY.

The Squaring of the Circle.—There is a record of an attempted quadrature in Egypt 500 years before the exodus of the Jews. There is also a laim, according to Hone, that the problem was solved by a discovery of Hippocrates, the geometrician of Chios—not the physician—500 B. C. Now, the efforts of Hippocrates were devoted toward converting a circle into a crescent, because he had found that the area of a figure produced by drawing two perpendicular radii in a circle is exactly equal to the triangle formed by the line of junction. This is the famous theorem of the "lunes of Hippocrates."

The oldest mathematical book in the world, the "Papyrus Rhind" in the British Museum, professed to have been written by Ahmes, a scribe of King Ra-a-us, about the period between 2,000 and 1,700 B. C., was translated by Eisenlohr of Leipsic a few years ago, and it was found to contain a rule for making a square equal in area to a given circle. This was put forth as the transcript of a treatise 500 years older still, which sends us back to, approximately, 2,500 B. C., when Egyptian mathematicians solved, or thought they had solved, the problem of squaring the circle.

The rule given by Ahmes requires that the diameter of a circle shall be shortened by one-ninth, and a square erected upon this shortened line.

The Babylonians, who were also great mathematicians, had a solution, to which a reference in the Talmud has been traced. The Babylonian method, however, was not a quadrature, but a rectification of the circumference. (*All the Year Round*.)

Horn Mad.—(Vol. viii, p. 83.) "They can preach no doctrine but sack and red noses. As for the wild-man, they have made him *horn-mad* already." (*Thomas Randolph, Aristippus*.) 1630. K.

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NOTES.

MISTLETOE; OR GOLDEN BOUGH.

(Continued from Vol. viii p. 99.)

The historical importance of the mistletoe has recently been brought into prominence by its identification with 'the golden bough' by Mr. Frazer, the anthropologist, in connection with the ritual tragedy wont to be enacted on the borders of Lake Nemi, in the woods of Aricia. Here "in the realm acquired with the sword by hostile hand," stood the temple of Diana Taurica, famous for its barbarous rites. The priest who conducted these rites was called 'Rex Nemorensis,' or 'King of the Woodland,' he being the personification of the oak, like the Scandinavian Apollo, Balder. Whoever would succeed to the priesthood must first prove his eligibility by plucking the golden bough or mistletoe, which the Aryans regarded as the external, materialized and tangible soul of the oak, and also as the symbol of the hidden life of the priest, or god, who personified the oak.

"For men of old (if you'll believe it so),
Born out of oaks, were the first mistletoe."

COWLEY (Plantarum Lib. 1).

The aspirant having once possessed himself of the symbolic branch must then obtain the office by slaying its present ministrant. Such is the explanation of the Ovid's reference to Aricia. "Those with daring hand and fleet of foot hold there the sway, and each one perishes in succession after the example he has set." (Fasti iii, l. 263.)

The story of Aricia is perpetuated in Art by Turner's 'Golden Bough' (1834), an enchanting Italian landscape now in the Vernon Gallery. The tragical feature is only hinted at by the presence of a buoyant figure

advancing with a *golden sickle* in on hand, and the sacred branch born uplifted in the other. (See Description Plate in Burnet's Turner).

The relations of mistletoe to primitive religions is best illustrated by the Druidical worship. The Gaelic veneration for the oak was only surpassed by that entertained for the mystic plant, as Cowley again, says,

"With more religion Druid priests invoke
Thee, than thy sacred, sturdy sire, the oak."

Chérue!s description of the ceremony of gathering the *gui de chene*, is as follows: "The oak mistletoe was a plant held sacred by the Druids. They used to proceed in great state to gather it on the sixth day, or rather the night of the sixth moon after the winter solstice, when their year began. This night they called *nuit mère*. The chief of the Druids cut the mistletoe with a sickle of gold; the other Druids arrayed in white tunics received it in a golden basin, which they displayed to the worship of the crowd, immediately afterward. As the greatest virtues were attributed to the *gui*, among others, wonderful healing properties, they put it in water and distributed the lustral fluid among those who desired it, as a preventive, and cure of all kinds of disease. The water was believed to be a sovereign remedy for witchcraft and sorcery." (Dict. Instit., Moeurs et Coutumes de la France, 1855.)

It is a relief to turn from the mystery, the gloom, the tragedy and the religious awe which gather around the golden bough, to its mirth-provoking survival at Christmas-tide, even in our own time.

"And forth to the wood did merry men go
To gather in the mistletoe,"

says Sir Walter in his lines on the English Christmas of the olden time. (Marmion, Introd. Canto vi). But although writing at the beginning of our century (1808) of usages then nearly obsolete, he says also:

"Still linger in our northern clime
Some remnants of the good old time."

One quarter of a century later a contributor to the *Gentleman's Magazine*, notes the survival of the mistletoe at Christmas:

"In the humble laborer's cottage the mystic mistletoe has its share of attraction,—frequently being suspended from the ceiling, in a large cluster of boughs, rich in green

leaves and white berries—the mirth-exciting challenge of youth and the test of maiden coyness. Every kiss beneath it is entitled to the forfeiture of a berry fresh plucked from the bough, and it sometimes happens that ere the holidays are over the branches and the leaves are all that can be seen of the mistletoe." (1827, Pt. 11, 483-6).

"But why may we kiss unproved beneath the mistletoe?" asks a writer in *The Cornhill* of December, 1891, who, seeking a mystical interpretation of the custom, casts out a hint toward an explanation to this effect: "In many primitive tribes when the king or chief dies, there ensues a wild period of license, an orgy of an anarchy, till a new king is chosen and consecrated. During the interregnum of terror and misrule, when every one does what he believes right in his own eyes, everything is lawful, or rather there are no laws and no lawgivers. But as soon as a new ruler comes to his own, the community resumes its wonted respect for order and decency. Now is it not probable, that the mid-winter orgy is due to the cutting of the mistletoe or golden bough, and perhaps even to the killing of 'Rex Nemo-rens,' 'King of the Woodland,' along with it! Till the new mistletoe grows are not all things permissible? Is not kissing under its pale yellowish leaves and white berries a dim memory of the wild orgy of licence which succeeded the overthrow of many gods or priests?"

Robert Herrick's metaphorical use of *mistletoe* is, perhaps, the most interesting reference to the plant in English verse:

"Lord, I am like to mistletoe,
Which has no root, and cannot grow
Or prosper, but by that same tree
It clings about; So I by thee.
What need I then to feare at all,
So long as I about thee craule?
But if that tree sho'd fall and die
Tumble shall heav'n, and down will I."

(Noble Numbers, 1647).

MENONA.

ANIMAL NAMES IN GEOGRAPHY.

(VOL. VIII, p. 52. UNDER CRAB ISLAND).

On our New England coast I find islands and rocks named Bald Porcupine, Bantam, Bass, Bear, Bird, Black-snake, (Ledge), Brant, Buck's, Buffalo, (Ledge) Bull-dog, Calf, Cat, Catfish, Clam, Cod, Colt, Coney, Coot, Cow, Crab, Crane, Crow, Deer, Dog, Dolphin, Duck, Eagle, Ewe, Fish, Fish-hawk, Flye, Fox, Gannet, Goat, Goose, Goslings,

Great Boar, Great Duck, Great Hog, Great Pig, Gull, Haddock, Hallibut, Hart's, Hen, Heron, Herring, Hewell's, Hog, Horse, Lark, Little Bull, Little Calf, Little Duck, Little Hen, Little Hog, Little Mink, Little Porcupine, Little Ram, Little Sheep, Little Swan's, Lobster, Mackerel, Mink, Moose, Mosquito, Mouse, Muscle, Nautilus, Old Bull, Old Sow, Otter, Owl's Head, Partridges, Pig, Pigeon, Porcupine, Porpoise Cove, Quohog, Raccoon, Ram, Roaring Bull, Roebuck, Sculpin, Sea Duck, Sea Horse, Seal, Sheep, Sheldrake, Sow and Pigs, Squid, Squirrel, Stallion, Swan, Teal, The Black Horse, The Grampuses, The Goslings, The Horses, Urchin, Weasel Point, Whale, White Bull, White Horse, Wolves, and many others, all of which are or seem to be animal names.

Among West Indian animal names (geographical) are: Albatros, Alcatraz, Alligator, Aves, Baleines, Barracouta, Beef, Bisque, Bird, Bœuf, Bonrito, Booby, Buck, Bull Dog, Bullock, Caballo, Cabrit, Caiman, Camel Tree, (a landmark), Carriacou, Cat, Cayman, Chub, Cockroach, Conch, Corvo, Cow and Bull, Cow and Calf, Crayfish, Cricket, Crow Lane, Culebra, Culebrita, Dog, Dolphin, Eagle, Falcones, Fish, Flamingo, Fox, Gnat, Goat, Grampus, Grand Cayman, Grand Mouton, Great Bird, Great Dog, Great Porpoise, Great Turtle, Guepes, Gull, Hawk's Bill, Hen and Chickens, Hog, Horse, Hogfish, Jumentos, Kingfish, Lamantin, Lizard, Lobos, Loggerhead, Mona, Monita, Monkey, Manati, Mosquito, Mouton, Mula, Nag's Head, Oyster, Pelican, Pigeon, Pig, Porkfish, Porpoise, Puercos, Rabbit, Raccoon, Rat, Ring Dove, Roncadore, Scorpion, Sea Cow, Seal, Shark, Shrimp, Snake, Snapper, Sow, Sprat, Tarpum, Toro, Tortue, Tortuga, Tortola, Turkey, Turtle Dove, Vaca, Vache, Wasp, Welk, Whale, Wolf; all, and more of which are variously attached to rocks, cays, capes, ports, etc.

ISLANDER.

KEATS'S RHYMES: THE DROPPED G.

(CF. VOL. VII, p. 278.)

If some of the rhymes used by Keats are common-place rather than brilliant, they rarely draw attention from the felicities of his "richly-dight" verse, and are so generally true in tone that what we consider false

rhymes probably indicate where the poet's pronunciation differed from ours, either following the custom of his day, or because of his personal error. One of these false rhymes is found in the sonnet inspired by Chaucer's "The Flowre and the Lefe." This sonnet is so irregular in form that it ends with a couplet, where the effect of the false rhyme is the more disagreeable.

To read, as a *finale*, of

"Those whose sobbings
Were heard of none beside the mournful robins,"

gives an uncomfortable tingle to ears that welcome the full worth of *ing*, but it shows that the present slovenly English mis-sound of the suffix was common when Keats wrote.

In "Lines on the Mermaid Tavern," we find "Fruits of Paradise" brought into conjunction with "dainty pies." This might pass as part of the general license belonging to the subject of the rather rollicking verse, but when in "Lamia," the word is again rhymed with "eyes," one is led to ask whether Keats alone gave the last *s* in "paradise" the sound of *z*, or whether the pronunciation was used by others.

The third example to be mentioned here, from "Endymion" where "slough," in the sense of "something cast off," is made to rhyme with "below," as if it were pronounced like *slough*, a morass, must mark the poet's misinformation. Doubtless Keats knew the word by sight rather than by sound.

M. C. L.

New York City.

"SKÆRA, SKÆRA HOFRE."

Among other amusements of Maria Antoinette at her royal romping ground, Trianon, was a Swedish game "in which Axel Fersen notably distinguished himself, much to the pleasure of Louis XVI and the queen." Sylvia, Axel Fersen och Maria Antoinette, p. 39. Fersen was himself a Swede and a quasi-attache of the legation then resident in Paris. He seems to have had a hand in preparing the preliminary arrangements of the disastrous "Rôte de Varennes," which the Elder Dumas has so graphically described in his treatise thus entitled. The late Dr. R. Shelton Mackenzie in a conversation once expressed to your correspondent the opinion that this work of

Dumas was by far the most trustworthy and complete of any he had met on the subject. In fact, the celebrated historian Michelet told Dumas himself that he—Dumas, had done more to popularize French history than all the historians combined. The great novelist confessed to “a feeling of sweet pride dilating his heart, when he heard this praise !”

But to return “to our sheep” *a la Française*, the childish game above mentioned seems to have been highly popular in the 18th century, and was sung to the following rhyme:

Skæra, skæra hofre!—Hvem skall hafren bindi?
Det skall aldra kærasten!—Hvar skall jag honom finna?
Jag søg en i gøer ofse, i det klara møenesken,
Nær hvar tar sin, søe tar jagmin, søe fœer den sista ingen!

Come reaping, reaping oats!—But who will do the binding?
The best lov'd will bind them—Where shall I find him?
I saw one yestere'en, when bright the moon was shining;
At mating time I'll take my one; the last is sure to find none!

GEO. F. FORT.

QUERIES.

“*Seven Wonders of the Peak.*”—Thanking you for the reply to my query anent the Seven Wonders of Wales (Vol. vi, p. 236), may I beg to say that I intended including the above as well, and that I should be glad of information thereon.

O. W. W.

Rahway, N. J.

“*The Father of His Country.*”—I read this in my *Morning Call*: “Philadelphia has always been proud to boast that it was the first to bestow on George Washington his immortal title of ‘Father of His Country.’ In 1790 an English history published here applied that title to the president for the first time. But now a Philadelphian himself is seeking to despoil the city of this honor. Judge Pennypacker has in his possession a German almanac published in Lancaster for the year 1779, even before the close of the revolution, with a frontispiece containing a portrait labeled: ‘George Washington—Landesvater.’ Despite the term being a piece of German nomenclature, the Judge dwells with emphasis upon the fact that it was used as a sobriquet, since Washington was but a general and not yet president.”

What is to be the issue of this matter?

S. R.

Harrisburg, Pa.

Ladies Not Females?—The following is reproduced by *Truth* (London, Eng.), from *The Mercury* (Bristol, Eng.): “At one of the churches in the neighborhood of Clifton on two Sundays during the past month the vicar announced that there would be a confirmation class for ladies at three and for ‘females’ at eight.”

Will some correspondent, versed in the mysteries of “English as she is spoke at ‘ome,” enlighten my ignorance? I confess I give it up.

ONLY AN AMERICAN.

The Oldest Club in the World.—My daily paper bestowed the above title, a few days ago, on a social club in this city, named the “State in Schuylkill” and organized in 1732.

I belong to neither the “State in Schuylkill” nor any other social club, and would like this to appear in your Queries column on purely historical grounds.

S. H. W.

Philadelphia.

Jacobopolis.—Where did the town of Jacobopolis stand? It was founded somewhere in Virginia, by Henry Jacob, in 1622.

Black Cinnamon of Virginia.—A note in Hartley Coleridge’s “Worthies of Yorkshire and Lancashire,” p. 711, contains a reference to “the Black Cinnamon of Virginia.” What substance is designated by this title?

A. B. C.

Authorship Wanted.—Of whom and by whom was it first said, “His death eclipsed the gaiety of nations?”

O. N. E.

St. Helena Willows.—The authorities of the U. S. Government are engaged in the expensive and as I think, useless, or even mischievous task of removing Smith’s Island, *alias* Ridgway Park, from the Delaware River, opposite Philadelphia. That island is pretty well covered with beautiful willows. I have been informed that those willows were brought originally from the historic island of St. Helena. Is this statement correct?

B. S. W.

Camden, N. J.

“*The New Zealanders.*”—Who was the author of the excellent book bearing this title in the good old “Library of Entertaining Knowledge?”

BERNARD.

Bishop of the Seraphim.—Who is he, and what does the title mean?

RUDOLF E. BEALE.

Cincinnati, O.

The Scorn of Scorn.—Tennyson speaks of "the Scorn of Scorn," and so does Ebenezer Elliott in his "Monody on John Keats." Does not the phrase occur elsewhere in our literature? One can often see in Elliott's later poems the influence of Tennyson's earlier writings.

G. N. E.

"Buffer State."—In the history or geography of what country have I read of the "Buffer State?"

IMMEMOR.

Samuel Gower.—Can any of your correspondents tell me anything about Samuel Gower, who wrote a book called "*Monopolygraph*," at some time (I think) in the earlier years of the present century?

S. G. B.

Erie.

REPLIES.

America's Smallest City (Vol. viii, p. 104).—I will wager anything in reason, that I can find a *thousand cities* in the United States smaller than Vergennes, in Vermont. Smaller, I mean, in point of population. The number of miniature cities in our Western States (that is, little towns with city charters), is something wonderful.

In Kansas alone, the census of 1891 gives 267 *cities* having each less than 1,000 inhabitants. Several had less than 100. *Avilla* (a city), had 34 people; *Nescatunga*, 46; *Kendall*, 67; *Mullinville*, 79; *West Plains*, 62; *Cain*, 83; *Woodsdale*, 68; *Grainfield*, 99, etc.

QUI TAM.

Jewry (Vol. viii, p. 78, etc.).—Jewry does not always mean *Judæa*. In our older English literature the Jewish quarter of a town is often spoken of as a "Jewry."

G. H. G.

Mucker (Vol. vii, p. 199, etc.).—With *mucker*, in its double sense of a vulgarian and a player's assistant, compare the late *atin muger*, a clumsy player with the dice.

Literator (Vol. vii, p. 91, under LITERATE).—There can be no doubt whatever than Anthony Stafford used "Literator" in its very old sense of "a pretender to learning," just as Suetonius, Aulus Gellius, and many other writers had used it before him.

ILDERIM.

Tobacco and Animals (Vol. vii, pp. 45, 7; vol. vi, p. 307).—As an addendum to my note (vol. vii, p. 45), I send you the enclosed. It refers to "Tommy," a little Canadian horse owned by a Mr. Ingersoll, of Northwood, which is the subject a long notice in to-day's *N. Y. Sun*, and will do anything for the first stranger that offers him a chew.

"He [Tommy] does not show any special preference for fine cut, and doesn't seem to distinguish any difference between smoking and chewing tobacco. All are equally acceptable, and he can dispose of about half a pound in about a minute and a half. Experiments show that the weed has a good influence upon him, and after a season of particularly hard work at drawing lumber has reduced him, a liberal feed of tobacco brings back the flesh in a remarkable short time. Tommy has always been noted for his wonderful ambition, and the man who drives him finds it much more necessary to hold back than to urge him forward. No matter how steep the hills or rocky the roads or deep the ruts, Tommy wants to keep flying along at all times. He is always frisky and gay, but gentle and kind as a lamb. It was thought that possibly tobacco might have an irritating effect upon his nerves and make him morose, but thus far this fear has not been realized.

LIFE-LONG SMOKER.

Tioga.

"The Night Shall be Filled with Music" (Vol. viii, p. 76).—Two correspondents, Quædam and E. C. A., Taunton, Mass., remind B. A. M. that the stanza in question is the closing one in Longfellow's "The Day is Done."

ED. AM. N. AND Q.

Scrumptious (Vol. VIII, p. 44).—Might not *scrumptious* be a vulgarized form of *sumptuous*?

DADDY O'DOWD.

No Time to Make Money (Vol. III, p. 189).—James Stanley, an illiterate son of the Earl of Derby, was appointed bishop of Ely, in 1496. Knowing his many deficiencies, Stanley offered Erasmus a large sum of money to become his tutor, to which the illustrious Dutch humanist replied "that he would not be so hindered of his studies for all the wealth in the world."

BODLEIAN.

Autonomy of British House of Commons (Vol. viii, p. 27).—I was doing press work in London, in 1884, when Bradlaugh was suited by the Crown for having gone through the oath-taking formalities, taken his seat and voted, in spite of a resolution of the House to the contrary.

Certain notes I took at the time and have since then preserved, will answer the above query :

Bradlaugh's defence was that the resolution passed by the House was illegal, to which the Crown attorney replied that the House, having full power over its members within its precincts, could not possibly act illegally, and that, even supposing it could, the courts had no jurisdiction over it.

"Do you mean to tell me," here exclaimed the Lord Chief Justice, "that the House could, for some clearly unlawful purpose, prevent a duly-elected representative from taking the oath, and that, thereupon, you could sue him for *voting in the House without having previously taken that oath?*"

"Quite so, my Lord."

"Why, that is tantamount to stating" continued the judge, "that the House can alter the laws! Remember, you have just told me that it has the right to act with a clearly unlawful object in view! Now, I am anxious to show no disrespect to so august an assembly; I will therefore suppose an obviously absurd eventuality, one that can never come to pass. If ever, let us say, the House passed a resolution debarring any red-haired representative from taking the oath. . . .?"

"My case would be in no wise altered," answered the crown attorney; "the House has full control over whatever takes place within its precincts; it may expel one of its members without any motive or for any motive whatsoever, and no one can call it to account for its action."

The above are not the *ipsissima verba* spoken on the occasion, but they may be accepted as strictly accurate in substance.

SCRIBA.

Plagiarism and Lexicography (Vol. VIII, p. 16).—By the merest accident I have just stumbled on the reply to this query in the preface to my old Dutch Dictionary (I. M. Calisch, *Nederlandsch-Engelsch Woordenboek*, 1875), which quotes from Charles Nodier the saying: "*Un dictionnaire n'est qu'un plagiat par ordre alphabetique.*"

BOOKWORM.

New York City.

Gauls in Spain, etc. (Vol. VIII, p. 66).—I am perhaps too bold, but I cannot help questioning whether the citation of the opinions of such a writer as Canon Taylor does not damage the case which your correspondent C. is defending. Taylor is a thoughtful and suggestive speculator on antiquity, but he is surely not a safe guide in such matters as we are now discussing. I know that it is on record that the Alpine Celtic tribe called Ambrones claimed to have had an Umbrian origin. But there are many existing relics of the old Umbrian speech, and I think all etymologists are agreed that it must have belonged to the old *Italic*, rather than to the *Celtic* branch of the Aryan family of languages. If C. will read the first part of the excellent article by Prof. A. S. Wilkins, on the "Latin Language," in the latest "Encyclopædia Britannica," he will see that the Celtic origin of the Umbrians is to say the least open to grave doubt.

M. B. M.

Indian Names — (continued from Vol. VIII, p. 103.)

NEAPEAGUE—"Water land," beach at Montauk.

NEGUNTATOGUE—"Abandoned or forsaken land," neck in Babylon.

NIAMIAUG—"Between the fishing places," Canoe place, L. I.

NISSEQUOGUE—"Land on the forks (of a river,") river and neck in Smithtown.

NOMINICK—"Land lifted high," hills on Montauk.

NONOWANTUCK—"A creek that is dried up," Mt. Sinai, L. I.

NOWEDONAH—Name of the Shinnecock sachem, pond at Water Mill, L. I.

NOYACK—Point of land, in Southampton.

ONKECHAUG—"Land beyond the hill," neck in Brookhaven town.

ONUCK—See Wonunke, in Southampton.

OQUENOCK—Not Indian, but corrupted from the English Oak Neck, neck in Islip town.

OOSUNK—See Asawsunce, swamp south of Yaphank.

ORAWACK—A creek in the town of Islip.

PAPEQUATUNCK—"Land opened or broken up," southeast bounds of Oyster Bay.

PATTERSQUASH—"Small round place," island and creek at Mastic, L. I.

PATCHOGUE—"Turning place or where it divides," village of Patchogue.

PASSASQUEUNG—"Land that rises up," creek at Oyster Bay.

PAUMANHACKY—See Pommanock, name of eastern Long Island.

PAUTUCK—See Pauquatuck, creek at Moriches.

PAUQUATUCK—"Open or clear creek," creek at Moriches, L. I.

PAWCUCK—See Apocuck, Tanner's Neck, Southampton town.

PECONIC—"Little enclosed place," bay, river and village in Suffolk Co.

PENATAQUIT—"At the crooked creek," neck at Bay Shore, L. I.

PEQUASH—"Open land," neck in South-old.

POMMANOCK—"Land where there is traveling by water," name of eastern L. I.

PONQUOGUE—"Land made clear" or "cleared land," locality in Southampton.

POOSEPATUCK—Little river falls or where it falls into a cove, locality in Brookhaven town.

POQUATUCK—"Clear open cove or creek," Orient, L. I.

POQUOTT—"At or on the open land," Dyer's Neck, near Setauket.

(*To be continued.*)

COMMUNICATIONS.

Epitaphs (Vol. viii. p. 107)—I quote the following from English Notes and Queries. The first was copied from a tomb in churchyard of Runton, Norfolk, erected to the memory of John Webb, Mariner:

By Boreas' blasts and Neptune's waves
Toss'd often to and fro,
By God's decree in spite of both,
I harbour here below.
At anchor now I safely lie
With many of our fleet,
But once again I must set sail,
Our Admiral Christ to greet.

A variation of this is said to be in the churchyard of the Mission Dolores, San Francisco, on the tombstone of John Baptist Burwood Cooper, who died November 28th, '62. It is said to have been popular with mariners, and is said to be at the East End of Selby Abbey, also in the churchyard of St. Mary Bishophill at York. Another similar is on a tombstone in Dunfermline churchyard.

In the churchyard of Hale, Lancashire, to memory of Joseph Maddock, drowned in the Mersey, February 27, 1819, aged 35.

Though stormy blasts on Mersey's waves
Have tossed me to and fro,
In calm repose by God's decree,
I harbor here below.
My body now at anchor lies,
My soul no more opprest,
Has steered its course by love divine
And gained the Port of Rest.

T. H. SMITH.

Chicago, Ill.

Amenities of Poetical Rivalry.—Among the treasures of the George W. Childs' collection of rare books and manuscripts presented to the Drexel Institute of Philadelphia, is a splendid set of Byron's works. In the front of one volume the poet himself pasted a copy of Wordsworth's poem, "Peter Bell," beginning:

"There's something in a flying horse,
And something in a huge balloon."

And on the margin he wrote the following stinging parody:

EPILOGUE.

There's something in a stupid ass,
And something in a heavy dunce;
But never since I went to school
I heard or saw so damned a fool
As William Wordsworth is for once.

And now I've seen so great a fool
As William Wordsworth is for once,
I really wish that Peter Bell,
And he who wrote it, were in hell
For writing nonsense for the nonce.

I saw the "light in ninety-eight,"
Sweet babe of one-and-twenty years!
And then he gives it to the nation
And deems himself of Shakespeare's peers.

He gives the perfect work to light!
Will Wordsworth—if I might advise,
Content you with the praise you get
From Sir George Beaumont, Baronet,
And with your place in the Excise.

Oddities of the British Constitution (Vol. viii, p. 106.)—Is it generally known that Queen Victoria could, of her own free will, raise to the peerage every man and woman in her dominion, found a University in every parish in England, dismiss almost every one of the civil officers of the State, and restore to freedom every convict in the land; and, moreover, that there is, in Great Britain, at least one section (Cornwall) which she could cede to any foreign power, by her own act; and, in Europe, at least one country (Brittany) for the conquest of which she could declare war without asking the consent of her people?

These various items I copied, years ago, from a London paper.

R. W. DAVIES.

A Bit of New York History.—"It may interest many of your comparatively younger readers," said one of New York's aged residents to me yesterday in talking of times when he was a boy, "to know that nearly seventy years ago a project to cut a canal through Manhattan Island was seriously considered.

"In fact, the matter took such shape that a company was at length incorporated in April, 1826, with a capital of \$550,000 and under the name of the Harlaem Canal Company of the City of New York. 'Harlaem,' as it was then spelled, was a county town and had its own postmaster. The incumbent of that office about that time was, I believe, William D. Bradshaw.

"The purpose of the company was to construct a canal which would connect the Hudson and East rivers, commencing near Hurl Gate, as we then called it, and crossing the island through Manhattanville to the Hudson River, a distance of three miles.

"The average distance from the City Hall to the new canal was to be six miles. The work was actually begun, one lock and a portion of the excavation, as well as the walls of the canal, having been completed, but, after going so far, the incorporators abandoned the work and nothing, of course, ever came of it. (*N. Y. Herald.*)

He Was His Own Grandfather.—The letter alluded to in the enclosed clipping from a New York newspaper, occurs verbatim in an old dateless collection of French Exercises

which I have used for over twenty years. How old the venerable saw was even when I first saw it, who can tell?

"William Harman committed suicide at Titusville, Pa., yesterday because he became convinced that he was his own grandfather. Here is the singular letter that he left: 'I married a widow who had a grown-up daughter. My father visited our house very often, fell in love with my stepdaughter and married her. So my father became my son-in-law and my stepdaughter my mother, because she was my father's wife. Soon afterward my wife had a son. He was my father's brother-in-law and my uncle, for he was the brother of my stepmother. My father's wife—that is, my stepdaughter—had also a son. He was, of course, my brother, and in the mean time my grandchild, for he was the son of my daughter. My wife was my grandmother, because she was my mother's mother. I was my wife's husband and grandchild at the same time. And, as the husband of a person's grandmother is his grandfather, I was my own grandfather.'"

FRENCH TEACHER.

Boston.

Moon Superstitions.—Farmers used to put a great deal of dependence on the moon. They planted crops, built worm fences, put on shingle and clapboard roofs, killed hogs, hung meat, cut timber, chopped weeds and traded horses according to its phases.

Almost any old-time farmer will tell you a worm fence built in the light of the moon and ascending node will worm around and finally fall down. If you plant potatoes during similar phases they will all go to tops and the tubers will be small and watery. This is the time, however, to plant cucumbers, especially when the sign is in the arms.

The Southern ducky says the dark of the moon is the best time for gathering chickens.

The carpenter of former times would not think of putting a shaved shingle roof on a building in the dark of the moon, because the shingles would curl up, pull the nails out, and soon leak like a sieve. Neither would he cut timbers for a house, nor would he paint it until the sign was right.

Your grandmother or veteran aunt can tell you that when hogs were killed in the wrong time of the moon the slices of ham would

shrivel up more than half, and fitch would all fry away, leaving only small cracklings. Apples or any kind of fruit dried in the wrong time were certain to mould, or get wormy, and cider vinegar refuse to become sharp.

It was to the moon the farmer looked for indications of the weather. If the new moon lay well on its back it was a sign of dry weather, but if it tipped up to such an extent that a shot pouch wouldn't hang on the lower horn, you might depend upon the water pouring out.

The time of changing had a good deal to do with the weather, but there was a lack of agreement upon this point, but it was generally conceded that a change before noon, or before midnight, indicated fair weather. A circle or halo around the moon was a sure sign of rain, and the number of stars visible within the circle indicated the number of days before the rain would come.

The health, growth and development of children and animals were supposed to be influenced by the moon. If the sign was right at the time of birth they would be well formed and intellectual, but if it was wrong there was no telling what sort of creatures they would become. Every worthless fellow, every dog, rooting hog, fence-jumping cow, or kicking horse was believed to have been born under an unfavorable phase of the queen of night. Queer people, or those who were of hateful disposition, were children of the dark of the moon, with the sign below the heart.

(*To be continued.*)

Eccentric Wills (Vol. viii, pp. 72, etc.)—Some recent instances in Europe.

Among the professors of the University of Basel, in Switzerland, none occupied a higher place than Dr. Ignaz Hoppe, who died a few days ago, leaving a large fortune and a will which are destined to play an important part in the history of the town. Among the various bequests made by the dead man was one of \$200,000 for the investigation of the nature of the soul. The interest of the money is to be used in paying the salaries and expenses of a certain number of scholars who are to live in the house occupied by the professor, and study and reflect upon the properties and nature of the soul. From time to time they are to publish

the results of their investigations, that the world may be the judge of their efforts to follow out the provisions of the will. The men who undertake the work, according to the testament, must live frugally and devote all of their time to the problem before them. They must be Christians, but may be either Catholics or Protestants.

Their writings must be free from all foreign words or phrases. "Subjective," "objective," "national," "transcendental" and similar words are also to find no place in their prospective works. With these exceptions Professor Hoppe placed no restrictions upon the duties and privileges of the men who are to carry out his strange wishes.

(*Boston Transcript*).

A merchant's widow in Vienna willed that Strauss's orchestra should play the Danube Waltz at her grave, and each member should receive \$10 for his services. The authorities at the cemetery made objections to the execution of this provision, so the matter was compromised by having the Danube Waltz played over the coffin at the close of the funeral in the house.

This idea of waltz music at the grave was suggested to the Vienna woman, doubtless, by the last will of the Dutch painter, Egbert Van Hemskerk, who died without heirs. In his will he said: "I bequeath my whole estate to a fund from which every year a bride shall receive her trousseau, but under the unalterable condition that she, on the day of her wedding, together with her husband and the wedding guests, shall dance on my grave."

No less peculiar was the whim of Privy Court Councillor Ludekus, in Dresden, whose lawyer found in the box with his testament some 150 engraved mourning cards bearing this announcement:

"I have the honor to announce hereby to all friends and acquaintances my death on the date of the postal mark.

JOHANN LUDEKUS."

These cards were sent out as directed in the will. (*N. Y. Sun*).

Inter-Planetary Communication.—"Toward the end of July a lover of astronomy wrote me that a very aged lady, Mme. Guzman, who died on the 30th of June last in Pau, had been deeply interested, especially during her last years, in the descriptions of the

planet Mars which I have given in my works, and the theoretical possibility set forth therein of communication between our planet and the neighbor worlds. Furthermore, expressing in her will a desire peculiarly astronomical, she made the following legacy:—

"A prize of 100,000f. is bequeathed to the Institute of France (science section) for the person, no matter of what nationality, who shall discover within ten years from the present time a means of communicating with a star (planet or otherwise) and of receiving a reply.

"The testatrix has especially in view the planet Mars, upon which the attention and investigation of savants has been directed already. If the Institute of France does not accept the legacy it will pass to the Institute of Milan, and in case of a new refusal to the Institute of New York.

"The Academy of Science has accepted the legacy. I hope that some day it will reach its destination. But it is far from the cup to the lips, from the idea to the reality.

"To enter into communication with the inhabitants of Mars it would be necessary to photophone them, 'Hello! are you there?' and then it would be necessary that they should be there, and that they should understand.

"Mars already communicates with the earth by attraction and by light. The space which stretches between the worlds does not separate them; on the contrary it unites them. All the stars touch each other by the attraction of gravitation, and neither Venus, nor Mars, nor Jupiter approaches the earth even at a distance of millions of leagues without our planet feeling it and being displaced by sympathy. As to light, it also throws a bridge from the earth to the heavens. Astronomers analyze these two kinds of communication. What we long for now, and what probably will come to pass some day, is a more subtle means, a means more human.

"The idea in itself is not at all absurd, and it is perhaps less bold than that of the telephone or the phonograph or the photophone, or the cinetograph. It was first suggested with respect to the moon. A triangle traced in luminous lines on the lunar surface, each side from twelve to fifteen kilometres long, would be visible from here by the aid of our telescopes. We observe details even very much smaller—for instance, the peculiar topographical formation noted in the lunar circle of Plato. It follows then that a triangle, a square or a circle of the dimensions stated, constructed by us upon a vast plain by means of luminous points, reflected in the daytime by solar light and lighted at

night by electricity, would be visible to the astronomers of the moon, if such astronomers there are, and if they have optical instruments as good as our own.

The logical consequence is most simple."
—Camille Flammarion in *N. Y. Herald*.

(*To be Continued.*)

The Title "Mr."—Mr. Andrew Lang has got into trouble with his American admirers through speaking of "Mr." Ruskin, "Mr." Carlyle and "Mr." Matthew Arnold. The privileges of great men, according these objectors, is to lose the title which less illustrious people retain; but that seems to be only a matter of transatlantic feeling and custom. As Mr. Lang observes, our ancestors always said "Mr. Addison," "Mr. Pope," "Mr. Tickell" and so forth, just as we now say "Mr. Gladstone" and "Mr. Pitt." Some old fashioned people even continue to say "Mr. Burke," though probably nobody has in recent times been heard to say "Mr. Shakespeare"; and "Mr. Milton" probably appeared for the very last time on Publisher Tonsen's traditional title pages. Mr. Lang begs to be excused from referring to a distinguished art critic and a celebrated historian as "Ruskin" and "Froude." Yet no doubt, to this complexion we must come. What seems wanted is some authoritative rule as to the time and conditions which justify our dropping the "Mr." (*London News.*)

Those Bacilli! (Vol. viii, p. 23, etc.)—The one-pound-note question now under consideration in England, has brought forth the following remarks from a writer in a London paper. "The one-pound note circulates until it falls to pieces, by which time it has absorbed nameless abominations. Metallic money does, of course, go into strange places, and 'Thirty Years of the Life of a Shilling' would, I dare say, be one of the most appalling biographies ever written. But metal is not absorbent as paper is and the people who coined the proverb as to money having no smell, knew nothing of the one-pound note of commerce. Nor is our sense of cleanliness the only thing to be considered. I should imagine the microbe and the one-pound note to be close friends. Greasy paper must be an admirable medium for the conveyance of the germs of typhoid, diphtheria and other deadly disorders."

DOLLAR-BILL.

Royal Marriages; A Chapter of Modern History.—Apropos of the betrothal of Prince Albert Victor and Princess May of Teck, the *Pall Mall Gazette* of London recalls various items incidental to the wedding of other members of the royal family. Beginning with the Queen the *Pall Mall Gazette* says: "Prince Albert was an occasional visitor at Windsor, and it is related that 'the Queen danced with him and showed him many attentions.' Once the Queen presented him with a bouquet, but his uniform jacket fastened up to the chin and he had no buttonhole. He thereupon seized a penknife and slit an aperture in his dress next his heart and there deposited the flowers." It was the Queen who proposed to the Prince. She began by asking him how he liked England, to which he replied, "Very much." She then blushing asked, "If he would like to live in England," and "on this hint he spoke," and the affair was settled.

The Prince of Wales first met the Princess Alexandra in Germany in 1861. The result was so much to the Prince Consort's satisfaction that he wrote in his diary: "We hear nothing but excellent accounts of the Princess Alexandra. The young people seem to have taken a warm liking for each other."

The Princess Louise was engaged to Lord Lorne in October, 1870. The event took place also at Balmoral during a walk.

Princess Eddie is said to have proposed to the Princess May under the subdued light of a conservatory in the house of a society leader in London during the interval between refreshments.

On the whole, I guess there is much of a muchness in the "popping of the question" the world over. UNCLE S.

"Two Ears of Corn Where only One Grew."

—The famous maxim about two blades of grass growing where one grew before has been attributed to many prominent men, and among others, especially to Lord Palmerston. It really occurs for the first time in "Gulliver's Travels:" "Whoever could make two ears of corn or two blades of grass grow upon a spot of ground where only one grew before, would deserve better of mankind and do more essential service to his country than the whole race of politicians put together. (*The N. Y. Recorder.*)

Javanese Superstition.—How to Buy a Kris.

—A dealer in krisses came to my house to trade. He was very anxious for me to buy a blade and carefully showed me how to select one that would not fail me in time of need.

To be a trusty weapon for me, it ought to be especially made to some measure of my own body; of my hand, arm or thigh, of the breadth of my two thumbs or of my span; but to discover the same potency in a ready-made blade, I ought to divide a straw or a grass-stem, of equal length with the blade, into as many lengths as it contains of its own breadth at a distance from the hilt of twice the measure of the first joint of the thumb. These pieces, laid on the blade alternately lengthwise and crosswise, would reveal the suitability of the weapon for my use, by the direction of the last piece: Crosswise, it would indicate a fence—"a bar sinister"; lengthwise, no obstruction—a favorable omen.

Another test was to measure its length by the breadth of my right and left thumbs alternately, repeating at each alternation one of the words, "*Sri, Lungu, Dunia, Rara, Patri, Sri,*" etc., and according to which of these words should fall to the last thumb-breadth would the blade be for me a wise choice or not. *Sri* being a designation of honour, and *Dunia*, signifying the world, would therefore be good omens; whereas *Rara*, meaning sickness and *Papi*, death, would indicate misfortune, and the purchase of such a kris would bring me disaster.

In much the same way, I can recollect how as boys we used to augur our destiny by the number of buttons on our garments, whether we were to become "a soldier, a sailor, a tinker, a tailor, a hangman, a lawyer or a thief."

(H. A. FORBES. *A Naturalist's Wanderings in the Eastern Archipelago.*)

"Carborundum," if you Please.—Lexicographers will be pleased to hear *carborundum* is a term which has been applied to a manufactured substance, almost pure carbon in composition and crystalline in construction, intended to take the place of diamond dust and bort in the abrasion of hard substances, says a writer in *Jewellers' Weekly*.

OBSERVER.

Cincinnati.

English as She is Writ and Taught. "IT IS ME!" ETC.—A distinguished member of the English department of the Harvard faculty has recently taken the astonishing and utterly indefensible ground that such a hideous solecism as "It is me," should be accepted in good composition, because it has a common colloquial use. This is no exception in the way in which the English language is too often treated in that university; for although some moderate attention is paid to rhetoric, logic, and the arrangement of thought in words, the value of correct speech is disregarded, if not despised, by a practical majority of the teachers of English. Mr. Barrett Wendell, advocate of the "It is me" vice, may now extend a sympathetic hand to Mr. W. D. Howells who, in a recent section of his "Quality of Mercy," makes an educated and well-placed young woman say: "Do you suppose that a girl who really cared for a person would think of the terms she met *them* on?" Great heavens! Can any violation of grammar be more vulgar and unnecessary than that—always excepting Mr. Wendell's pet insult to grammatical laws? Mr. Howells will be getting the twin of the Harvard teacher's chair if he can only hold out like this a little longer. (*The Boston Beacon*.)

The First County Fair in America.—Bristol, which is the oldest borough in Pennsylvania, claims the honor of having inaugurated in this country the famous county fair, proving its assertion by papers that show that a grand jollification, partaking of all the usual fair features, was held there as far back as 1742. From this date for seventy-five years semi-annual fairs took place in the borough, but the authorities then prohibited them, on account of the lawless character they had assumed. In those olden times the degree of fashion ruled the country swain as sternly as now; but one way was *comme il faut* for the young swell youth to bring his "best girl" to the fair, and that way was as follows: He mounted his nag coatless; behind him was his sweetheart, and still further behind, almost on the horse's tail was, securely strapped, his coat within which his dancing shoes were tenderly wrapped. He wore two

pairs of stockings, the outer pair of colored yarn and the inner of fair white silk. The tops of the stockings of darker hue were always turned down to show the dazzling purity of the interior hosiery and the entire effect of the nag, man, girl and stockings, according to Bristol's oldest inhabitant, was "beautiful in the extreme."

(*PHILA. Record*.)

How Poets Rhyme (Vol. vii, pp. 228, etc.,) and rhythm—The following scrap of doggerel has been found in Dr. Samuel Butler's hand-writing, but there is nothing to show whether it was by himself or not. It is obviously a hit at Dr. Charles Burney's "Tentamen," which was an attempt to force Greek choruses into all sorts of possible and impossible metres. A plain sentence had, it is presumed, been found in some obituary notice of Dr. Burney, which began: "We must aver that Dr. Burney was a scholar of superior skill in scanning verses, and in all respects a clever man." This, by application of some such principles as those of the "Tentamen," was made to scan and rhyme thus:

"We must aver
That Dr. Burney
-ney was a scholar of superior
skill in scanning
verses and
-d in all respects a clever man."

—*Athenæum*.

Christmas and the Birds in Norway. (cf. Christmas number).—Says the *Record*, this city: "One of the prettiest of Christmas customs is observed in Norway. A pole is fastened over the door of the barns at the farm houses, and on top is tied a little sheaf of wheat. A traveler was for a long time puzzled to understand what it could mean. One day he fell in with a kind old Norwegian gentleman. He asked him the meaning of those mysterious wheat sheaves, and was told that they were put there that the birds might have a Merry Christmas. What a pretty and kindly custom; the poor little Norwegian birds with their nine months of winter and deep snow and long frost; their short days and long nights; they, too, were to have a little brightness at Christmas time."

"Score one, Norway," say I.

AN OLD MAN.

Philadelphia.

American Notes and Queries:

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FOR

LITERARY MEN, GENERAL READERS, ETC.

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NOTES.

DR. MURRAY'S "NEW ENGLISH DICTIONARY" ON HISTORICAL PRINCIPLES.

Embered.—The earliest example of this word in the "N. E. D." dates from 1796 (Southey's "Joan of Arc,") but the word occurs in Nashe's "Unfortunate Traveller," 1593 (two hundred and three years earlier), in the expression, "embered up in the breasts of mortal men." Apparently it means "covered up like embers" in a fireplace.

Carriageable.—Dr. Murray's earliest quotation of this word is dated 1702; Nashe used it more than a century earlier.

Entrancedly.—Dr. Murray's only example of this word is dated 1873; it occurs in Nashe almost three hundred years before.

Apostatism.—Dr. Murray's first record of this word is dated 1814. It was used by Nashe two hundred and eighteen years earlier.

Equipotency.—The only instance of this word given in the "N. E. D." is an anonymous quotation dated 1658; the word occurs on p. 501 of Hartley Coleridge's "Worthies of Yorkshire and Lancashire," almost two hundred years later, in 1836.

Epistle.—The earliest example the "N. E. D." gives of the use of *epistle* as a verb dates from 1671; but Nashe, in his "Saffron Walden" (1596), wrote, "he began to *epistle* it against me."

Eagled.—This word, meaning furnished with eagles, has two examples in Murray's "N. E. D.", the latest dating from 1660. But Ebenezer Elliott, in 1847, wrote of "eagled Rome."

DELAWARE'S CIRCULAR BOUNDARY.

cf. VOL. VI, p. 257.

Having asked some time ago for information in regard to the origin of the famous twelve-mile circle around Newcastle, which forms the northern boundary of Delaware, and not receiving as much information as was desired, the writer has been on the lookout for light upon the subject, so to speak, and has been very much interested in an article that recently appeared in the *Philadelphia Ledger*, and which is condensed below, in the hope that it may thus be preserved permanently in the pages of AMERICAN NOTES AND QUERIES:

Under the direction of the Inter-state Boundary Commission, surveyors are now running the course of the twelve-mile circle. Progress is slow, the original marks of surveyors having been obliterated. The line was run more than sixty years before that of Mason and Dixon, by Taylor and Pierson, under authority from William Penn.

The radius is twelve miles long, a point under the spire of the court house at Newcastle being the centre; and the line was run to settle a dispute as to representation in the joint Assembly of the "three lower counties." Trees were blazed to mark the line, and, fortunately, the original report and field notes have been preserved. Of great value are the deeds for certain farms, the owners of which say that the State line forms their boundary. This twelve-mile circle is the only circular State boundary. Its purpose was, apparently, to leave the mouth of the Christiana in Delaware. A straight line would place Wilmington in Pennsylvania.

Penn's title to Newcastle and a circle of twelve miles around it, was separate from the grant of Pennsylvania to him. Under an agreement with Lord Baltimore the southern and the western boundaries of Delaware were fixed. The attenuated segment of the twelve-mile circle remaining west of the due north line, which forms the eastern boundary of Maryland at that point,—a strip 200 feet wide at the widest point and a mile or more in length, was to belong to Penn, and it is Delaware territory to this day.

This circular piece of land is first mentioned long previous to Penn's time in a grant from Charles II to the Duke of York; it included a portion of New Jersey. Tay-

lor and Pierson, in their report, say they "began work by running the line due north from the end of the horse-dyke, a distance of twelve miles."

All trace of their "horse-dyke" was of course lost, and a later survey fixed the court house spire as the centre. The difference is probably 250 yards, but as they are both on the same meridian, there would be no appreciable difference in the periphery of the circles westward.

Taylor and Pierson ran their line northward reaching a white oak at Smith's bridge, on the Brandywine, at the end of twelve miles. They then ran the line toward the Delaware, the deflection from a straight line being one degree in sixty-seven perches, that being the chord of the circle. Returning to the Smith's bridge oak, they ran the line westward, giving it the proper deflection, but a portion of the line was never surveyed, tradition largely guiding the assessors and road supervisors in their duties.

Northwest of the twelve-mile circle lies a disputed triangle containing 700 acres. It is 4,000 feet wide at its widest point, and three miles long, tapering to a point. It is often called the "flat-iron," and though Pennsylvania territory has for nearly two centuries been under the jurisdiction of Delaware, the residents voting and paying taxes in Newcastle county. It is probable the disputed territory will be ceded to Delaware.

ELLWOOD ROBERTS.

Norristown, Pa.

CURRY FAVOR.

This phrase is said to have come into use near the close of the 16th century. If this be true, the following example is one of the earliest in literature:—

"She thenceforth did labour,
By all the means she might to curry favour
With th' elfin knight, her ladies best beloved."

(Spenser, *F. Q. Bk. V. Canto V. St. 35.*)

"The phrase to *curry favour* is a corruption of M. E. to *curry favell*, i. e., to rub down a horse. *Favell* was a common old name for a horse."

(DR. SKEAT.)

The couplet,

"He that will in Court abide,
Must curry favelie back and side."

Shows the original form and use of the phrase.

MENONA.

QUERIES.

The Oldest Gunner, U. S. Navy.—Says *The Ararat*, N. Y. City: "The oldest gunner in the United States Navy, the venerable George Sirian, died in Portsmouth, Va., on Monday before last. His life was full of romance and adventures. Born in 1817, on the Greek isle of Ipsalia, he was made a homeless orphan by the attack and massacre by the Turks of the inhabitants of that island in 1826. The bombardment of the Turks by the old Constitution—"Old Ironsides"—saved the lives of a large number, and he was among eleven boys who survived and were brought away by that gallant old vessel. He was brought home by Lieutenant Randolph, of Richmond, the executive officer of the ship. Later he was taken by Mr. Marshall, gunner in the United States Navy, from Lieutenant Randolph and by him taught gunnery and pyrotechnics. At the age of twenty he entered the navy as a gunner and in many a hard fought battle afterward showed that the blood of the Greeks, famous at Marathon and Thermopylæ, at Platea and Mycenæ, still lived in his veins."

Query: Who is the oldest now?

CIVIS AMERICANUS.

Marshal.—What was the nature of the office held by the marshals in the New England provincial troops under the British crown? An ancestor of my own, whose commission I have seen as a captain (signed by the governor of Massachusetts Bay, in behalf of George II.) is said in a recent historical work to have "served as a marshal in the troops at Boston," at a time when an attack by a French fleet was expected.

GEROULD.

Poets' Rhymes and Current Pronunciation.—In an interesting note on Keats's Rhymes (Vol. viii, p. 3), M. C. L. remarks that, on seeing *paradise* rhyme, in one poem, with "dainty pies," and in another with *eyes*, "one is led to ask whether Keats alone gave the last *s* in *paradise* the sound of *z*, or whether the pronunciation was used by others."

I share very strongly what I guess to be the writer's opinion, that the pronunciation was undoubtedly "used by others," and that *ceteris paribus*, a poet will naturally use the

current orthoepy of the words he employs, and will (under *ordinary* circumstances, I say again) avoid any affected, unpopular rhyme, the grating of which on his readers' ears might spoil the effect of a whole line.

Am I right or wrong?

ALES.

Who was Lund Washington?—In a copy of the *Pennsylvania Journal and Weekly Advertiser* of September 6, 1775, I found the following advertisement:

"Ten Dollars Reward. Run away from Fredericksburg, on the 7th instant, August, Joseph Smith, by trade a painter, etc. Whoever takes up the said servant, and secures him in any gaol, so that he may be had again, or delivers him to Col. Fielding Lewis, in Fredericksburg, or *Mr. Lund Washington* at Mount Vernon, in Fairfax county, will be paid the above reward."

Who was this Mr. Lund Washington, and what relation, if any, was he to George Washington?

H. R.

Schenectady, N. Y.

Before and After Christ.—I have been asked the following question: "How old at the time of his death was a person who was born in the middle of the year 10 B. C., and who died in the middle of the year 10 A. D.?" I would like to have it explained why nineteen is not the correct answer.

ELLWOOD ROBERTS.

Norristown, Pa.

Authorship Wanted.—On the monument at South Deerfield, Mass., commemorating the Bloody Brook fight, occur these words, or some others nearly like them:

"And Sanguinetto tells you how the dead
Made the earth wet and turned th' unwilling waters red."

From what poem are these lines quoted?
QUI TAM.

Tarled Swamp.—Where does this expression occur? I remember reading it in some old book about the Indian Wars of New England. I suppose it to mean "tangled swamp." I have also seen the words quoted not very long ago, and I wish to learn its authorship.

QUI TAM.

REPLIES.

Cold Harbor (Vol. viii, p. 83, Vol. vii, p. 318.)—It is stated in Mr. Ruskin's *Præterita*, Vol. i, p. 31, (following the "History of Croydon"), that Cold Harbor Lane is a name which is a puzzle to antiquaries, and is "nearly always found near Roman stations." There is a Cold Harbor Lane near Dulwich, in England. There is also a village called Cold Harbor four and one-half miles southwest of Dorking. Near it, is Cold Harbor Hill.

ISLANDER.

Buffer State (Vol. viii, p. 113.)—Immemor must have read of the above in some book on Indo-Afghan politics. It is the name given to the State situated between Natal and the late King's dominion.

S. HAINES.

Baltimore, Md..

Naijack (Vol. vi, p. 53, etc.)—The *Naijack*, for which M. C. L. inquires, was unquestionably that Nayack (now Gravesend, L. I.,) which appears in the list of Indian Place-names, Vol. viii, p. 103.

MASPETH.

Long Island.

Virginia Bible (Vol. viii, pp. 78, 41, etc.)—This is evidently a name given in England to what is better known as Elliot's Indian Bible, or the translation into the language of the Massachusetts Indians, published in 1663, at Cambridge, Mass. When it was made, New England was still considered as part of Virginia and frequently so called in England.

R. L.

Bishop of the Seraphim (Vol. viii, p. 113),—In Sweden there is an ancient order of knighthood called The Order of the Seraphim, now for the most part reserved for crowned heads of the various European countries. At one time (but I believe not at present) the prelate of this order had the title of the Bishop of the Seraphim. My impression is that this title *may* now be a subsidiary one, given to some one of the Swedish diocesan bishops; but that, only a few years since, it was a distinct and separate title.

N. S. S.

The Body, an Army (Vol. viii, p. 51.)—It was Prof. Huxley who used the above simile in the following terms (as given in *Nature* xxiv, 346):

"The body is a machine of the nature of an army, not that of a watch, or of a hydraulic apparatus. Of this army each cell is a soldier, each organ a brigade."

BOOKWORM.

New York City.

Boiling the Cabbage Twice (Vol. viii, p. 44, etc.)—"If this be not *coleworts* twice so liden, I cannot tell what it is."

(ABP. WHITGIFT.)

Indian Names.—(continued from Vol. viii, p. 103.)

POTUNK—"Place where the foot sinks, a boggy place," neck in Southampton, L. I.

POXABOGUE—"Place where the pond opens out, or widens," locality at Bridgehampton.

PUMCATAWE—"Land lying across," a district near Mastic River.

QUAGO—Corruption of Quaquanantuck, ditch in Southampton.

QUANUNTOWUNK—"Where there is a fence," the northern part of Fort Pond, Montauk.

QUANTUCK—"Long creek," but probably a corruption from Quaquanantuck, bay and creek in Southampton.

QUAQUANANTUCK—"Shaking march cove, or creek," meadows in Southampton.

QUIOGUE—Corruption from Quaquanantuck, hamlet in Southampton.

QUOGUE—Corruption from Quaquanantuck, hamlet in Southampton.

ROANOKE—"Sea shells or wampum," school district in Riverhead.

ROCKAWAY—"Sandy land," one of the Indian tribes, beach and villages.

RONKONKOMA—"The weir fishing-place," lake in Islip and Smithtown.

SACUT—"At the mouth or outlet," Success Pond, Hempstead, L. I.

SAGGAPONACK—Place where the largest groundnuts grow, Sagg, L. I.

SAGG—See Saggaponack, hamlet in Southampton town.

SAG HARBOR—See Saggaponack, village on L. I.

SANTAPOGUE—"Spring of cool water," neck in Babylon, L. I.

SEAWANHACKY—"Land of the Sewan Shell," a name of Long Island.

SEAPOOSE—"Little river," outlet from bay to ocean, Southampton.

SEATUCK or SETUCK—"Mouth of creek," creek at western bounds of Southampton.

SECATOGUE—"Black or dark-colored land," neck in Islip.

SEPONACK—"Place where ground-nuts grow," neck in Southampton, L. I.

SETAUKET—"At the mouth of creek," (or "land at the mouth of a creek,") village on L. I.

SEQUATOGUE—See Secatogue, neck in Islip.

SHAHCHIPPITCHUGE—"Midway place of separation," locality on Montauk.

SHAWCOPSHEE—"Midway place of landing, or harbor," locality on Staten Island.

SHINNECOCK—"Level land," localities in Southampton.

(To be continued.)

Teach Your Grandmother to Suck Eggs (Vol. vii, p. 306.)—"I have no more right to teach a youth what he is to say in the present day to his partner than I should have had in my own boyhood to instruct my own grandmother in the art of sucking eggs."—(Thackeray. *Sketches and Travels in London*, p. 200.)

K. SHAW.

Lodore (Vol. vii, p. 283, etc.)—Still another poet has mentioned the English Lodore. In a sonnet by H. D. Rawnsley, of Ambleside, mention is made of "ruinous Lodore."

J. WOODHOUSE.

Crowland (Vol. viii, p. 101.)—The saying inquired after by R., occurs in Grose's *Provincial Glossary*, London, 1787, with the following explanation:

"When this was first used it was true, for Crowland was situate in so moorish and rotten ground, in the fens [of Lincolnshire], that scarce a horse, much less a cart, could come to it. It has since been drained, so that in summer time Crowland may be visited by a common cart."

E. G. KEEN.

Warwick, Pa.

English Lecturing in Paris (Vol. viii, p. 64.)—Of strictly "public" lecturing in En-

glish in France we never heard; nor do we for a moment imagine that its "money-making possibilities" could be aught but infinitesimal; for, although the rude lesson they were given in 1870 has undoubtedly impressed them with the necessity of studying modern languages, the French people, as a people, must be admitted to be still very backward in this respect.

But we do know of a "semi-public" kind of lecturing connected with "Instituts Polyglottes" in Paris, institutions where young men and women, engaged in business during the day, find in the evening every facility for the acquisition of foreign tongues. There, over and above the usual grammar-and-exercise routine, several lectures on interesting topics are delivered every week, in the various languages studied, English being naturally the favorite. In the monthly program of one of these (for December, 1888), now lying before our eyes, we reckon no fewer than seven lectures in English, four in German, two in Spanish, one in Portuguese and one in Italian.

It was to one of these we referred in the note alluded to by our correspondent "Bostonian."

ED. AM. N. AND Q.

America (Vol. v, p. 100.)—In reply to the above query I would say, that the Smithsonian Report for 1888 contains a lengthy article by Jules Marcou, in which the writer fully details the reasons that have led him to the conviction that "the New World was not named for Vespucci, who has no claim whatever to that honor, but that the beautiful name of *Amerrique* belongs to a tribe of Indians and to a range or sierra of the central part of the continent,* discovered and first explored by Christopher Columbus."

Here follows Marcou's own "Résumé of the authentic facts" from which his conclusions are drawn:

"On the 30th of December, 1492, Vespucci wrote a letter from Sevilla, preserved at Mantova, in the Archives Gonzaga, signed *Amerigho* Vespucci, mercante fiorentino in Sybilia.

"In the last voyage of Cristoforo Colombo he staid from the 25th of September

*The mountains between Julgalpa and Libertad in the Province of Chontales, which separate Lake Nicaragua from the Mosquito coast. In the Maya tongue, this word, it seems, means "the windy country."

to the 5th of October, 1502, with his 150 companions, at Cariaí (Rio Rama) and Carambaru (Rio Blewfields) among Indians wearing gold mirrors round their necks. The localities of the mouth of the Rios Rama and Blewfields which are near the country occupied now by the *Amerrique* Indians and the Sierra *Amerrique*, and the proved existence there of an area of gold mines, altogether make it certain that Colombo and his 150 seamen heard the name *Amerrique* and used it at their return to designate some of the Indian tribes and a country rich in gold.

"First letter of Vespucci to Lorenzo Pier Francisco di Medicis, published at Paris in 1504 or 1505, with the name *Albericus Vesputius*.

"Second letter of Vespucci to Pietro Soderini, published at Pescia, near Florence, in 1506, with the name *Amerigo Vespucci*.

"Jean Basin, of St. Dié, uses the names of *Amerige* and *Americus* in translating from the French into Latin the second letter of Vespucci, entitled, *Quatuor navigationes*; and the Vosgian gymnasium proposes in 1507 to name the New World *America*, in honor of its discoverer *Amerige Vespucci*.

"On the 9th of December, 1508, Vespucci wrote a letter to the Archbishop of Toledo, lately published in fac-simile by the Spanish Government, signed *Amerigo Vespucci*, Piloto mor (major.)

"From 1508 until 1512, the date of his death, two or three signatures of Vespucci have been found in Spain, all written with the double *r* and without the letter *h*, *Amerigo* instead of *Amerigo* of 1492, showing a willful alteration in the spelling of his Christian name after the christening of the New World in his honor at St. Dié in 1507.

"In 1515, Schoener says that the name *America* is generally used to designate the New World.

"The first map, with an authentic date, on which the name *America* has been found, is the map of Apianus, in the Polyhistor of Solinus in 1520.

"No maps made by Vespucci have been found, although we know that he made some.

"Geographically the name *Amerrique* has never varied, the Latin name *America* and the French *Amerique* have always been spelled without any changes among the let-

ters on all the maps and charts; while, on the contrary, the Christian name of Vespucci had varied from *Amerigo* to *Amerigo*, according to his own signature, and has taken all the forms and combinations imaginable between *Albericus* and *Morigo*."

ALLES.

Symbolical Tombs (Vol. vii, p. 316).—A similar tomb to those described at the above reference is that of Bishop Fleming, the founder of Lincoln College, Oxford. The tomb is in the minster at Lincoln, and the bishop is twice represented thereon in full pontificals—underneath, he appears as an emaciated figure wrapped in a winding sheet. The story is current in Lincolnshire that the bishop died while attempting to imitate the Saviour's miraculous fast of forty days, but according to the "Book of Days," there is no doubt that this tale was invented to account for the extraordinary object presented to view, as such tombs are not rare in England.

Other examples cited are the tombs of Canon Parkhouse, in Exeter Cathedral; Bishop Tully, of St. David's, at Tenby; John Baret, in the Abbey Church of Bury; and Bishop Fox, of Winchester.

E. G. KEEN.

Warwick, Pa.

Mottoes for Book Covers (Vol. vii, p. 269, etc.).—How would this do? With a little ingenuity one might alter the rhyming word "critick" so as to suit one's name. A correspondent of *The Bookworm* (London), has just found it in an old copy of Sale's Koran, 1844:

"To whomso'er this book I lend,
I give one word—no more;
They who to borrow condescend.
Should graciously restore.

And whoso'er this book should find
(Be't trunk-maker or critick),
I'll thank him if he'll bear in mind
That it is mine—George Wightwick."

GIUSEPPE.

Toronto, Can.

Fetish (Vol. vi, p. 50).—It is not a little curious that some recent authors have undertaken to show that the Greek *Patakoi* ("sculptures")—which some identify with the Phœnician *pittuhim*, and the modern *fetish*—did not mean *sculptures* at all, but was the name of a tribe of people whose descendants still exist in Morocco.

S. T. B.

COMMUNICATIONS.

A French-English Jeu de Mot.—In a funny little book "Books and Authors," by W. P. Nimmo, of Edinburgh, I find the following so designated "French-English Jeu de Mot:"

"The celebrated Mrs. Thicknesse undertook to construct a letter, every word of which should be French, yet no Frenchman should be able to read it; while an illiterate Englishman or English-woman should decipher it with ease. Here is the specimen of the lady's ingenuity:

'Pre dire sistre, comme and se us, and pass the de here if yeux canne, and chat tu my dame, and dine here; and yeux mai go to the faire if yeux plaise; yeux mai have fiche, muttin, porc, buter, foule, hair, fruit, pigeon, olives, sallette, forure diner, and excellent te, café, port vin, an liqueurs; and tell ure bette and poll to comme; and Ile go tu the faire and visite the Baron. But if yeux dont comme tu us, Ile go to ure house and se oncle, and se houé he does; for mi dame se he bean ill; but deux comme; mi dire yeux canne ly here yeux nos; if yeux love musique, yeux mai have the harp, lutte, or viol heere. Adieu, mi dire sistre.'"

I guess this kind of French goes back to the days when there were no accents in that language; if not, it's beyond me. Perhaps some of your readers may have something to say on the subject.

H. HARMAN.

Chicago, Ill.

Strange Funeral Monuments.—A unique mausoleum stands, on Staten Island, over the remains of a broker whose greatest passion in life was love of athletic sports. The mausoleum is of white marble, and every variety of gymnasium implements, from dumbbells to Indian clubs, is represented on it in bas relief.

"In one of the Boston cemeteries," says a writer in *The N. Y. Commercial*, "there is a reproduction of an old-time whaling vessel done in stone and ironwork, which was placed over the remains of a departed sea captain by his sorrowing relict.

"A granite tile tops the grave of a St. Louis hatter, and a pair of marble boxing gloves adorn the tomb of an old-time New Orleans prize fighter.

"The oddest monument that I have ever seen personally stands in the Church of St. Saviour's, London. It has been there for 200 years, and it preserves the memory of a certain Dr. Taylor, who was famous for his pills. It represents that gentleman in a reclining attitude, with an expression of deep reflection upon his features, and in one hand he holds a scroll bearing a most enthusiastic eulogy of the pills before mentioned. As it stands near the pulpit where the congregation couldn't help seeing it, it must have been a very valuable advertisement for the doctor's successors."

RAMBLER.

Glass-eating as a Relish (Vol. viii, p. 22).—Tourist's note at the above entry, reminded me of Goldsmith's "Vicar of Wakefield;" (tastes differ, that's evident):

"If the customers or guests are to be dunned; all the burthen lies upon my back; he'd as lief eat that glass as budge after them himself."

J. McD.

"Wroth Money."—Once a year a quaint custom is kept up around the remnants of a British tumulus at Knightlow, in Warwickshire, England, where the Duke of Buccleuch, as Lord of the Hundred, exacts payment of certain tributes which date from the misty times of our Druidical ancestors. Payment is made by twenty-eight parishes of the old Hundred of Knightlow, the tax being called "Wroth silver."

What it was instituted for nobody knows, and nobody exactly knows why it is maintained. It only produces about nine shillings, but if any parish neglects to pay, the duke has the right to exact from it a white bull with red nose and ears. The representatives of the different parishes must assemble at the tumulus on November 11th, march thrice round a hollow stone, saying "The Wroth money," and deposit the tribute in the cavity, from which the duke's representative gathers it up.

A philologist after the school of Dean Swift's "Greek and Latin Derived from English," might explain the meaning of the name by saying that the parishes were "wroth" at having to pay it; but this etymology is at once muffled by the fact that inhabitants of the Hundred who care to get

out of bed so early are entertained in a neighboring hostelry by his grace at a substantial breakfast, costing twenty times more than they pay in "Wroth money." (*Daily Telegraph*, London.)

Finnish.—That strange and difficult tongue, which is supposed to have embraced the greater part of Northeastern Europe, is now practically restricted to a remote and sparsely-populated province of the Russian Empire, and, despite the factitious support accorded to it, in the past, by the Russian Government, its area seems to be steadily if slowly receding. Nor is this at all surprising, when we come to examine the language itself. Finnish grammar is of a difficulty absolutely repulsive. None of the other languages of the same group is half so hard. Hungarian—nay even Turkish, despite the vexatious initial impediment of the Arabic alphabet—is easy in comparison. The syntax is at once provokingly elaborate and perplexingly obscure. It possesses fifteen distinct cases and four and twenty differentiated infinitive forms, but, on the other hand, there is no real distinction between nouns, adjectives, adverbs, prepositions, infinitives and participles, so that the student must not be startled by finding infinitives regularly declined like nouns, and nouns taking upon them degrees of comparison like adjectives. (*The Athenæum*.)

What a "Ration" Is.—A ration is the established daily allowance of food for one person. For the United States army it is now composed of the following: Twelve ounces of pork or bacon or canned beef (fresh or corned), or one pound and four ounces of fresh beef, or twenty-two ounces of salt beef; eighteen ounces of soft bread or flour, or sixteen ounces of hard bread, or one pound and four ounces of cornmeal.

To every hundred rations, fifteen pounds of beans or peans, or ten pounds of rice or hominy; ten pounds of green coffee or eight pounds of roasted coffee or two pounds of tea; fifteen pounds of sugar, four quarts of vinegar, one pound eight ounces of star candles, four pounds of soap, four pounds of salt, four ounces of pepper and four ounces of yeast powder to each 100 rations of flour. (*St. Louis Republic*.)

Transposition.—Every student of nouns, pronouns and verbs knows the necessity of transposing language for the sake of ascertaining its grammatical construction. The following shows twenty-seven different readings of one of Gray's well-known poetical lines, yet the sense is not affected.

The weary ploughman plods his homeward way.
The ploughman, weary, plods his homeward way.
His homeward way the weary ploughman plods.
His homeward way the ploughman weary plods.
The weary ploughman homeward plods his way.
The ploughman, weary, homeward plods his way.
His way the weary ploughman homeward plods.
The ploughman, homeward, plods his weary way.
His way, the ploughman, homeward, weary plods.
His homeward weary way the ploughman plods.
Weary, the ploughman homeward plods his way.
Weary, the ploughman plods his homeward way.
Homeward, his way the weary ploughman plods.
Homeward, his way the ploughman, weary, plods.
Homeward, his weary way, the ploughman plods.
The ploughman, homeward, weary plods his way.
The ploughman, weary, homeward plods his way.
His weary way, the ploughman homeward plods.
His weary way, the homeward ploughman plods.
His way, the ploughman, weary, homeward plods.
Homeward, the ploughman plods his weary way.
Homeward, the weary ploughman plods his way.
The ploughman, weary, his way homeward plods.
The ploughman plods his homeward weary way.
The ploughman plods his weary homeward way.
Weary, the ploughman his way homeward plods.
Weary, his homeward way the ploughman plods.

—*Troy Times*.

Nineteenth Century (Fin de Siecle) Jottings (Vol. viii, p. 312.) *A Modern Child's Craving*.—"It's disgusting," said Mrs. Waldo Beaconhill. "The makers of children's blocks never think of putting Greek letters on them, and there's my poor little Emerson simply dying of ennui for the want of a good fairy tale in words of moderately extensive syllabification." (*Judge*.)

"Oof" (money)—During the very latest legal exposé of the doings of British "Society," the wife of Captain X, being charged with stealing two pearls from the wife of Major Z, at whose house she was on a visit, stated that "the Major told her he would commit any crime for 'oof'—a slang word for money. The Major retorted that these were the plaintiff's words; that, although a lady, she used slang."

It were a pity not to treasure up "Oof" in your columns, for the benefit of American heiresses.

VERITAS.

Inter-planetary Communication (*continued from Vol. viii, p. 117*).—If we should observe upon the moon a correctly constructed triangle we should be somewhat puzzled, we should distrust our eyes, we should ask

whether the chances of lunar formations could have given birth to a regular figure. Without doubt we should, in the end, admit this exceptional possibility, but if all at once we should see the triangle change into a square, then some months later be replaced by a circle, we should admit logically that an intelligible effect proves an intelligent cause, and we should think with some reason that such figures reveal without question the presence of a geometrician upon the neighbor world.

From this point to seeking the reason for tracing such figures on the lunar surface, from this to asking ourselves with what object our unknown brothers formed these designs, is but a step very quickly taken. Would it be with the idea of entering into relations with us?

The hypothesis is not all unreasonable. People set it forth, or discuss it, or reject it, as arbitrary, or defend it as ingenious. And why, after all, should not the inhabitants of the moon be just as curious as we are, more intelligent, perhaps, more elevated in their aspirations, less hampered than we in the mire of material needs. Why shouldn't they suppose that the earth may be inhabited as well as their own world, and why should not the object of these geometrical appeals be to ask us whether we exist? Besides, it is not difficult to reply. They show us a triangle, we reproduce it here. They trace a circle, we imitate it. And lo! communication is established between the heavens and the earth for the first time since the beginning of the world.

Geometry being the same for the inhabitants of all the worlds, two and two make four in every region of the infinite, and the sum of all the angles of a triangle being equal to two right angles everywhere, the signals thus exchanged between the earth and the moon would not have even so much obscurity as the hieroglyphs deciphered by Champollion, and the communication once established would speedily become regular and fruitful. Besides, the moon is but two steps from here and the distance of 384,000 kilometres is only thirty times the diameter of the earth, and many a country letter-carrier has made so long a journey on foot during life. A telegraphic despatch would get there in a second and a quarter, and light

takes no greater time in leaping over the distance. The moon is a celestial province annexed by nature herself to our destiny.

(Camille Flammarion, in *N. Y. Herald*.)

How Names Grow (Vol. viii, p. 69, etc.) —*Louis and Charles Blanc*.—I have read that Louis and Charles Blanc had no right to the name of any father, and hence were called Blanc—white or blank. Another account, however, gives the occupation of their father as Inspector-General of Finance, under King Joseph Bonaparte. Their mother was Estelle Pozzo di Borgo, a Corsican of the family of the celebrated Pozzo di Borgo, the inveterate foe of Napoleon. The father's name was Jean Charles Blanc.

E. P.

Memphis.

Purgatory, Va.—"When a petition for a new post office in the mountains of Virginia was received some weeks ago, it was found that the name submitted was undesirable. The petitioners were so notified, and requested to submit a list of names in order of preference. The new list contained no names acceptable, and the Assistant Postmaster-General directed an under official to select a name himself. The clerk immediately walked to the map, and, locating the office, discovered that there was a mountain near-by named 'Purgatory,' and the new post office was given the name of 'Purgatory.' When the establishing papers were forwarded to the petitioners, and they were requested to submit a name for Postmaster, they returned the name of George Godbethe. So the new post office of Purgatory, is presided over by George Godbethe."

(*Baltimore American*.)

Mexico.—The name of Mexico finds its source in the name of the Aztecs' god of war, Mexitli, also known as *Huitzilopochtli*. Mexican traditions, as preserved in the most ancient writings, relate that this god was born of a virgin belonging to the noble family of *Citli* (free and ancestral); that his cradle was the heart of a *maguery* plant (mete) and, hence the name of *Mecitli*, afterwards changed into Mexitli and finally into Mexico. —*Bulletin No. 9, Bureau of American Republics.*

Plants as Badges in Scotland.—"About the time of Queen Elizabeth, the custom of wearing badges began to fall into disuse; there are at the present day but few noble families which retain it. In Scotland, however, the custom still in a great measure survives; a branch of a tree, a sprig, or a flower, in every instance constituting the distinguishing badge of various clans, as exemplified by the following list:

BUCCLEUGH.....	Heather.
Buchanan.....	Birch.
Cameron.....	Oak.
Campbell.....	Myrtle.
Chisholm.....	Alder.
Colquhoun.....	Hazel.
Cumming.....	Common Sallow.
Drummond.....	Holly.
Farquharson.....	Purple Fox-glove.
Ferguson.....	Poplar.
Forbes.....	Broom.
Frazer.....	Yew.
Gordon.....	Ivy.
Graham.....	Laurel.
Grant.....	Cranberry Heath.
Gunn.....	Rose-wort.
Lamont.....	Crab Apple-tree.
Mac Allister.....	Five-leaved Heath.
Mac Donald.....	Bell Heath.
Mac Donnell.....	Mountain Heath.
Mac Dougal.....	Cypress.
Mac Farland.....	Cloud-berry Bush.
Mac Gregor.....	Pine.
Mac Intosh.....	Box.
Mac Kay.....	Bullrush.
Mac Kenzie.....	Deer Grass.
Mac Kinnon.....	St. John's Wort.
Mac Lachlan.....	Mountain Ash.
Mac Lean.....	Blackberry.
Mac Leod.....	Red Whortleberries.
Mac Nab.....	Rose Buck-berries.
Nac Neil.....	Sea Ware.
Mac Pherson.....	Variegated Box.
Mac Quarrie.....	Black Thorn.
Mc Rae.....	Fir-club Moss.
Menzies.....	Ash.
Murray.....	Juniper.
Ogilvie.....	Hawthorn.
Oliphant.....	Maple.
Robertson.....	Fern.
Rose.....	Brier-rose.
Ross.....	Bear-berries.
Sinclair.....	Clover.
Stewart.....	Thistle.
Sutherland.....	Cat's-tail Grass."

(John E. Cussans, *Handbook of Heraldry*.)

The Devices of the Thirteen Original States.—"New York: *From behind a Mountain, the rising sun.* Crest: *An eagle with wings addorsed, holding in its dexter claw*

a ball. Supporters: Dexter: *Justice holding in her dexter hand a Fasces, and in her sinister hand a rod;* Sinister: *Liberty holding in her sinister hand a staff, on the top of which a Cap of Liberty.* Motto: *Excelsior.*

Connecticut: *Three apple trees, two and one.* Motto: *Qui transtulit, sustinet.*

Massachusetts: *An Indian holding in his dexter hand a bow, and in his sinister hand an arrow: in dexter chief, an Etoile.* Crest: *A cubit arm grasping in the hand a sword.* Motto: *Ense petit placidam sub libertate quietem.*

Rhode Island: *Flotant erect on waves of the sea, a shield charged with an anchor, flukes in base, from the ring a cable pendent.* Motto: *Hope.*

New Hampshire: *A ship on the stocks; on the horizon, at sinister side, the sun in splendour.*

New Jersey: *Three ploughs in pale.* Crest: *A nag's head couped.* Supporters; Dexter: *Liberty, holding in her dexter hand a wand, or the top thereof a Phrygian Cap;* Sinister: *Plenty, holding in her sinister hand a cornucopia.*

Pennsylvania: *Per fess azure and vert; on a Fess, or, between a ship in full sail on waves, proper, in chief, and then garbs of the third in base, a plough of the fourth.* Crest: *An eagle rising.* Supporters: *Two horses caparisoned for draught sable.* Motto: *Virtue, Liberty, Independence.*

(To be continued.)

Curious Book Titles (Vol. viii, p. 35; Vol. vii, p. 201, etc.)—"Good Thoughtlets in Bad Times," and "Good Thoughtlets in Worse Times," are the titles of two books written by Thomas Fuller. The name of a newspaper published in Charles II.'s days, was "News from the Land of Chivalry, being the pleasant and Selectable History and wonderful and strange adventures of Don Rugero de Strangemento, Knight of the Squeaking Fiddlestick." Some of the above mentioned Dekker's plays are very curious; as, "Bear a Brain," "Shoemaker's Holiday," "Truth's Supplication to Candlelight," "Match me in London," "If it be not good, the Devil is in it," "Seven Deadly Sins of London," and the "Gull's Hornbook."

E. P.

The Purest English in the World.—In his *Forum* article on Tennyson, Sir Edwin Arnold says that in the old poet's native county of Lincoln, "the purest English in the world is spoken, with one exception," and that exception is "Boston, New England." And Sir Edwin thinks it is a neat coincidence that "the capital of Massachusetts, peopled from the fens of England," and bearing the name of the Lincolnshire seaport, too, should "also preserve the purest traditions of English speech." This tribute will increase Boston's regard for Sir Edwin, but she won't think any better of herself for it—she couldn't. (*Springfield Republican.*)

A Lexicographer in a New Light.—

THE LANGUAGE OF THE SEA.

Where'er, beneath the scudding clouds,
The good ship braves the blast
That, roaring through the quivering shrouds
Flies furiously and fast—
Where Stars and Stripes and Union Jack,
To every sea-gull known,
Career along the ocean's track,
Our English holds its own.
Our English tongue to every shore
Flies onward, safe and free;
It creeps not on from door to door,
Its highway is the sea!

Oh, glorious days of old renown
When England's ensign flew,
Nailed to the mast, till mast fell down
Amid the dauntless crew—
When Rodney, Howe, and Nelson's name
Made England's glory great,
Till every English heart became
Invincible as fate!
God rest the souls of them that gave
Our ships a passage free,
Till English, borne by wind and wave,
Was known in every sea!

Our ships of oak are iron now,
But still our hearts are warm;
Our Viking courage ne'er shall bow
In battle or in storm.
Let England's love of Freedom teach
The tongue that freemen know,
Till every land shall learn the speech
That sets our hearts aglow
Long may our Shakespeare's noble strain
Float widely, safe and free;
And long may England's speech remain
THE LANGUAGE OF THE SEA!

(Walter W. Skeat, in *The Academy.*)

Tristful.—Besides *idleful* and *direful* (from *idle* and *dire* respectively), (see Vol. vii, p. 262), I find the adjectives *trist* and *tristful*, the derivative form being almost exactly equivalent to its original in meaning. *Trist* and *tristful* are marked *obsolete* in some dictionaries, but they are not obsolete. *Direful* and *tristful* might be defended on the ground that the adjectives *dire* and *trist* may be used as names of abstract qualities.

MARY OSBORN.

Moon Superstitions (*cont. from Vol. viii, p. 116.*)—To be born in the light of the moon, the sign in the head, with ascending node, insured a large brain, exalted intelligence, and a progressive spirit. If the sign was in the heart the individual would be of a generous, jovial, kindly disposition; if in the stomach a great eater, with a tendency to grow fat and pussy; if in the legs he would be very active and a great traveler or gad-about; if in the feet a good dancer and hard kicker.

The same lunar conditions that caused cooking meat to shrivel up brought thinness and lankness to the individual; while those that induced shingles to curl up, weather boards to warp, and chimneys to lean gave to individuals gnarly dispositions, distorted features, and warped morals.

It is quite natural that the moon should have more or less influence in love affairs. There is that well-known and oft-repeated couplet:

Happy is the bride that the sun shines on,
Happy is the corpse that the rain rains on.

It is the moon, however, that the maiden looks to for a charm to bring her lover. If she wishes to see him she must wait for the new moon and at first sight of it over her right shoulder kneel at her bedroom window and repeat these lines:

New moon, true moon, come tell unto me,
Before this time to-morrow.
Who my true love will be.
If his clothing I do wear,
And his children I do bear.

Blithe and merry may I see him,
With his face to me,
If his clothing I don't wear,
And his children I don't bear,
Sad and sorrowful may I see him,
With his back to me.

Then she must crawl into bed quietly, compose her mind, and wait for him to appear to her in a dream. (*Pittsburg Commercial Gazette.*)

An Angry Tree.—"The angry tree," a woody plant, which grows from ten to twenty-five feet high, and was formerly supposed to exist only in Nevada, has recently been found both in eastern California and in Arizona. If disturbed, this peculiar tree shows every sign of vexation, even to ruffling up its leaves like the hair on an angry cat, and giving forth an unpleasant, sickening odor. (*Saturday Eve Post.*)

Notes on Trees (Vol. viii, p. 108; Vol. vii, p. 17; Vol. vi, pp. 245, 233, 211, 201, 183, 195, etc.)—"The bread tree has a solid fruit, a little larger than a cocoanut, which, when cut in slices and cooked, can scarcely be distinguished from excellent bread. The weeping tree* of the Canary Islands is wet, even in drought constantly distilling water from its leaves, and the wine tree of Mauritius Island, furnishes good wine instead of water. A kind of ash, in Sicily, has a sap which hardens into crude sugar, and is used as such by the natives, without any refining. The product of the wax tree of the Andes resembles bee's wax very closely. Then there is the butter tree of Africa, which produces as much as a hundred pounds at once, only to be renewed in a few months. This secretion, when hardened and salted is difficult to distinguish from fresh, sweet butter. Closely rivaling this is the milk tree of South America, the sap of which resembles rich cow's milk, and is used as such by the natives. China can boast of a soap tree, the seeds of which, when used as soap, produces a strong suds, and remove dirt and grease readily.

"In direct opposition to these useful trees is the man eating plant of the tropics, which resembles Venus' Fly trap in its nature. It has a short, thick trunk, armed with narrow, flexible barbed spines." (*Goldthwaite's Geographical Magazine.*) •

A Lightning-Conductor Tree.—M. Oovaroff, a Moscow scientist, has discovered that when lightning strikes in a forest, the white poplar (*populus alba*) is the first to attract it. He came to the conclusion that this tree can be used as a natural lightning rod, and he submitted a memorial to the Minister of the Interior advocating that the planting of a white poplar before every house in a village be made obligatory upon the peasants to prevent fire by lightning. (*New York Sun.*)

On the Score (after their fashion) (Vol. viii, p. 45).—"The Yourouks have not the remotest idea of letters, and carry on their transactions with the outer world by means of wooden tallies—four-sided bits of wood, sometimes gayly carved, sometimes plain."—*Blackwood's Magazine.*

*See Am. N. and Q., Vol. VII, p. 17; Vol. V, p. 68, 47, 31, 16.

Born on the Soil of His Future Realm.—

Your article "Resting on his native soil," (Vol. viii, p. 81), recalls what took place at the birth of Dom Pedro's own grandson.

When the time came for his first appearance on this planet, his mother happened to be traveling in Europe. Now, Princess Isabella's physicians would not hear of her undertaking the return journey to Brazil, and, on the other hand, if the baby should be born on foreign territory, the fact might invalidate his rights to the crown.

"After much deliberation and discussion," says the *Recorder*, this city, "the following ingenious solution of the difficulty was determined upon: A couple of sackfuls of earth were brought from Rio de Janeiro and strewn across the threshold of the Brazilian legation at Paris, and a few hours before the birth of the child the princess was conveyed thither and to an apartment on the floor of which a portion of the transatlantic soil had been placed. The young prince, therefore, was declared to have been born on Brazilian soil, since not only was there Brazilian earth on the ground, but moreover, the legation, by virtue of its extra-territorial diplomatic privileges, was regarded as part and parcel, not of Paris or France, but of the Brazilian empire."

H. C. ROWLAND.

New York City.

Serpent Superstitions (Vol. viii, p. 52) and SNAKE STONE (Vol. vi, p. 174, etc.)

"But tell me yet,
From the grot of charms and spells,
Where our matron sister dwells,
Brennus! has thy holy hand
Safely brought the Druid wand
And the potent adder stone,
Gender'd 'fore th' autumnal moon,
When in undulating twine
The foaming snakes prolific join;
When they hiss, and when they bear
Their wondrous egg aloof in air;
Thence, before to earth it fall,
The Druid in his hallow'd pall
Receives the prize
And instant flies,
Follow'd by th' envenomed brood
Till he cross the crystal flood."

(Mason's *Caractacus*, 1759.)

R. S. T.

TO CORRESPONDENTS.

A. D., ST. LOUIS.—We should think not, not at any time during the colonial regime. Shall we ventilate the question in our columns?

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NOTES.

QUAINT JOTTINGS FROM NASHE.

(1558-1600).

"The hogge dyeth presently if he loseth an eye."

"Goats take breath not at the mouth or nose only, but at ye eares also."

"Ever at the [German] Emperours coronation there is a oxe roasted with a stagge in the belly, and that stag in his belly hath a kidde, and that kidde is stufte full of birdes."

Solid ale. Iceland is one of the cheafe kingdomes of the night. . . Marry with one commoditie they are blest; they have ale that they carry in their pockets like glue, and ever when they would drinke, they set it on the fire and melt it."

"*By no Bugges*" (see Vol. vii, p. 271).—"Gabriel looks big upon it, and protests by no bugges, he owes him not a dandiprat."

"*Over the left.*" "Wolfe would not choose but bee a huge gainer, a hundred marks at least, over the shoulder."

"*Dissouljoin.*" To *dissouljoin* occurs in "The Unfortunate Traveller," 1593, meaning to *kill*. It is not, however, a fair sample of the words used by this versatile writer. Excepting in some of his extravaganzas, most of his words are well chosen, though often far-fetched, as suited the euphuistic taste of the times.

Delia (see Vol. vii, p. 101), and *Pickany*. "The one dwelt at Abidos in Asia, which was Leander, the other, which was Hero, his Mistris or Delia, at Sestos in Europe, and she was a pretty *pickany*, and Venus priest."

G.

MUITA CALMA? HEIM?

The interesting note (*ante*, p. 98) draws attention to the remarkable fact that the Portuguese substantive *calma* still retains its original meaning, although its adjective *calmo*, the verb *calmar* and its derivative *calmaria* have, long since, been softened down, like our own *calm*, *calmness*, etc., to the notion of tranquillity.

Both our own words and their Portuguese first cousins come, of course, through the mediæval Latin *cauma*, from the Greek *Kauma*, burning heat,—a noun-form of the verb *kaiein*, to burn—it being but an easy step from the idea of excessive heat to that of stillness and quiet.

As to the intrusive *l*, it appeared for the first time during the Middle-English period and was probably introduced by the learned reformers of the day, who assumed that the word had been corrupted by the unlearned from the Latin stem *cal-* in *calere*, to be hot, and who thereby missed a glorious opportunity of . . . sawing wood.

Æ.

A NEW STANDARD OF MEASURE.

Professor Albert A. Michelson, of Clark University, has been invited by the International Bureau of Weights and Measures to spend the coming summer at the Bureau's laboratory at Breteuil, near Paris, for the purpose of establishing a metric standard in terms of wave lengths of light. He is asked to make the basis of the unit of weight natural instead of arbitrary.

After the French had measured a quarter circumference of the globe, and had adopted one ten-millionth part thereof as their meter and as the basis of the metric system, the prototype meter, a bar of metal, was sealed up in an artificial cavern at Breteuil, to be opened at long intervals for comparison and rectification of the few standard copies. One of these copies is at Washington in the Coast Survey Department, and Professor Tittman there has made many microscopic and other determinations of a metric bar of metal which is increased in length even by the heat of an approaching human body. For nearly thirty years Professor Charles S. Pierce has been employed by this department of the Government in pendulum work, which involves all these refinements of method.

The International Bureau of Weights and Measures, founded many years ago, now embraces all the ablest men in these lines of inquiry in their respective countries, such as Foerster, of Berlin, Director of the Observatory, and now Rector of the University; Hirsch, of Switzerland; Wild, of Russia; M. Star, of Belgium; Bertrand, of France; Thalen, of Sweden, and Gould, of America. Of the three methods of determining a prototype of length, the measuring a quadrant of the earth's circumference, the oscillation of a pendulum under given conditions, and the length of light waves at a given line in the spectrum, the last is the most accurate and has the advantage of being a cosmic rather than a terrestrial standard. That this method should have been discovered and worked by an American investigator is a matter of great National pride. (Abbrev. from *N. Y. Tribune*.)

TIP-CAT.

The gamin's favorite game of "Cat," or "Tip-cat," has recently acquired an archaeological importance hitherto quite undreamed of.

In 1889, Mr. W. Flinders Petrie began excavations in the vicinity of Kahun, a settlement of the XIIth Egyptian Dynasty in the Fayûm, a region once styled the Garden of Egypt. As a result of Mr. Petrie's labors at this point, there is now uncovered an Egyptian Pompeii some 3,000 years older than that which overlooks the Mediterranean. Among the numerous relics of all sorts found in the exhumed city, are wooden tip-cats. The discovery of these humble instruments of sport shows that our nineteenth century street-boy's game was known to the youth of Egypt about 2,500 years before the Christian era; as also to the "Greekish" lads, intimate relations between Greece and Egypt being traceable in many of the remains brought to light. Brand credits the game of "Cat" with an antiquity of hardly two centuries.

The "tip-cat" is a piece of wood, six inches long by one inch in diameter, with sharp pointed ends,

The game is carefully described in Stewart Culin's paper, "Street-games of Boys in Brooklyn, N. Y." *Journal American Folk-Lore*. July-September, 1891.

MENONA.

QUERIES.

"Pre—," What? The prefixing of a *y* sound to the initial vowel of a word, (as exemplified under *English as she is pronounced in India*, Vol. viii, p. 106), is called by the grammarians preiotation. For the prefixing of a *w* sound, (also illustrated in the same note), I know of no name.

READER.

Dante and Ariosto.—Italian papers, so our own papers relate, tell of a Neapolitan nobleman who fought fourteen duels during his lifetime, in defence of his assertion that Dante was a greater poet than Ariosto. As he lay on his death-bed, a short time ago, he took pleasure in acknowledging that he had never read the works of either writer.

Can you tell me who this nobleman was and whether there is any truth in the story.

CHE SARA SARA.

That Dark Page of Our History.—What troops were the first to reach Washington, in April, 1861?

STUDENT.

[See page 138.]

Authorship Wanted.—Whence comes the familiar quotation. "That life is long that answers life's great end?"

UMBO.

Chester, Pa.

Roses on Peach Trees.—A writer in *The Santa Clara Valley* gives an account of roses budded on peach trees. He says "I have seen a three and four year old peach tree bloom as nature would have it on some branches, early in April; then from May to August, hang thick with branches of white, pink and yellow roses, a perfect wonder to the passers-by. These trees are stated to have been first seen in the garden of Judge Amos R. Johnson, of Mississippi."

I get this, at second hand, in "Vick's Magazine." Is the thing possible?

AMICUS CURIÆ.

Witch of Berkeley.—What is the legend of the Witch of Berkeley? (Scott, *Abbot*, I. 184).

J. CHURCH.

REPLIES.

Bisk (Vol. viii, p. 100).—It is referred to in Webster, under headings referring to cookery and tennis.

In the seventeenth century the word was used relative to tennis, in a stroke allowed to the weaker party to equalize the players. In Shadwell's *Widow*, 1679, is the following:

"Car. I am for you at tennis Prigg. I'll give you a bisk at Longs for ten pounds."

Johnson in his dictionary, 1781, gives Bisk only as to cookery, thus: Bisk, a soup, broth made by boiling several sorts of flesh.

"A prince who in a forest rides astray,
And weary, to some cottage finds the way.
Talks of no pyramids, or fowls, or bisks of flesh,
But hungry sups his cream serv'd up in earthen dish."
—(King's Art of Cookery.)

Chambers, 1786, defines it as follows:

"Bisk or bisque, in cookery, a rich sort of broth or soup made of pigeons, chickens, force meat, mutton-gravy and other ingredients. The word is French, formed as some think from *biscocta*, because the bisque consisting of a diversity of ingredients, needs several repeated coctions to bring it to perfection."

THOS. LOUIS OGIER.

West Chester, Pa.

Bailey's Dictionary, 1770, gives bisk or bisque: "Odds at the game of tennis." "A stroke given to the weaker." Also bisk or bisque: "A rich kind of pottage made of quails, capons, fat pullets, and more especially of pigeons roasted."

DOLLAR.

Before and After Christ (Vol. viii, p. 123) The number given to each year in any era is that which will be complete at the end of the year. Hence from the Epoch of the Christian Era to the middle of the year 10 A. D., there are nine and a half years. Similarly, the number given to a year before the era is that which, reckoning backward, would be complete at the beginning of that year. But a person born in the middle of that year lacks half a year of the full amount. One born in the middle of the year 10, B. C., was nine and a half years old at the commencement of the Christian era; if then he died in the middle of the year 10, A. D., he had added nine and a half years more, and was nineteen years old at death.

NUMBER ONE.

"*His Death Eclipsed*," etc. (Vol. viii, p. 112).—Your querist will find "His death eclipsed the gayety of nations," quoted in Matthews and Hutton's "Actors and Actresses," vol. 3, p. 5, in an article by Edwin Booth. "The great Johnson declared that his (David Garrick's) death eclipsed the gayety of nations."

E. R. PATTERSON,
Public Library, Chicago.

Hired Weepers (Vol. viii, pp. 4, 103).—About 1830, when I was a small boy in Edinburgh, Scotland, I well remember the hired mourners, whose presence swelled the state and pageantry of a pompous funeral. If my memory serves me right, the Mutes were generally in pairs, and stood one on each side of the door while the funeral company was assembling. The Mute was a tall man, with a sad cast of countenance. His high hat was enveloped in an immense crape hat-band, which streamed down his back. His person was shrouded in a huge black cloak, which descended to his heels. He held a long black staff, surmounted by a furled crape standard with ribbons attached. He looked the very embodiment of a woeful statue. When the procession left the house, it was preceded by two or four men called *Saulies*. The saulie was usually a short man. He wore what resembled a black jockey cap, and carried his silk hat under his left arm. His right hand grasped a black truncheon, trimmed with crape and ribbons. Very sadly pompous he looked as he seemed to clear the way for the cavalcade. Boy-like, I thought it a very shabby funeral indeed, when there were neither Mutes nor Saulies. I have a dreamy recollection of a third or rarer class called *Gumphler* or *Gumphion* men. I am not at all sure of the orthography of the word. Very likely it comes from the French *gonfalonier*. Perhaps they were the Mutes, with their standards somewhat unfurled, and changed from stationary to walking mourners. My recollection of them is very indistinct, but their name seems fixed in my memory. I may mention that, when the deceased person was unmarried, no matter what the age might be, the gloves, ribbons and minor trappings of the attendants were white.

In "Guy Mannering," Scott speaks of the Saulies, who preceded the funeral pro-

cession of Mrs. Margaret Bertram. They are a venerable institution, as a sumptuary law of James VI regulates the number and equipage of Saulies according to the rank of the deceased.

I remember a sketch, either by Hood or Cruikshank, of a Mute just released from duty. One hand grasps his professional banner, while the other is raising a huge pot of ale. A couplet of the accompanying verse was—

"Mute I have been, for length of time,
But mute I swear I'll be no longer."

DOLLAR.

"*The Excursion*" (Vol. viii, p. 101).—Does your correspondent refer to Ebenezer Elliott's "Excursion?"

G. N. E.

A poem in the blank verse by David Mallet (1700-1765), written in imitation of Thomson's manner, is probably the one your correspondent is seeking.

R.

Schenectady, N. Y.

Davenport (Vol. v, p. 15).—This family name was very probably derived from that of the town of Davenport, in Cheshire; but as your correspondent well observes, it can not possibly have been derived from the very recent town-name of Devonport.

L. X. V.

The Seven Wonders of the Peak (Vol. viii, p. 112).—These are: 1. Chatsworth House; 2. Mam Tor, or the Shivering Mountain; 3. Elden-holb, a cave; 4. Buxton Wells; 5. The Tides-well, or Weeding-well; 6. The cave near Coitmoss; 7. The great cave near Castleton.

ISLANDER.

Pate (Vol. viii, p. 100).—In Northumberland, I think Pate is synonymous with brock, or badger. Perhaps the parochial notice was written "pate, or badger," so that all classes, learned and unlearned, might know exactly what animal was meant.

DOLLAR.

I think F. M., has read the word Pate and Badger as two words, or the records from which he quotes has made it so. It is an English provincialism, chiefly used in the north and means a *badger*.

Baily in his dictionary gives the word as meaning a *brock*, which he defines as a hart.

THOS. LOUIS OGIER.

West Chester, Pa.

Indian Names (continued from Vol. viii, p. 115).

SPEONK—Probably from Pesuponk, a "sweat house," village in Southampton.

SPETONGA—See Ihpetonga, Brooklyn Heights.

SQUASSUCKS—From Wisquossucks, the Indian who once lived there; a point of land in Brookhaven. His name signifies "The Frog."

SUMPAWAMS—"Straight down or below," neck and creek at Babylon.

TENKENAS—"Wildlands", Ward's Island, Hellgate.

TIANNA—Named from a squaw who once lived there, bay and creek in Southampton town.

TOYONGE—"A ford or bridge," Red Creek, Southampton, L. I.

TOWD—"A low place between hills," locality in Southampton.

TUCKAHOE—"Name of a plant used as food, sometimes called 'Jack in the pulpit,' " district in Southampton.

UNKECHAUG—"Land beyond the hill," see Onkechaug, neck in Brookhaven town.

UNQUA—"Beyond," brook in Oyster Bay.

UNHEMAMUCK—"Beyond the eel-fishing place," pond in Smithtown, L. I.

WAINSCOTT—"Land at the back of the rock," hamlet in East Hampton town.

WALLAGE—"A ditch," Woodbury, L. I.

WAMPONAMON—"At the east, or eastwards," the extreme end of Montauk.

WATCHOGUE—"Hill place, or land," neck at Moriches.

WECKATUCK—"End of the woods," spring near Sag Harbor.

WEEPOOSE—"Little river," brook in Islip.

WEGONTHOTUCK—"At the bend or winding of creek," in Brookhaven town.

WICKAPOGUE—"End of the pond," locality in Southampton.

WICKAPOSSET—"Little thing at the end," point on Fisher's Island.

WINCORAM—Name of Indian who lived here, hamlet in Brookhaven. See Coram.

WINNE-COMAC—"Fine or good inclosed place," village in Huntington town. See Coram.

WINECROSCUMS—Name of the Indian who lived here, neck in Brookhaven town.

WINGATTHAPPAGH—"Land that is occasionally flooded or overflowed," brook in Islip town.

WONUNKE—"At the bend," in Southampton.

WOPOWOG—"At the narrows or crossing place," Stony Brook, L. I.

WYAMANG—"Good fishing place," Jamesport, L. I.

YENNICOCK—"Extended land," Southold, L. I.

(*Brooklyn Daily Eagle Almanac.*)

Schenectady—"This is a primitive Mohawk word and signified with reference to the carrying-place, from the point on the Hudson where Albany now stands, to the Mohawk river, '*beyond the pine plains*;' pine timber then covering the sandy plain between the water communication on the Hudson and the Mohawk at its most available point. The meaning of this word was obtained of the celebrated Joseph Brant, at his residence in Canada, in 1806, by Judge Tiffany. O'Callaghan gives, in the Index to the Brodhead Papers, fifty-nine versions of the spelling of Schenectady."—Simms' *Frontiersmen of New York*, Vol. 1, p. 14.

H. R.

Schenectady, N. Y.

Cremating Crows (Vol. v, p. 28).—In the reign of the Emperor Tiberius, a raven was "funerally burnt" at Rome, but it was an extraordinary bird and this instance is probably unique. The raven, which was one of a brood bred on the top of the temple of Castor, frequented a shoemaker's shop opposite and was regarded by the owner of the place with especial reverence on account of its association with the temple. Having been early taught to speak, it used every morning to fly to the Rostra, which look towards the Forum, and there would salute, by name, the Emperor Tiberius, and the Cæsars Germanicus and Drusus, after which it would greet the Roman populace as they passed, and then return to the shop. The raven kept this up for several years, but was at last killed, on a slight pretext, by the owner of a rival shoemaker's shop. This act so enraged the Roman people that they drove the unfortunate shoemaker from the city, and

soon after put him death. The bird received the highest honors at its funeral, the body being "placed upon a litter carried on the shoulders of two Æthiopians, preceded by a piper, and borne to the pile with garlands of every size and description." Pliny relates this incident in the tenth book of his "Natural History", and adds, that it happened "in a city in which no such crowds had ever escorted the funeral of any one out of the whole number of its distinguished men."

E. G. KEEN.

Warwick, Pa.

Malabarian Hymn (Vol. iv, p. 8).—I have not yet received any light as to my query at the above place. It is well known that Schütz's hymn (originally written in German), beginning "All glory to the Sovereign Good," is called "The Malabarian Hymn." But why? Hogg, in "The Queen's Wake," speaking of the poet Leyden says:

"Sad were those strains when hymned afar,
On the green vales of Malabar."

Is there any reference here to "The Malabarian hymn"? I think not.

SOLO.

Philadelphia.

Date of Importation (Vol. viii, 100).—The distich as quoted from Hartley Coleridge is older, and is a twisting of Baker's (1568-1645) chronicles, which read thus:—

"Turkies, carps, hoppes, picarell, and beere,
Came into Englande all in one year."

Now as a historical fact I find the dates of the four asked for are as follows:

Turkeys, are natives of America and were taken to England in 1523.

Carp. Its date of introduction into England is doubtful, but one authority says 1525, but another quoting from "The Boke of St. Albans", by Dame Juliana Berners, 1496, mention is made of this fish as being very fine though scarce.

Hops were introduced into England from the Netherlands in 1524.

Beer, which was an inferior ale made without hops was known in England in 1482. The other that is mentioned in the distich as quoted by myself, picarel, is intended for the pike and was introduced into England as early as the days of Edward I.

THOS. LOUIS OGIER.

West Chester, Pa.

That Dark Page of Our History (Vol. viii, p. 135.)—By a remarkable coincidence, the reply to this query appeared last week in the *Portland (Me.) Transcript*, to which we have much pleasure in crediting it. It runs as follows:

"Five companies from the interior of Pennsylvania reached Washington at 7 p. m., on the 18th. The famous Massachusetts 6th started earlier, but had further to go, and were detained a little at Baltimore, where they shed the first blood of the war. They arrived in Washington on the 19th. Next came the New York Seventh regiment."

ED. AM. N. AND Q.

Omnium Gatherum (Vol. viii, p. 63, etc).—We read in Selden's *Table Talk*, 1689, (he is speaking of the dancing at court),—"But in King Charles's time there has been nothing but Trenchmore and the cushion-dance, *omnium gatherum*, tolly-polly, hoite come toite."

G.

"Gauls in Spain, etc." (Vol. viii, p. 114).—I beg to say that M. B. M. is right, so far as he goes; but he merely go so far as Etymological evidence will carry.

Canon Taylor uses this evidence and also that of Archæology and Anthropology; hence he gets a deeper, a wider view of Ethnology. But, in doing so, he has alarmed some Etymologists, who, therefrom, naturally think him an unsafe guide to follow; but the very reverse opinion is held by others.

C.

COMMUNICATIONS.

A Japanese Bookseller's Advertisement.—The Japanese have unique ways of doing things. Here, for example, is the advertisement of a Tokio bookseller: "The advantages of our establishment—1. Prices cheap as a lottery; 2. Books elegant as a singing girl; 3. Print clear as crystal; 4. Paper tough as elephant's hide; 5. Customers treated as politely as by the rival steamship companies; 6. Articles as plentiful as in a library; 7. Goods dispatched as expeditiously as a cannon-ball; 8. Parcels done up with as much care as that bestowed on

her husband by a loving wife; 9. All defects, such as dissipation and idleness, will be cured in young people paying us frequent visits, and they will become solid men; 10. The other advantages we offer are too many for language to express." (*Publisher's Weekly*).

Curious Book-titles (Vol. viii, p. 130).—From "Titles, Odd and Suggestive" * in the current number of *The Writer*, we pluck the following:

"Lancelot Andrews wrote 'Torture of Tortus' as a retort to a book by Matthew Tortus. John Knox blew a 'Blast of the Trumpet against the Monstrous Regiment of Women, which was answered by Bishop Aylmer's 'Harborowe for Faithful and True Subjects Against the Late-blown Blast.'

"A bibliography of Cromwell's time is a bookworm's paradise. Here are a few of that vintage: 'Tobacco Battered and Pipes Scattered by a Volley of Holy Shot Thundered from Mt. Helicon,' by Sylvester; 'Crums of Comfort for the Chickens of the Covenant; 'High-heeled Shoes for Dwarfs in Holiness; 'The Spiritual Mustard-pot to Make the Soul Sneeze with Devotion; 'Biscuit Baked in the Oven of Charity Carefully Conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation.'

"In 1592 Richard Johnson gave to the world 'The Nine Worthies of London; Pleasant for Gentlemen, Not Unseemly for Magistrates and most Profitable for Prentices.' Heywood wrote a play in 1606, 'If You Know Not Me You Know Nobody; or The Troubles of Queen Elizabeth.'

"An old almanacke, published at intervals from 1553 to 1605, by Digges, bore this title: 'A Prognostication everlasting of Right Good Effect, fructfully augmented by the Author, Containing Plaine, Briefe, Pleasant, Chosen, Rules to judge the Weather by the Sunne, Moon, Starres, Comets, Rainbow, Thunder, Clowdes, with other extraordinary Tokens, not omitting the Aspects of Planets, with a Briefe Judgement for ever, of Plentie, Lacke, Sicknes, Dearth, Warres, etc., opening also many naturall causes worthie to be knowne.'

ED. AM. N. AND Q.

In the sixteenth century we find the greatest extravagance displayed in the titles of books. These may be taken as examples: 'The Spiritual Snuff Box, to Lead Devoted Souls to Christ', and 'The Spiritual Seringa for Souls Steeped in Devotion.' A work on Christian charity published in 1587 is entitled 'Buttons and Button Holes for Believers' Breeches.' The editor of this paper possesses Father La Chaucie's work entitled 'Bread Cooked on the Ashes; Brought by an Angel to the Prophet Eligiah (Elijah) to Comfort the Dying.' Another was issued with the curious title of 'The Lamp of S. Augustine, and the Flies That Flit Around It.'

The following very attractive title appeared in a book published at Newcastle in 1605: 'Some Beautiful Biscuits Cooked in the Oven of Charity and Put Aside for the Fowls of the Church, the Sparrows of the Spirit and the Swallows of Salvation.'" (*St. Louis Republic*).

The Devices of the Thirteen Original States.

(CONTINUED FROM VOL. VIII, P. 130.)

"Delaware: *Arg.*; a Fess gules, between a garb and ear of maize in chief proper; and a bull passant in base of the last. Supporters: Dexter: A labourer holding in his dexter hand a rake, and in his sinister, as a crest, a ship. Sinister: A hunter habited in fur, holding in his dexter hand a fowling-piece. Motto: *Liberty and Independence.*

"Maryland: *Quarterly*: 1 and 4. Two pallets, surmounted by a bend; 2 and 3. A cross pomme. Crest: An eagle with wings displayed. Supporters: Dexter: A husbandman holding in his dexter hand a spade; Sinister: A fisherman holding in his sinister hand a fish. Motto: *Crescite et multiplicamini.*

"Virginia: A female figure in Roman armour holding in her dexter hand a sword point in base, and in her sinister hand a spear, treading on a dead man armed; lying on the ground, broken fetters. Motto: *Sic semper tyrannis.*

"North Carolina: On dexter side, Liberty seated; and on sinister, plenty erect, reclining her dexter arm on a cornucopia, and holding in her sinister hand an ear of maize.

"South Carolina: Pendent from the branches of a palm-tree, two shields, in base, as many sheaves of arrows in saltire.

* By William Benbow, Reading, Pa.

"Georgia: *Three caryatides inscribed on bases, Moderation, Justice and Wisdom, supporting the front of a Grecian temple; Tympanum irradiated; above, the word 'Constitution'; in front, standing by sea-shore, a Revolutionary soldier armed.*"

(J. E. Cussans's *Handbook of Heraldry*).

Composition During Sleep (Vol. vii, p. 208).—The Rev. C. H. Spurgeon never composes his sermons until late in the week. One Saturday night he shut himself into his study, chose his text, and began to work out his ideas. But the wheels of thought drove so hard that he strove in vain. The sermon would not come.

Despairing of success that night he retired, but on awakening he was confronted with the awful state of affairs, the gravity of which only men who have had a similar experience can realize.

Church services were only three or four hours distant. He had his text, but not a shadow of a line of thought was in sight. In his extremity he appealed to his wife to help him out.

"What is your text?" she asked.

He told her, and at once she proceeded to put the whole thing before him—firstly, secondly, and so on.

"You've hit it exactly," cried Spurgeon, in his astonishment. "Where did you get it?"

"Why, you sat up in bed in the middle of the night and went through it yourself," was her reply. (*Tit-Bits*, London).

Duration of Life Among Birds.—"The distinguished German biologist, Weismann, has pointed out that there is less exact knowledge on this subject than might be expected, considering how many in number are the ornithologists and the ornithological societies. Small singing birds live from eight to eighteen years. Ravens have lived for almost 100 years in captivity, and parrots longer than that. Fowls live from ten to twenty years (and are then sold as spring chickens to young housekeepers). The wild goose lives upward of 100 years, and swans are said to have attained the age of 300. The long life of birds has been interpreted as compensation for their feeble fertility, and for the great mortality of their young. From the small island of St. Kilda, off Scotland,

20,000 young gannets and an immense number of eggs are annually collected; and although this bird lays only one egg per annum, and is four years in attaining maturity, its numbers do not diminish. Obviously, as Weismann observes, such birds must reach a great age, or they would long ago have been exterminated." (London *Spectator*).

Poetry for the Postmaster (Vol. viii, p. 72, etc.).—

"Swift as a dove your course pursue,
Let naught your speed restrain,
Until you reach Miss Lucy Drew
In Newfield, State of Maine.

E. P.

A Philadelphia scribbler sent a letter with this address:—

Will the postman be so kind
And carry this so far
As 705 on South Sixteenth,
To my friend Dr. Barr.

AGNILE.

Philadelphia.

Christmas Proverbs (Vol. viii, p. 89).—The Italians say, "Ha piu di fare che i fornì di Natale in Inghilterra." (He's busier than English ovens at Christmas).

Thomas Tusser will tell us in "Five Hundred Points, etc.," whether the proverb is well founded. The good husband and housewife, he says, will provide against the coming Christmas—

"Beef, mutton and porke, shred pies of the best,
Pig, veale, goose and capon, and turkey well drest."

(*Christmas Husbandlie fare*, chap. 29).

Or, George Wither, in the second stanza of his carol—

"Now all our neighbors' chimneys smoke,
And Christmas logs are burning,
Their ovens they with baked meats choke,
And all their spits are turning." (*Juvenilia*.)

MENONA.

The Devil and the Census Man. Also, **The Devil in Literature.** (Vol. vii, p. 308, etc.).—Of devils Gulielmus Parisiensis has found out, on an exact computation, that there are 44,435,556, but it has been said they vastly exceed that number. Their external forms and internal characteristics have been minutely described. Their bodies are not terrestrial, but according to the Church scholastics, something analogous. John Wier, a physician of Cleves, convinced that this world is peopled by crowds of devils, wrote, in 1576, a book of some thousand folio pages, which is one of our chief sources of

information on the subject. He makes seventy-two princes of devils, with 7,405,926 subjects. He may have owed this information to his master, Cornelius Agrippa. Colin de Plancy, in his *Dictionnaire Infernal*, has given pictorial illustrations to supplement Wier. (*The Nineteenth Century*).

Curiosities of Animal Punishment (Vol. v, p. 216, etc.).—The Test Act of 1673, and in the famous trial of the Earl of Argyle, accused of not having taken the test properly at Edinburgh in 1681. Lord Halifax having undertaken to intercede with King Charles II, in behalf of the Earl, told His Majesty that "the English law would not have hanged a dog for such a crime."

Sir Walter Scott makes the following note on this point: "Every lawyer of common sense or ordinary conscience will be of the same opinion. Lord Clarendon, when he heard the sentence, blessed God that he lived not in a country where there were such laws—but he ought to have said such judges. The very hospital children make a mockery of the reasoning of the Crown lawyers. The boys of Heriot's hospital resolved among themselves that the house-dog belonging to the establishment, held a public office and ought to take the test. The paper being presented to the mastiff, it refused to swallow the same until it was rubbed over with butter. Being a second time tendered butted (as above mentioned), the dog swallowed it, and it was next accused and condemned for having taken the Test with a qualification as in the case of Argyle."

The Earl took the Test "so far as it is consistent with itself and the Protestant religion." He was sentenced to death December 23d, 1681, but executed June 30th, 1685. In the case of the mastiff, it is to be presumed the sentence was not executed.

(See Chronological Notes of Scottish Affairs, 1680–1701, from Lord Fountainhall's Diary.)

F. T. C.

Hartford, Conn.

Boston, "Lost Town"; Beverley, "Beggarly". After Sir Edward Arnold (Vol. viii, p. 131), hear Cotton Mather.

In his "Magnalia Christi Americana," he says, speaking of the growth of Boston: "Little was this expected by them that first settled the town, when for a while Boston

was proverbially called Lost-town, for the mean and sad circumstances of it."

A friend tells me that Beverley, Mass., was called Beggarly. Perhaps some of your correspondents can corroborate the statement.

J. K.

Old-time Justice (Vol. viii, p. 76, etc.).—A small corner, if you please, for a "gay note" from *The Spectator*, in this connection:

A farmer was put on trial at the Clonmel Assizes, at the beginning of the present century, before Lord Norbury—then known as the "hanging Judge"—for having killed a man in a faction fight at the fair of Nenagh, by smashing his skull. In the course of the trial, surgical evidence was given that the skull of the deceased was no thicker than an eggshell. However, the accused was found guilty; and when asked by the judge what he had to say why sentence of death should not be pronounced upon him, he replied that "he had nothing to say, only he thought that a man with a skull no thicker than an eggshell had no business at the fair of Nenagh."

This unexpected answer so tickled the humorous side of the judge that he ordered his discharge, observing that the man's death, according to the doctor's evidence, was purely the result of a natural accident; at the same time he warned the prisoner that, should he ever again engage in a faction fight, he had better make sure that the man he encountered had a skull thicker than an egg-shell.

BRADLEY SIMS.

How Poets Rhyme (Vol. viii, p. 120).—I rather think the enclosed (from *The Beacon*, this city) will fit the above heading:

"Sir Edwin Arnold remarks in some 'unpublished' verses which are printed to the tune of about 150,000 copies in the *Sunday Herald*:

"Allah's Throne

Shakes to the sigh the orphan breathes alone".

"A footnote stating what the throne does if the orphan does not happen to be alone at the epoch of that sigh would be gratefully received by an anxious public."

S. W. E.

Boston, Mass.

Isle of Dogs (Vol. viii, p. 34, etc.).—"They could not have expected Bertram to

'mind' at what corner of a street, or in what ditch of the Isle of Dogs. anything had passed directly bearing on his own fate." (*Ruskin*, "Præterita" ii, p. 301.)

L. T.

Literary Parallel (Vol. viii, p. 80.)—In his *Illustrations of Tennyson*, the author, Mr. John Churton Collins, points out the pleasing and unusually interesting coincidence between the Laureate's line,

Consonant chords that shiver to one note.

Princess, l. 74.

and the passage from Izaak Watton:—"It is most certain that two lutes being both strung and tuned to an equal pitch, and then one being played upon, the other that is not touched, being laid upon a table at fit distance, will, like an echo to a trumpet, warble a faint and audible harmony in answer to the same tune."

Life of Dr. Donne, p. 71.

Is this precisely an instance of parallelism? Both writers, it is true, have employed the same illustration of the "sympathy of souls." The poet has translated into political language the biographer's simple and direct statement of a slight and familiar phenomenon,—dashed, as it were, into a single line of verse, the essence of poetry diffused throughout the law.

MENONA.

English as She is Writ (Vol. viii, p. 120).—*Medical News* records this delightful specimen: "One of our physicians recently received the following letter from a country physician (?): 'Dear dock I hav a pashunt whos phisicol sines shoes that the windpipe was ulcerated of, and his lung have dropped intoo his stumick. He is unabel to swoller and I feer his stumick tube is gon. I hav giv hym evry thing without effectt. his father is welthy Onerable and influenshial. he is an active membber off the M. E. Chirsch and god nos I dont want to loose hym. what shall I due. ans. buy returne male. yours in neede.'"

M.

Patterson, N. J.

"The Father of His Country" (Vol. viii, p. 112) and his other names.

The *Call*, from which I took my query at the above entry, had the following, a few days ago:

Washington was called by many sobriquets. He was first of all "Father of his Country." "Providence left him childless that his country might call him father."

Sigourney calls him "Pater Patriæ". Chief Justice Marshall, the "American Fabius". Lord Byron, in his "Ode to Napoleon", calls him the "Cincinnatus of the West". For having a new world on his shoulders he was called the "Atlas of America". The English soldiery called him by the sarcastic nickname of "Lovely Georgius". Red Jacket, the Seneca Indian Chief, called him the "Flower of the Forest". The Italian poet, Vittorio Alfieri, called him "Deliverer of America". In the Gazette of the United States he was called the "Savior of his Country". His bitter opponents sarcastically called him the "Stepfather of his Country", during his presidency.

S. R.

Harrisburg, Pa.

Egypt (Vol. vi, p. 183, etc.)—Notice has been taken in your columns of the naming of several towns in southern Illinois (Egypt) from towns in the *real* Egypt. It is a little remarkable that at least two other towns in that region have, or have had, Oriental names. Makanda, Ill., was formerly called Marcanda, and Maracanda, both of which are old names of Samarcand; and Joppa, Ill., is still another instance of a similar naming.

X. L. V.

Poetry and Cash. (*A contrast to* Vol. vii, p. 12). Pope received \$25,000 for his version of Homer. But the prize winner in a competition opened by the proprietors of a half-penny journal in England has just been paid \$5,000 for five lines of verse composing the "poem" which was adjudged the best offered. This is at the rate of \$1,000 a line, and, say, \$100 a word, making this the most costly poem on record.

(*The Writer.*)

Cotnar (Vol. vi, p. 281, etc.)—According to Cantemir's *Descriptio Moldaviæ*, the wine of Cotnar, in his time, was superior to that of Tokai. His work was written in the first quarter of the eighteenth century.

X. I. X.

Towns with Compound Names.—Osawattomie, Kansas, the home of John Brown, was formed from the *Osage* and *Pottawattomie* rivers at whose junction it is built.

R.

Schenectady.

How Names Grow (Vol. viii, p. 129).—Ivanhoe.

There has been some controversy lately about the origin of the name "Ivanhoe" as bestowed by Sir Walter Scott on his delightful though unhistorical romance. There is a village called Ivinghoe at the junction of Beds, Bucks and Herts, and one paper said that this had once been the residence of Sir Walter. *Truth* poured scorn on this, and proved that Sir Walter had never lived at Ivinghoe. Now some one else says that in the introduction to the edition of 1830 Sir Walter states that the name was suggested to him by an old rhyme recording the name of three manors forfeited by the ancestor of John Hampden for striking the Black Prince:

Ting, Wing, and Ivinghoe,
For striking a blow,
Hamden did forgo,
And glad he could escape so.

A London correspondent happens to be in a position to state the circumstances under which Sir Walter heard this rhyme. At the foot of the Chiltern Hills, some three miles from Tring, stands a picturesque house called Stocks. This was the home of a friend and contemporary of Sir Walter's, one Mr. Gordon, with whom the great romancist often stayed and thus became acquainted with the name and tradition of Ivinghoe. The sound of the name struck his fancy, and, slightly altering it, he bestowed it on his then completed but unnamed romance. Mr. Gordon's widow, a lady much younger than himself, still lives at Stocks, and the heir to her beautiful estate is Sir Edward Grey, M. P.

(*The Boston Beacon*).

The First Scottish Newspaper.—Mr. J. D. Cockburn claims to have discovered among the collections of the Advocates Library in Edinburgh the first original newspaper published in Scotland—at least, the first of which any copy is now extant. It is two years earlier than the "*Mercurius Caledoniensis*", which has hitherto been regarded as

the prototype of Scottish journalism, and is one of the numerous publications of this class of the Edinburgh printer, Christopher Higgins. The title is, *The Faithfull Intelligencer from the Parliament's Army in Scotland*, the imprint, "Edinburgh, printed by Christopher Higgins, in Hart's Close, over against the Trone Church," and it is dated Tuesday, November 29th, to Saturday, December 3d, 1659. The *Faithfull Intelligencer* purports to be written "by an officer of the army," who, according to the description in Mr. Cockburn's article in the *Scottish Review*, claims to be a much superior person to an ordinary "diurnall-writer," or journalist as we should say, while he professes to be driven to take up the pen by the infamous scandals then rife. His purpose, he says, is rather "to become an honest fool in print than a real and easy slave under ignorance and silence." (*The London Bookworm*.)

Wedding Customs in Foreign Parts.—*In Turkey.* "The dowry of a Turkish bride is fixed by custom at about \$1.70, which amount, for political reasons, is seldom departed from, even by the rich. The wedding day is invariably Thursday, and the customary wedding festivities begin on Monday and lasts four days. They are carried on by men and women separately, and each day is distinguished by a different ceremony. No spoons or forks or wine are used at the wedding feast." (*The N. Y. Ararat*).

In Naples.—At the far end of Naples lies the Church of Santa Maria Annunciata, which, once a year, on the day of Our Lady, wakes into a brief life and excitement. In a silent row before the high altar kneel thirty girls, all in black garments, with folded hands and eyes fixed on the picture of the Madonna before them.

These are orphans from the neighboring founding asylum, and once a year all those who have reached the age of eighteen are brought here to the church and may be chosen in marriage by any honest man whose papers are in order and whose character is good.

At the door leading to the sacristy leans a gray haired priest, the head of the asylum. By and by a man makes his way from the back of the church and hands him a little

packet of papers. These the priest reads carefully, and being evidently satisfied he gives back the papers and leads the applicant toward the row of girls.

All eyes are fixed more steadfastly than ever on the altar, all their hands are clasped tighter together, their faces turn a shade paler, their hearts beat quicker as the young man walks slowly along the row. At last it stops. His choice is made. He stretches out his hand with a little smile. The girl rises, puts her hand into that of the stranger, and together they disappear into the sacristy. The ice being thus broken, other suitors come forward.—*Catholic Union*.

"My Mother's Bible," its author's first paid work.—"On one occasion General Scott asked George P. Morris what circumstances suggested the poem 'My Mother's Bible?' He replied: 'I will tell you in a moment,' and the conversation never flagged, although the poet would write a line now and then. In a little while, he handed the scrap of paper to one of the ladies, saying: 'Read that to the general, it is answer to his question.' The lines, which I believe have never been published, are in the possession of the lady, who values them among her choicest belongings. They were as follows:

"I wrote a song for Wallace
When I was poor and sad,
About 'My Mother's Bible,'
The only thing I had;
Which sold for forty dollars,
Much to his heart's content.
He put it in his pocket,
I never got a cent.

"One day some Yankee minstrels,
The Hutchinsons by name,
Reset 'My Mother's Bible,'
The tune was much the same,
Which sold for fifty dollars,
As true as I'm alive,
And like good-hearted fellows,
They gave me twenty-five.

"General Morris turned to General Scott and said that was the first money he ever received for literary work." (*The Home Journal*.)

Nineteenth Century (Fin de Siecle) Jottings (Vol. viii, p. 128, etc.).—The dead-letter office.—A Boston (Mass.) paper remarks: "The fact that 7,000,000 letters went to the dead-letter office last year is a striking commentary upon the accuracy and the intelligence of the great American people."

KARL.

Origin of British Columbia Indians.—You will find that seven in ten among the more intelligent British Columbians conclude these Indians to be of Japanese origin. The Japanese current is neighborly to the province, and it has drifted Japanese junks to these shores. When the first traders visited the neighborhood of the mouth of the Columbia they found beeswax in the sand near the vestiges of a wreck, and it is said that one wreck of a junk was met with, and 12,000 pounds of this wax was found on her. Whalers are said to have frequently encountered wrecked and drifting junks in the Eastern Pacific, and a local legend has it that in 1834 remnants of a junk with three Japanese and a cargo of pottery were found on the coast south of Cape Flattery. Nothing less than all this should excuse even a rudderless ethnologist for so cruel a reflection upon the Japanese, for these Indians are so far from pretty that all who see them agree with Captain Butler, the traveler who wrote that "if they are of the Mongolian type, the sooner the Mongolians change their type the better." (Julian Ralph, in *Harper's*).

Typesetting by Telephone.—The management of the London *Times* has utilized the telephone in a unique way. Telephone wires have been laid in the underground railway tunnel between the composing room in Printing House Square and the Parliamentary reporters' gallery in the House of Commons. A copy reader placed at the telephone reads the stenographic "turns" from the note book as fast as it is possible for the compositors to take them on their typesetting machines in the *Times* building, a mile and a half away. At first, the reporters did not take kindly to the innovation, but when they found that they could dictate their notes direct to the composing room without the trouble of transcribing them, they began to look at the arrangement in an entirely different light. Proofs, of course, are sent to them for correction. Each machine can produce from five to six columns of solid minion per night. The *Times* is able to print, in time for the 5 a. m. newspaper trains going to all points of the United Kingdom, the whole of the debates, which are often continued until after 3 a. m. (*Scientific American*.)

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NOTES.

OUT-OF-THE-WAY WORDS.

(Vol. viii, p. 285, etc.)

John Humphreys and his Diction. From that quaint old "Vision of Eternity," (1657) of this author, some useful, and many brain-racking terms may be culled. Of the latter kind I submit a few examples, for the edification of such of your readers as are fond of the study of out-of-the-way words.

Interpenations.—

"God will donate eagles' wings to mount up and elevate above all *interpenations*, that so the eternal prospect may be enjoyed."

Simulizmented.—

"I have no need to clear or dispute that which the devil hath done for me; 'tis sufficient, and I hope all rational men who are legalized and legitimated in his books will be *simulizmented*, or like-minded with me."

Inhaurate.—

"Especially they knowing (2 Thes. 2) how soon after the mystery of iniquity should *inhaurate*, or produce such an apostacie and catalogue of viperous deceivers, etc."

Ipsiatical.—

"For Nature's *ipsiatical* associate providentially conveyed itself into an opposite position to act its part invisibly."

Logosevacuate.—

"The apostle's argument is not particular as to the Letter of the Law; for if so, why was he so *logosevacuate*, or empty of expressions as not to express it particular."

Lucitrance.—

"The comfortable illumination and *lucitrance* of the sun."

Adetrolical.—

"Thou *Adetrolical* Educator, who think-est that God's part is vindication by a sword, and therefore smitest the ears of thy enemies."

Prælibate. *Primarecal*.—

"Are not all things of God? Is not there an evil thing, and a conceit called a devil? Whence is it? Indeed Nature I must confess constrains me to reveal, *prælibate* its *prima-recal* Petty-degree."

CORNUBIENSIS.

THE LITERARY NECROLOGY OF 1891.

Historians and Biographical Writers.

George Bancroft (Jan. 17). Ferdinand Gregorovius (May 1). James Parton (Oct. 17). Benson John Lossing (June 3). Alex. William Kinglake (Jan. 2). W. H. Herndon (March 18). Joseph Irving (Sept.). George W. Williams, a Negro (Aug. 2). C. D. Yonge (Dec.).

Critics and Historians of Literature.

Anne Charlotte (Lynch) Bolta (March 23). Bishop Harvey Goodwin (Nov. 26). C. C. Shackford (Dec. 25). Alex. Young (March 19).

Novelists.

Jessie Fothergill (July). Dr. Robert T. S. Lowell (Sept. 12). Herman Melville (Sept. 28). Charles Wolcott Balestier (Dec. 6). Elizabeth (Croom) Bellamy (Dec. 3). George Cupples (Oct. 17). Edwin de Leon (Nov. 30). Mary Elizabeth (Wormeley) Latimer (Dec. 6). Mary Linskill (April). Prentice Mulford of California (May). Mary (Nicholas) Tiernan.

Poets.

James Russell Lowell (Aug. 8). Théodore de Banville (March 13). Lord Lytton (Nov. 24). C. H. Lüders (Jan. 21).

Writers on Political and Social Questions.

Charles Bradlaugh (Jan. 30). James Redpath (Feb. 10). Dr. Howard Crosby (March 29). Don Piatt (Nov. 12). Charles T. Congdon (Jan. 18).

Literary Science.

Alexander Winchell (Feb. 19). Philip

Herbert Carpenter (Oct. 21). George Thomas Bettany (Dec. 2).

Unclassified.

Helene Petrovna Blavatsky. Edwards Hayes Pluntre, the English theologian. William Alexander Barrett, author of musical biographies.

[The above is but the skeleton name-list of an interesting article under the same heading in *The Critic*, of Jan. 23. ED. AM. N. & Q.]

PSEUDO-AMERICANISMS.

(See under various headings, Vol. vii, p. 322, etc.)

Swatch.—This word, meaning a narrow channel or side entrance to a harbor, is given by Bartlett as an Americanism. All the same, it was used in the year of grace 1590, by Thomas Hariot in his Fifth Raleigh Expedition to America, p. 284:

"We put, towards night, thorow an opening or *swatch* called The Passage."

Catawampous.—This word (if it be a real word), is by Murray and others set down as chiefly American. But somehow it mostly occurs in British writers. *Catawampus*, as a noun substantive, (in this case the name of a horse), occurs in Thackeray's *Book of Snobs* (1848) chapter xxxix. This is an earlier example than the *New English Dictionary* gives, either for the substantive or the adjective form. According to the use of this word noticed vol. viii, p. 62, it is sometimes nearly synonymous with *catty-cornered* or *cater-cornered*; but the N. E. D. does not take note of this meaning.

I Guess.—As a matter of course, E. Elliott was an American (!), since he said in "The Gipsy":

"Here's a gipsy as tall as a stee [ladder],
I guess she is telling my fortune to Sue;
And I guess I know what it will be."

CHARLES WARREN.

Expect for Suspect.—(From *The Nation* of Jan. 21).

This substitution, though it has been called an Americanism, is, probably, in the colloquial language both of the high and of the low, quite as common here in England as elsewhere. Until somewhat recently, however, it seems to have been sanctioned very infrequently by authors of good repute; and one would fain believe that polite litera-

ture can furnish but few quotations to accompany the following:

"Leibnitz, . . . being very erroneous himself, cannot be *expected* to have bequeathed precision to his followers." Oliver Goldsmith (1759), *Miscellaneous Works* (ed. Prior, 1837), Vol. III., p. 246.

"I *expect* they are of a character which will not set you upon making comparisons." Rev. Dr. William Whewell (1821), in Mr. I. Todhunter's *Account of Dr. Whewell's Writings* (1876), Vol. II., p. 43.

"But it is an old saying, that a story never loses in telling; and so we may *expect* it must have been with this story." Sir George W. Dasent, *Story of Burnt Njal* (1861), Vol. I., Preface, p. viii.

"Now, I *expect*, Lady Ambrose, that, in its true sense, you know a good deal more history than you are aware of." Mr. W. H. Mallock, *The New Republic* (1877), p. 184 (ed. 1878).

The misuse of *expect* thus exemplified occurs again and again in the writings of President Jefferson. In at least one instance, where the reference is not to the future, he has also *expectation*. Yet, as will be seen from what is about to be cited, he is not the sole proprietor of this barbarism:

"A fond *expectation* that the Duke had come in search of her filled her bosom with the hope of an explanation; and, removing the traces of tears from her eyes, she waited his coming with eager anxiety." Mrs. Eliza Nathan, *Langreath* (1822), Vol. III., p. 88.

F. H.

Marlesford, England.

QUEER PATRONYMICS.

Not long ago, the *Independent* published a paper edited by Mr. G. W. Cable, (but written by a lady employed in that division of the Census Bureau which inquired into western farm mortgages and their occasion) about some of the funny and pathetic things that had come under her observation during such employment. There was given a list of peculiar names, that must have been genuine because letters reached the persons bearing them. Bratt and Demon were quite common. Other names were Clinkingbeard, Goforth, Goggle, Mössholder, Praisewater, Toothachere, Spyglass, Shipaw, Weatherwax, and, queerest of all, Demoniac Piano.

M. C. L.

New York City.

HOW HISTORY IS WRITTEN.

Maize in Italy.—On p. 142 of Ruskin's *Val d'Arno*, mention is made of a raid by Sir John Hawkwood, in 1375, for the purpose of destroying the growing *maize* that belonged to the Florentines. This in 1375, more than 100 years before America and maize were disovecred!

I. X. L.

WAS-HAEL OR WAES-HAEL.

And in foaming cups of ale
The Berserks drank "Was-hael!
To the Lord!"

King Olaf's Christmas.

(*Musician's Tale, Wayside Inn Series.*)

"The spelling, *was-hael*, employed in this quotation by Mr. Longfellow, is not recognized in "The Century," or in Skeat's "Etymological Dict." Had the vowel, *a*, of the first syllable been made a diphthong, then this form would correspond with the old Northumbrian *waes-hael*, which is, according to Dr. Skeat, really a Scandinavian word. Both *was-hael* and *waes-hael*, it may be understood, are ancestral forms of the familiar *wassail*."

MENONA.

QUERIES.

Tugmutton.—This is said to be the name of a certain kind of American wood, formerly used in making fans. Where does it grow, and what is the botanical name of the tree that produces it?

ICHABOD CRANE.

Brooklyn.

Cheese-fed Philosopher.—What old philosopher lived thirty years upon cheese alone?
R. F. Q.

Six-fingered Poet.—What poet had six fingers on each hand?

R. F. Q.

Tare and Ounds.—What is the origin of this exclamation?

F. T. HONE.

Teague.—Most of the dictionaries make this word a common noun, and say it means an Irishman, in contempt. But, so far as I have observed, it is a proper noun, or rather a nickname, just like Pat, or Mike. It appears to be nearly obsolete. What is the real origin of the word?

R. S. JAMIESON.

Praise of Folly.—Who was the author of the old English version of Erasmus's "Praise of Folly?" The translation to which I refer is the one reprinted, some years since, by Reeves & Turner, London.

V.

Authorship Wanted.—A Yankee song.—I remember reading a poem in the Yankee dialect, of which the chorus, or burden, ran thus :

"But I tell my daughter
That folks don't do as they'd oughter;
They hadn't oughter do as they do,
Why don't they do as they'd oughter?"

Who wrote it, and where can I find it?

H. KIP.

Dom Pedro's Full Name.—Be kind enough to give me the full name of Dom Pedro, the late Emperor of Brazil. I remember he had sixteen Christian names, but forget some and the order in which they come.

"CORYELLE CRIXLINE."

[See same number, p. 149].

Marrying a Widow.—In Massinger's play "New Way to Pay Old Debts," Act V, sc. I, Lovell says :

"I grant, were I a Spaniard, to marry
A widow might disparage me; but being
A true-born Englishman, I cannot find
How it can taint my honour."

Why does he say this of a Spaniard?

M. C. L.

New York City.

Heir Apparent, Heir Presumptive.—I have seen two different explanations of the above in the newspapers, and I cannot say I am quite satisfied with either. Can you oblige me with your opinion at an early date?

R. T.

[See same number, p. 149].

American Bible (cf. Vol. viii, pp. 124, etc.)—Charles Lamb, writing to Coleridge under date of November 4, 1802, mentions, among other contents of a box he was forwarding, "the strange American Bible with White's brief note, to which you will attend." See Vol. i, p. 191 of Alfred Ainger's collection of "Lamb's Letters." What Bible was this?

M. C. L.

New York City.

REPLIES.

"Who was Lund Washington?" (Vol. viii, p. 123)—There were other families of Washington in Virginia besides that of the President. Mr. Lund Washington was of one of these; he was the General's agent at Mount Vernon. For mention of L. W., see Sparks's "Writings of Washington," index. At p. 170, vol. iii, is a full foot note.

L. W., was probably descended from the Washingtons who came to Virginia some time before the President's family. Anciently, in England, these Washingtons all sprung from a common ancestor. I think Mr. Waters, in his late notes on the Washingtons, has some reference to this Lund branch. In haste.

C.

Philadelphia.

Holtfelster, Holtfelster (Vol. v, p. 67, etc.)—The reading which Prof. Beljame has found for this word (*holtfelster* instead of *holtfelster*, as the more common editions of Marvell's works have it), seems to me to be quite probably the form which Marvell himself employed. Yet he appears to have used it under the erroneous impression that its Dutch counterpart meant a "wood-feller," or "feller of timber." I have received a letter from a gentleman occupying a distinguished position in the Netherlands (I would publish his name if I had received permission to do so), which informs me that the wardens of forests in Guelderland and Zealand formerly bore the title of *houtfester*; *hout* meaning "wood, and *fester* being traceable, it is asserted, to the German *forster*, a forester. The word, then, means "wood-forester;" and Marvell's *holtfelster* seems like a clumsy adaptation of the Dutch word—unless, possibly, there may be a missing *older* Dutch form *houtfelster*; for the *r* in the first syllable of the German word may have been softened into an *l*, which was afterwards dropped.

G.

New Jersey.

Arms of Connecticut (Vol. viii, p. 130).—According to Johnson's *Cyclopædia*, 1875, and the *Encyclopædia Britannica*, 1877, the arms of Connecticut are "Three vines in fruit, two and one, all proper." L. P. Brocket prepared the first named article and W. G. Abbott the other.

W. P. CURSHAW.

New York.

The device of Connecticut is, the vines with bunches of grapes—not three apple trees. (See illustrations of Hough's Constitution of the United States). *Massachusetts*. In right hand an *arrow*, not an *etoile*. Are

the careful line engravings in *Hough* correct? It is a fine and voluminous work.

W. S.

Blennerhasset in the Bahamas (Vol. iv, p. 54).—According to Stark's "History and Guide to the Bahama Islands," pp. 182-185, Harman Blennerhasset went to Nassau in 1807 and became Attorney General of the Bahamas, calling himself Louis Kerr. Adela Del Lorraine's "Letters from the Bahamas," Philadelphia, 1827, state that Kerr, "who was associated with Aaron Burr in his traitorous conspiracy," was in 1823 speaker of the House of Assembly at Nassau. Mr. Stark's information was obtained from Judge Camplejohn, of Nassau, who learned the facts from Blennerhasset's confidential clerk, and from the Hon. T. M. Matthews, who knew Blennerhasset well.

G.

Personal Names, "Extensive and Peculiar." Dom Pedro's (*ante*, p. 148).—Dom Pedro's full name, according to the *Almanach de Gotha*, was "Pierre II d' Alcántara-Jean-Charles-Léopold-Salvador-Bibiano-François-Xavier-de-Paule-Leocadio-Michel-Gabriel-Raphaël-Gonzague."

This reminds us that, about a month ago, the *Atlanta Constitution* was authority for the statement that, over in Elbert Co., Ga., there lives a gentleman "whose name fully written is Robert Marcus Dorcas Benjamin Dixon Diana Fundunger Delaware George Washington Everdutton Bell."

ED. AM. N. AND Q.

Come From Tripoli (Vol. vi, pp. 102, etc.).—"I drank a glass or two of wine more than usual, got into good spirits, and *came from Tripoli* for the amusement of the good company." (*Walter Scott's Diary*, April 4, 1827).

M. C. L.

New York City.

A Lady in the Case (Vol. iv, p. 90).—The phrase is in the *Spectator*, No. 88; a paper written by Steele and published June 11, 1771, ante-dating Gay's *Fables*.

M. C. L.

New York City.

Wash of Edmonton (Vol. viii, p. 53, etc.).—Your correspondent's interpretation of this expression can hardly be correct.

"And there they threw the *wash* about,
On both sides of the way,
Just like unto a trundling mop,
Or a wild goose at play."

Wash here cannot mean a tract of felled timber.

R. T.

Heir Apparent, Heir Presumptive (*ante* p. 148).—R. T. may take the following as "the law", on the authority of Stephen's Commentaries, Sir William Blackstone and Joshua Williams:

"It is a rule in law, that no one is the heir of a living person (*nemo est hæres viventis*). The heir is called into existence by the death of his ancestor; for no man, in his lifetime, can have an heir.

"The *heir apparent* is the person who, if he survive the ancestor, must certainly be his heir, as the eldest son in the lifetime of his father.

"The *heir presumptive* is the person who would be the heir in case of the ancestor's immediate decease. Thus, an only daughter, there being no sons, is the heiress presumptive of her father; for if he were now to die, she would be at once his heir; but he may have a son who would supplant her."

See Mozley & Whiteley's Law Dictionary.

ED. AM. N. & Q.

U. S. President ad Interim (Vol. vii, p. 317).—According to the official announcement Gen. William Henry Harrison died at the White House, or Presidential Mansion, in Washington, Sunday, the fourth day of April, *Anno Domini*, 1841, at three minutes before one in the morning.

Vice-President was at this time in Williamsburg, Va. An official letter informing him of the President's decease having been dispatched at the earliest possible moment, it was expected that, with the utmost endeavor, he might reach Washington by Wednesday or Thursday of the same week. But much to the satisfaction of all concerned, he arrived at the seat of government at 5 o'clock on Tuesday morning, April 6th.

Having taken a few hours of repose, Mr. Tyler met the members of the Cabinet at 12 o'clock. Shortly after the oath of office was administered to him. The ceremony of

the Inauguration being in this case entirely private, as Congress was not at this time in session. Thus occurred an interim of two entire days and a few hours in the U. S. Presidency.

It was the first time in the history of our Government that the Vice-President was called upon to assume the Presidential office.

F. T. C.

Hartford, Conn.

Seven Wonders of the Peak (Vol. viii, p. 112).—The seven wonders of Derbyshire in the hundred of High Peak are:

(1) *Mam Tor*, (Mother Hill), or Shivering Mountain, rising 1,300 feet above the vale of Castleton.

(2) *Devil's Cave, or Peak Cavern*, a succession of vast and magnificent excavations extending 2,300 feet into the interior of a stupendous rock, the entrance being directly under the wall of Peak Castle.

(3) *Pool's Hole* a dark and dreary cavern, so very low and narrow at the entrance "that who will see 't must creep into its mouth," but lofty and presenting an exceedingly interesting appearance within, abounding with stalactites, representing various natural forms.

(4) *Eldon-hole*, another cavity in the earth of such enormous depth, that, if one throws in a pebble-stone, and lays his ear to the edge of the hole, he will hear it falling for a long time. (See Sir Walter Scott's *Peveril of the Peak*, Vol. i, p. 41.)

"These grim and horrid caves
Whose looks affright the day,—"

Says the poet in view of the scene.

(5) *St. Anne's Well* at Buxton, England's second Bath, where there are two mineral springs, one hot, and the other cold, lying within a few inches of each other.

(6) *Little Mam Tor*, or sandy hill, formed by the constant falling of fragments of shale and gritstone from the south side of Mother Hill.

(7) *The Forest of the Peak*—

"Whose hills do serve for brakes, the rocks for shrubs and trees,
To which the stag pursued, as to the thicket flies;
Like it, in all the isle, for sternness, there is none,
Where nature may be said to show you groves of stone."

These "Seven proud wonders of the Peak" have been celebrated by England's great topographical poet, Michael Drayton, in *Poly-Olbion*, song xxvi. The region of

wonders, "vulgarly so-called," is famous for its limestone and gritstone formations, and its lead mines. Of other mineral deposits found here, the fluor spar is most noted, affording a very choice variety, called Blue John. (See Hawthorne's "Old Home," Vol. II.) "The whole of this district," says Lewis (*Topog. Dict. Eng.*), "abounds in greater natural curiosities than any other portion of the British Empire."

The scenery among the Peak Mountains is thus described:

"Above, beneath, immensely spread
Valleys and hoary rocks I view,
Heights over heights exalt their head
Of many a sombre hue!
No waving woods their flanks adorn,
No hedge-rows gay with trees."

JAMES MONTGOMERY.

MENONA.

"*The Gaiety of Nations*" (Vol. viii, p. 112).—David Garrick died Jan. 20, 1779, and is buried in Poet's Corner, Westminster Abbey. His grave is marked with his statue and a medallion of Shakespeare. His widow erected a memorial monument to him in Litchfield Cathedral, the inscription on which concludes as follows:—

"His death eclipsed the gaiety of nations, and impoverished the public stock of harmless pleasure."

The lines are from Dr. Samuel Johnson's eulogy on Garrick.

Neenah, Wis.

DOLLAR.

COMMUNICATIONS.

Jag; Dive; Delivery; Outlawry; Cater.—Some comments upon these words found in letters to the *N. Y. Tribune* may well be transferred to your columns for safe keeping. The first extract is from "Growler."

"When I was a boy in the country, any fraction of a load of hay was called a 'jag;' that is, a small load. By an easy transition, one heated with wine was said to have a load or be loaded, but nowadays it is common to hear him described as 'having a frightful old jag on,' meaning the biggest kind of a load. Is this use of the word 'jag' a broadening of our language, or is it more akin to the analogy of the foreigner who concluded that if a boy is a lad a bigger boy must be a ladder?"

"Returning to my childhood days again, I remember that any place of business in a basement was called a 'dive,' because it involved the descent of a flight of stairs to get

to it. Such places rented at low figures, and no merchant would have a 'dive' if he could get another place. Now, however, any place that is disreputable, particularly a liquor-saloon, is a 'dive,' nor does it make any difference whether it is on the street floor or in the attic.

"Some years ago, and even now, in some quarters, that division of the Supreme Court called the *nisi prius* was called also the court of jail delivery; and very justly so. Now, whenever a band of criminals break jail and escape, the correspondents and reporters speak of the circumstances as a 'jail delivery.' Certain debts and petty offences become outlawed by the statute of limitations; that is, by a fixed system of outlawry; but these misusers of English whom I have pointed out do not hesitate to describe Mexican acts of lawlessness, for an instance, as 'outlawry in Mexico.' How many writers or speakers are there who use the correct preposition after the word 'cater?' A glance at the dictionary would show them that we have borrowed this word from the French *acheter*, meaning to purchase or to buy; yet they, having no disposition to join the new army of purists and fanatics, go right on talking about 'catering to the public.'

To part of this "Smiler" responded:—

"In objecting to the current use of the word 'dive', your unconscious philologist describes with almost scientific accuracy a natural and correct process by which new words come into the English or any other language. Indeed, very few words which have enriched our tongue have a more truly legitimate history than he gives us for this one; except that he has left out one step in the change of its meaning. A cellar used for business purposes was, as he says, called a 'dive.' Then the word was applied to the cellars in the Bowery used for immoral purposes. After this point it was perfectly natural that the actual original meaning of the word should slowly disappear, as the more important meaning became firmly attached to it. This process is not only a part of the history of all languages; but it is one of the safest and best processes by which new words are formed."

M. C. L.

New York City.

Gray's "Elegy", and that Proof-reader.—

There is no better known poem, and few more beautiful, in the English language, than Grey's *Elegy Written in a Country Churchyard*. The first edition of this, now very precious in the eyes of book collectors—a copy sold some little time back for twenty guineas—is disfigured by some curious errors. "Nurse Dodsley," wrote Gray to his friend Horace Walpole, "has given it a pinch or two in the cradle, that, I doubt, it will bear the marks of as long as it lives." It came about in this wise: In February, 1751, Gray, then at Cambridge, received a letter from the editors of the *Magazine of Magazines* stating that an ingenious poem called *Reflections in a Country Churchyard* had been communicated to them, which they were printing forthwith, and learning that he was the author, they had written to beg not only "his indulgence but the honour of his correspondence." Gray at once wrote to Walpole to tell Dodsley to print it immediately and correct the press himself, and to print it without any intervals between the stanzas. The errata, when the pamphlet came into Gray's hand, must have been annoying in the extreme. In the stanza—

"Save that from yonder ivy mantled tower,
The moping owl does to the moon complain
Of such as wandering near her secret bower
Molest her ancient solitary reign,"

the word *secret* in the third line was printed *sacred*. In the stanza

"For thee, who mindful of the unhonoured dead,
Dost in these lines their artless tale relate;

If chance, by lonely contemplation led,
Some kindred spirit should inquire thy fate"—

the word *hidden* is printed in the last line for *kindred*. "Now smiling as in scorn" becomes "Now frowning as in scorn."

"Their furrow oft the stubborn glebe has broke"

becomes

"Their harrow oft the stubborn globe has broke."

"Slow through the Churchway path we saw him borne;"

becomes

"Slow through the Churchway path we saw him come;"

and

"Read their history in a nation's eyes."

becomes

"Read their destiny in a nation's eyes."

We need not wonder, I think, at Gray's annoyance at Nurse Dodsley's carelessness. (J. T. Young, in *The Bookworm*.)

Perpetual Lamps (Vol. vi, p. 288, etc.)—Sir Hugh Plat, in his work, "The Jevvel House of Art and Nature," speaks of perpetual lamps that are filled with distilled glow-worms and mercury together. But he rejects these lamps as "meerly fabulous and fantastical."

N. S. S.

Great Men Without Male Descendants.—It seems to be the frequent penalty of genius that it is denied the privilege of perpetuating its name and kind beyond a few generations at most. Thus it is said that there is not, now living, a single descendant in the male line of Chaucer, Shakespeare, Spenser, Milton, Cowley, Butler, Dryden, Pope, Cowper, Goldsmith, Byron or Moore; not one of Sir Philip Sydney, nor of Sir Walter Raleigh; not one of Drake, Cromwell, Hampden, Monk, Marlborough, Petersborough or Nelson; not one of Bolingbroke, Walpole, Chatham, Pitt, Fox, Burke, Grattan or Channing; not one of Bacon, Locke, Newton or Davy; not one of Hume, Gibbon or Macaulay; not one of Hogarth, Sir Joshua Reynolds or Sir Thomas Lawrence; not one of David Garrick, John Kemble or Edward Kean. (*Mechanical News.*)

On the Score (Vol. viii, p. 132, etc.)—"I could not but observe that Sir Philip Carteret would fain have given me my going into a play; but yet when he came to the door he had no money to pay for himself, I having refused to accept of it for myself, but was fain; and I perceive he is known there, and do run *upon the score* for plays, which is a shame; but I perceive always he is in want of money." (Pepys's *Diary*, December 30, 1667.)

M. C. L.

New York City.

Inter-Planetary Communication (Vol. viii, pp. 128, etc.)—M. Flammarion's scheme recalls E. E. Hale's story of "The Brick Moon," where the unfortunates, made involuntary dwellers on a planetoid, used a saltatory telegraphy, and their former companions prepared responses from the cambric-covered expanse of the Saw Mill Flats!

M. C. L.

New York City.

Legal Antiquities.—No person shall put to sale any pins, but only such as shall be double-headed, and have the head soldered fast to the shank and well smoothed; the shank well shaven; the point well and round filed, canted and sharpened. (34 and 35 Henry VIII, cap. 6.)

All persons above the age of seven years shall wear, upon Sabbaths and holidays, upon their heads, a cap of wool, knit, thicked and dressed, in England, upon pain of forfeit for every day not wearing, three shillings and fourpence. (13 Eliz. cap. 19.)

In 1376 Jack Cade's men beheaded all the lawyers they could find.

Green Bag.

Curious Epitaphs (Vol. viii, p. 107).—Three American ones, dear Editor, from *The Transcript Monthly*, this city:

There seems to be very little doubt about Robert C. Wright's death. He was killed near Appomattox Court House, Va.:

ROBT. C. WRIGHT
Was Born June 26th, 1772.
Died July 21, 1815,

By the bloodthirsty hand of John Sweeney, Sr., who was massacre with the Nife, then a London Gun discharge a ball penetrate the Heart, which gave the immortal wound.

This lay is dedicated to a suicide:

He never won immortal fame
Nor conquered earth or ills,
Yet men weep for him all the same—
He always paid his bills.

Henry Wang was born near Philadelphia, December 31, 1829, and, becoming discouraged with his surroundings, he lived only half an hour. John Wang, his father, wrote:

A short-lived joy
Was our little boy;
He has gone on high,
So don't cry.

The following mark of esteem is as terse as it is ambiguous. It is found in Grafton, Vt.:

.....
GONE HOME.
.....

TRANSCRIPTER.

Portland, Me.

The First Germs of Life on this Globe.—“Professor A. E. Foote, of Philadelphia, recently read a paper announcing the discovery of diamonds in meteoric iron, at the meeting of the American Association for the

Advancement of Science. From this we learn that the diamonds are small but plainly visible. They are the hardest variety known—the black diamonds used for pointing diamond-drills. A small white diamond was also found. Professor Foote claims that this discovery confirms the theory advanced by Sir William Thompson twenty years ago, that the first germs of life were brought to this globe by meteors. Diamonds, like coal, are supposed to result from changes occurring in vegetable matter; and if plants existed, then there may have been animal life; and so we may have approached one step nearer the solution of the question to which the wisest brains have given so much thought for ages. The geological source of diamonds themselves has not been explained.

(*The Chicago Graphic*).

The Chinese Language and the Telephone.

—People who make frequent use of the telephone not infrequently find it difficult to make themselves understood, or to hear what their correspondent is saying, says the *Boston Journal*. In fact, the English language is not especially well adapted to use over the telephone, owing largely to the hissing sounds which abound in such words as “spoke,” “see,” “sing,” “say,” and in words where “c” is used soft, such as “reciprocity,” and “receive.” Expert operators say that Chinese is the ideal language to use in telephoning, the rising and falling inflections and the monosyllabic character of the language making it easy to be understood—by natives.

K. S.

Longest Rivers (Vol. iv, p. 190.)—The following (from my *Globe-Democrat*) may prove acceptable as a companion to “School-master’s” communication:

“Geographers claim that there are twenty-five rivers on the globe which have a total length of over 1,000 miles.

“Of these, two—the Mississippi, from the source of the Missouri in the Rocky Mountains to the Eads Jetties, and the Amazon, from the source of the Beni to the Isle of Marajo—are over 4,000 miles in length; to be exact, the former is 4,300 and the latter 4,029 miles from the source to the places where their waters are mingled with those of the ocean.

“Four claim a total length of over 3,000 and under 4,000. They are the Yenesei in Asia, length 3,580 miles; the Kiang, also in Asia, 3,900 miles; the Nile, Africa, 3,240, and the Hohangho, the third monster Asian stream, which is 3,040 miles from source to mouth.

“Seven streams on the globe are under 3,000 and over 2,000 miles in length, the Volga, in Russia, and the Amoor in Asia, each being 2,500 in length; two are 2,800 miles long: namely—the Mackenzie, in British America, and the Platte in South America. The Rio Bravo in North America, the Rio Madeira in South America and the Niger in Africa, are each 2,300 miles from end to end. The Arkansas River just comes inside of this 2,000 mile limit with a length of 2,030 miles.

“Ten of the great rivers of the world are over 1,000 and under 2,000 miles in length. Three of these are in North America; namely, the Red River, 1,520; Ohio, 1,480; and the St. Lawrence, 1,450. South America has also three in this list, the Rio Negro, 1,650; Oronoco, 1,600; and the Uruguay, 1,100 miles long. Asia has three in the same list, the Euphrates, 1,900 miles in length, and the Tigris and the Ganges, each of which is about 1,300 miles in length.

“In the group of great rivers, the St. Lawrence is the most remarkable. It constitutes by far the largest body of fresh water in the world. Including lakes and streams, the St. Lawrence covers about 73,000 square miles; the aggregate, it is estimated, represents not less than 9,000 solid miles of water. The unthinkable size of this mass may be better comprehended, if not fully realized, when we consider the figures of Professor Cyrus C. Dinwiddie, who says that it would take over forty years for the aggregate of this entire mass to pour over Niagara at the computed rate of 1,000,000 cubic feet per second!”

W. B.

St. Louis.

The “Trade” Rats of Arizona.—“They are called trade rats,” says the *Boston Transcript*, “because they generally leave some article in exchange for what they take away. Our informant states that he never kills a trade rat; that these rodents habitually steal from one cabin and carry their plunder into

an adjoining one; that on one occasion he spilled a couple of quarts of corn on the floor of his cabin and the next morning found the rats had stored away every grain of it in a pair of saddle bags hanging upon the wall."

JAMES C.

The Title "Mr". (Vol. viii, p. 118).—Mr. Lang defends himself in *Longman's Magazine* in this way:

"The privilege of great men, it seems, is to lose the title which everybody else retains. But it is not so easy for us to drop the common courtesy when we have been contemporaries of famous people, perhaps have had the honor of their acquaintance. Our ancestors always said 'Mr. Addison,' 'Mr. Pope,' 'Mr. Tickel' and so forth. Perhaps we may now drop the Mr. in naming those old heroes, but it would be very uncomfortable to write about 'Ruskin,' for example, or 'Froude.' We say 'Mr. Gladstone,' and 'Mr. Pitt,' we do not say 'Mr. Washington,' but there seems to be no harm in 'General Washington.' In questions of taste it is better to err on the safer side. The habit of calling everybody shortly by his surname, or his surname and Christian name, is not a very pretty habit, and is increasing. It might be affectation now to speak of Mr. Addison, but I hope our generation may still be allowed, without offence, to talk of Mr. Carlyle, and Mr. Matthew Arnold."

BOOKWORM.

New York City.

Comparative "Fastest Time."—The fastest time in which a train has been known to travel a mile is forty-nine seconds and a fraction; to accomplish the same distance the fastest bicyclist who has hitherto ridden took two minutes and three-quarters, or just about three times as long. An ice yacht has traveled a mile in 1 m. 10s., a running horse in 1 m. 35½s., a torpedo boat in 1 m. 50s., a steam yacht in 2 m. 12s., and a fraction, and a skater on ice, with favorable wind behind him, in 2 m. 12s., and rather a larger fraction. A little way after the safety bicycle comes the ocean liner; the oarsman is much slower, taking 5 m. 40s. to travel a mile, and slowest of all is the swimmer, who requires very little short of half an hour to perform the same journey. (*London Telegraph.*)

Brown, Browne; Green, Greene.—Judge Greene, of the State of——, is a good lawyer, and somewhat of a stickler for niceties of pronunciation. Ex-Judge Dennison, in arguing a motion before him, had occasion to refer to Browne on Torts, and pronounced the author's name as though it were spelled "Brownny." The Judge passed the first mistake without notice; at the second he shrugged his shoulders; at the third he said, "The name is Brown, not Brownny, brother Dennison."

"But it is spelled B-r-o-w-n-e," said the counsel, in his deep measured tones; "and if that does not spell Brownny, what does it spell?"

"'Brown', of course", sharply answered the Judge, whose patience was becoming ruffled. "My name is spelled g-r double e-n-e, but you would not call me 'Greeny', would you?"

Mr. Dennison turned to his books, saying, apparently to himself, but loud enough to be heard all over the court room, "That will depend upon how your honor decides this motion."

(*Harper's Magazine*).

Prince (Green) Iturbide.—In connection with the preceding note, is it known to all our readers that the grandson of the Emperor Iturbide, the adopted son and heir of Maximilian, is American-born and a "Green" on his mother's side?

His mother was a Miss Green of Washington, and it was in Washington he was born. This on the authority of *The (Phila.) Times*.

ED. AM. N. AND Q.

American Humor.—"The very humor of American authors borrows much from the peculiar, shifting, sometimes ill-adjusted conditions of life natural to a comparatively young country. The *litterateur* of the States is trained and cultured to a very large degree on the literature of England—a country and a literature which is nothing if not conservative, which cherishes its traditions and social amenities with a devotion at once ludicrous and pathetic. So equipped, he turns his attention to the study of his native land and its idiosyncrasies. The outcome of this study is, almost of necessity, grotesque. On the one side are sacred tradi-

tions, genealogical charts, family portraits, broad and deeply-marked divisions in the social scale—all, in fact, that we are accustomed to associate with the idea of a stolid, conservative people. On the other hand, all is confusion: no traditions, no family papers, no exclusiveness—little respect for such things. So that the humor which springs from a soil of this sort is, in the last analysis, a question of attitude, of point of view. English humor—the humor of Shakespeare, of Sterne, of Lamb—may be regarded as the humor of life itself, its incongruities, its strange contrasts; whereas American humor—the humor of Mark Twain, of Bret Harte, of Holmes—is the result of the flash of a keen intellect brought to bear on certain anomalous accidents of a young society. With the advance of time it must become pointless, meaningless, while we shall have Falstaff and Uncle Toby forever with us. The reading of Miss Wilkins' admirable novelettes has led us to register the above impressions, derived from a lengthened acquaintance with American works of fiction. (*Dublin Freeman's Journal*.)

[What, oh what has America done to the *Dublin Freeman's Journal*? *The London Spectator* supplies us with perhaps the best answer to the above: "A nation that can boast the names of Holmes, Bret Harte, and the yet dearer one to England of Lowell, whose genuine exhibitions of humor have added a new and peculiar feature to the intellectual enjoyments of mankind (which did not know what humor could effect till it ran 'helter-skelter into Yankee'), can afford to hear now and again a dissentient note amid the general chorus of appreciation." ED. AM. N. & Q.]

The First Church and Bell in America.—When Columbus laid the foundations of Isabella, in Santo Domingo, the first settlement by Europeans in the New World, the first building to receive serious attention was the church. It was erected and christened within a few months after the landing at Isabella, in December, 1493.

In 1494 a city was begun in La Vega, called La Vega Kort—City of the Plains. A church was likewise built at La Vega, and the bell that hung in the church of Isabella was placed in the belfry tower at La Vega.

In the year 1542 La Vega was destroyed by a terrible earthquake, and the city abandoned by such of the inhabitants as escaped. More than three hundred years passed away. One day a man espied a bell in the branches of a "fig" tree, a parasitic tree that envelops everything in its reach, and which had wrapped its trunk around a portion of the belfry tower of the ruined church. This bell had been raised in the arms of the "fig" tree, and was thus preserved from falling to the ground and being buried out of sight. The bell was secured, and for a long time was preserved as a venerated relic. It finally came into the possession of Padre Bellini, a patriotic priest of Santo Domingo city, who hung it in the chapel of his convent school.

It is now in the city of Washington, and the heirs of Padre Bellini intend to loan it to the World's Fair.

(*N. Y. Freeman's Journal*.)

Moses and His Eight Names.—Does everybody know that Moses is called by eight different names in the Bible? The question is suggested to me by "The Father of his country" and his other names" (*ante* p. 142) and is thus answered by the *St. Louis Republic*:

"Bathia, the daughter of Pharaoh, called him Moses, because she drew him out of the water. Jochebed, his mother, called him Jekuthiel, says: 'I had hoped for him.' Miriam, his sister, called him Jared, because she had descended after him into the water to see what his end would be. Aaron called his brother Abi Zanuch, because his father had deserted their mother. Amram, the father of Moses, called the boy Chabar, because he was again reunited to the mother of the lad. Kehath, the grandfather of Moses, called him Abigdor, because God had repaired the breach in the house of Jacob. The nurse of the grandfather of Moses called him Abi Socho, because he was once hidden three months in the Tabernacle. All Israel called him Shemaiah, because 'in his days God heard their cries and rescued them from their oppressors.' Summing up the whole, we find that this great lawgiver was known at various times and by various people as: Moses—Jared—Zanuch—Chabar—Abigdor—Socho—Shemaiah."

Jos. E.

The First Steamboats on Western Waters.

—The first steamboat on Western waters, said the late Mr. J. B. H. Latrobe before the Maryland Historical Society, was the New Orleans, which was built at and started from Pittsburg, Pa., in September, 1811, and reached the city of New Orleans in October of the same year. This boat was built from the designs of Robert Fulton by Nicholas J. Roosevelt, who was associated in this enterprise with Fulton and Chancellor Livingston. The New Orleans was 116 feet long, 20 feet beam, and had an engine with a 34 inch cylinder. The second and third steamboats built for this service were the Vesuvius and the Ætna, and the fourth boat, the Buffalo, was built under the direction of Mr. B. H. Latrobe, Sr., the architect of the first capitol at Washington, who became interested with Fulton and Livingston in the navigation of Western waters about 1813. (*Scientific American.*)

The Origin of Hoodlum (Vol. viii, p. 39.)

—An old resident of San Francisco says a great deal of time has been wasted in searching for the derivation of the word "hoodlum," and it has been credited to many different languages, but all the derivations given are wrong.

Some twenty or twenty-five years ago there lived in that section of San Francisco known as the Barbar Coast, a couple by the name of O'Houghlihan, who were blessed with a family of boys who were the terror of that unsavory region; ignorant, brutal young toughs, whose sole delight was getting drunk, whose only pastime was tormenting, abusing and beating all the other youngsters in the neighborhood. They were so much dreaded by the neighbors that when they were seen approaching, children were called in doors and kept there till they had gone by to a safe distance, and it was easy to know when they were in sight by hearing women calling: "Patsy, Mary Ann, come in, the Houghlihan is comin'." The O was dropped in the haste of calling the young ones, and after a little the name, a somewhat difficult one to pronounce at the best, was in the mouths of the Germans, Italians, Chinese, and other nationalities on the Barbar Coast, corrupted into "hoodlums," and the Houghlihan boys and their associates became generally known as the hoodlums. (*The Oregonian.*)

Fatality, for a Certainty!—Says the N. Y. Times, London correspondent, anent the untimely death of Prince Eddie, Duke of Clarence, etc.:

"When the time came to choose a title for him, that, which in all English history was most evil-starred, was selected. There have been five Dukes of Clarence. Of these, four were Plantagenets, the first of whom ate and drank himself to death in Italy. The second was killed in the battle of Baugy, in France. The third was murdered in the Tower, and the fourth beheaded outside the Tower, all meeting their fate before their thirtieth year. People talked about this when the unfortunate lad's new dignity was announced, as if with the premonition that it was the forerunner of calamity.

People who have a leaning toward the unnatural are talking about the curious coincidence in the predictions of Zadkiel's Almanac, which enjoyed a fearful kind of repute for years, on the strength of having predicted the Prince Consort's death for December, 1863. In a familiar penny publication called "Old Moore's Almanac", issued a month ago, is set down for January an unexpected and unwelcome event in the royal family."

T. D.

An Old-time Mansion, in Maine.—The old Pepperell mansion at Kittery Point, Me., built over two hundred years ago, has probably sheltered more famous people than any other house on this side of the Atlantic, with the exception of Mount Vernon and Monticello. The house was built by the first William Pepperell, a great merchant and ship-builder of his time, who accumulated vast wealth by trade, and his mansion reflected the extent of his means. Facing the sea and surrounded by a great park where herds of deer disported, the old mansion was a delightful place of residence. The famous Sir William Pepperell, son of the builder, enlarged and adorned the mansion at the time of his marriage in 1734. This William Pepperell, the only American baronet, was a remarkable man. He was the richest man in the colonies, and had, at times, as many as 200 vessels afloat. He was a very successful general, as was seen at Louisburg, and his political influence was very great. (*New York Sun.*)

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NOTES.

SHIP NAMES OF ANIMAL ORIGIN.

In all ages the prow of a vessel has been likened in shape and name to the head of an animal or some feature of that part of the body. The old Romans applied the word *rostrum* to the stem of a vessel just as we use our word *beak*, the French *bec*, the Germans *Schnabel*, and the Spanish *rostro*. Italian *sprone* and Spanish *espolon*, cock's spur, are used in the same way. The commoner term among English and French sailors, however, is *head*, French *cap* from Latin *caput*: whence our synonymous verbs *to head* and *to cape*. The French sailor says "Où est le cap"? just as the English says "How does she head?" Sailors colloquially speak of the vessel's stem or prow as "her nose", from its projection, or as the "eyes of her", partly from the eye-like position and shape of the hawse-holes: they describe a wind dead ahead as "right in her teeth": a timber at the foremost end of the keel at the stem is known as the "apron" or "stomach-piece", which the Frenchman calls *gorgère* or neck-cloth, from *gorge*, throat: Spaniards call the bulging sides of the vessel at the bow *los cachetes* and the French *les joues*, the cheeks.

We find these terms transferred to the vessel itself. From "her eyes" we have the *bug-eye* or *buck-eye* of the Chesapeake. German *Schnau*, nose, snout, is applied to the vessel called in English a *snow*. Probably *smack*, whence French *semaque*, is, by the easy change of *n* to *m*, from Old English *snaec*. The same word appears in Old English *naca*, with which compare French

nacelle. Here we may note the modern *sneak-boat*, the word *boat* having been added when the meaning of the first part was forgotten, and the compound is now generally considered as referring to the sneaking movement of the boat. Old Flemish *snebbe*, equivalent to German *Schnabel*, was applied to the beak of a vessel and also to a vessel, described as "barque languete." These instances of naming a vessel by synecdoche from the prow give some support to Wedgwood's suggestion that *navy*, Latin *navis*, Greek *ναῦς*, may be from the same root as *nose*, and that our words *bark* and *barge* and their European cognates may be from Old Norse *barki*, throat.

The comparison to the animal form is extended to other parts of the vessel, as in German *Bauch*, belly, English *bilge*, the part that *bulges*, the belly of the ship; the *waist*, the midship portion; the *back*, the keel and kelson; *broken-backed*, to be hogged, or, as the Germans say, *einem Katzenrücken aufgestochen haben*, to be strained so as to bend the hull like a hog or cat's back; the *ribs*, Spanish *costillage*, French *côtes*, timbers which spring from the keel as ribs from the backbone; *quarters*, equivalent to the hind-quarters of an animal, called by French sailors *hanches*, hips; and *buttocks*, German *Hinterbacken*, French *cul* and *fesses* and their English monosyllabic equivalent, applied to the after part or stern of the vessel. From a particular resemblance to the animal the many-oared vessels of former times were facetiously called *hedgehogs*, just as later an iron-clad was known as *hog-in-armor*. Another likeness in shape gives the lately introduced *whaleback*—an idea which was expressed earlier in *turtle-back*, a deck curving from the sides upward to protect the machinery within, and the phrase "to turn turtle", to capsize, with reference to a vessel's appearance when overset.

But when the name of an animal is applied to a ship, the transfer arises from the lifelike movements of the vessel rather than from resemblance of form. The use of the feminine pronoun in speaking of a vessel * may be considered as a general expression of this idea, though the appellative nouns are not without some freaks in the matter of gender. Homer's metaphor, *ἀλός ἱπποί*, is

*See A. N. and Q., Vol. V, p. 309.

paralleled by modern instances. Arabian *baggala*, mule, is applied to a two-masted vessel of the Indian Ocean, doubtless in reference to it as a ship of burden. *Monkey-boat* and *cat-boat*, German *Katzschiff*, French *chat* and *chatte*, names of small boats, seem to refer to quick, light movement. *Light-horse-man*, a former name for the boat we now call the gig, alludes to speed, a characteristic still more plainly referred to in the term *greyhound* which it is said was first applied to the Atlantic Liner Alaska in 1882 on her breaking the record by making the trip across in less than seven days. This recalls *yacht*, ultimately from Dutch *jaghen*, to chase, hunt. *Ram*, like Latin *aries*, English *battering-ram*, refers to the characteristic action of the animal. In contrast with these active vessels, those without sails or steam-power, as lighters, punts and canal-boats, are described by the sailor as *dumb craft*.

H. L. B.

Media, Pa.

TIN MANUFACTURE.

The tin-plate question of to-day recalls the fact that the manufacture of tin was one of the industries which were forbidden by the British parliament in the latter days of the colonial regime.

Anterior to those oppressive measures, the tinman's art had been introduced into this country by the Patersons, from whom Major-General John Paterson (1744-1808) descended. The old rhyme was explicit on this point:

"Oh, what's that lordly dish so rare,
That glitters forth in splendor's glare?
Tell us, Miss Norton, is it silver?
Is it from China, or Brazil, or—"

Thus altogether on they ran.
Quoth the good dame: 'It's a tin pan,
The first made in the colony,
The maker Paterson's just by,
From Ireland in the last ship o'er;
You all can buy, for he'll make more.'"

A. ESTOCLET.

ANGELS OF THE SPHERES.

Michael rules the East; *Raphael* the West; *Gabriel* the North; *Uriel* the South; *Metraon* guides the Primum Mobile; *Ophaniel* resides in the starry heavens; *Varcan* in the sun's sphere; *Arcan* disposes the moon's lower rays; *Lamach*

sways Mars' rays; *Madan*, Mercury's; *Guth*, Jupiter's; *Jurabatres*, those of Venus; and *Maion*, those of Saturn. *Raphael* is president of the sun; *Gabriel* of the moon; *Chamuel*, of Mars; *Michael*, of Mercury; *Adahiel*, of Jupiter; *Haniel*, of Venus; *Zaphiel*, of Saturn. *Chaoz* is the first Eastern power; *Malthidieldis* rules Aries; *Varchiel* rules Leo; *Adnachiel* governs the Sagittary; *Asmodes* is lord of Taurus; *Hamabell*, of Virgo; *Hannuel*, of Capricorn; *Manuel*, of Cancer; *Bar-chiel*, of Scorpio; *Varchiel*, of Pisces; *Am-briel*, of Gemini; *Zaniel*, of Libra, and *Cabriel*, of Aquarius. *Seraph* rules the fire; *Cherub* the air; *Tharsis* the water; and *Ariel* the earth; *Adimus*, *Raguel*, *Sabaoth*, *Tubuas*, *Sernibel*, *Sandalphon*, *Jophiel*, *Zaphkiel*, *Zadchiel*, *Haniel*, *Camael* and *Zophiel* are among the angels of note. There are plenty of others mentioned in Milton's great epic. Those named here are principally the ones mentioned in Heywood's "Hierarchie of the Blessed Angells."

R. S.

THE BARBERRY IN POETRY.

The useful and ornamental barberry, *Barberis vulgaris*, is not conspicuous in English poetry. A few poets only, discerning a poetical quality in the shrub, have introduced it into their verse, in each instance with pleasing effect.

With John Ruskin it becomes a striking object, possibly a bit of color, in his picture of a mountain scene, sketched at sixteen years of age:

"Give me a broken rock, a little moss,
A barberry-tree with fixed branches clinging;
A stream that clearly at its bottom shows
The polished pebbles with its ripples ringing;
These to be placed at nature's sweet dispose,
And deck'd with grass and flowers of her bringing;
And I would ask no more; for I would dream
Of greater things associated with these—
Would see a mighty river in my stream,
And in my rock a mountain clothed with trees."

What would the youthful poet have seen in his barberry-tree? At this point he is unsatisfactory, closing with

"And this should be a mountain scene to me—
My broken rock, my stream and barberry tree."

"*Journal of a Tour Through France to Chamouni*" (1835). Canto I. St. 35.

John Ruskin's Poems, Collingwood Ed.

From Longfellow we get a most charming pictorial effect with the barberry—a brilliant

contrast against a sombre background of neutral tints:

"Where the tangled barberry-bushes
Hang their tufts of crimson berries
Over stone walls, gray with mosses."

Hiawatha, Introd. l. 103.

Mr. Browning "who was," as Mrs. Orr says, "before all things a poet," has painted our shrub as

"One beneficent rich barberry,
Jewelled all o'er with fruit pendants red."

Girard de Lairese. St. x. l. 20. "Par-leyings" (1887).

MENONA.

THE PORTUGUESE "OUTEIRO."

For many ages there seems to have existed in Portugal a noteworthy custom following directly the election of an Abbess to preside over the Nuns in a convent. Under the general designation "Outeiro", on such occasion was held a sort of "Saenger-Krieg" (See Hoffmann Novellen, Saenger-Krieg zu Wartburg), in the open space before the nunnery upon which through the grated windows, the inmates were enabled to see and take a very active part. Chagas, in "Os Guerrilheiros da Morte, p. 176, incidentally as connected with the plot of his romance, laid in 1807, mentions this fête as attending such conventual election: "Houve eleição da abbadessa; ha hoje outeiro e será ella decerto a rainha da festa", or "There having been an election of Abbess, there will take place to-day the 'Combat of Singers', and she will most certainly be queen of the festivity."

In "A Côte de D. João, V," p. 159, or, better, in Chapter X, the same writer describes this singing rivalry with some elaborateness but dating back to a time—1671, when as yet in Portugal monastic life was in full vigor.

As stated on the evening of the day when the *chief* of the nuns was selected and inducted in her office by common consent and as the result of long established usage, the more elegant idlers in the vicinity—here it is near Lisbon—gathered in the piazza before the convent's grated windows where the Sisters were assembled, ready to take up their conceded part of the song tournament.

It must have required very ready wit, indeed, allied with equally ready rhyming facility in the outside masculine contestant,

who must off hand improvise his poem, (recited or sung on the spot), in accord with a species of *mot d'ordre*, or given phrase, cast to him by a nun through the iron bars of the convent. "No amplo terreiro passeiavam outros grupos, ou de poetas que martellavam os laboriosos *improvisos*", p. 160. If the rhythmical responses to the line on which a sonnet should be composed, turned out happily, the outside *improvisor* (trovatore) was rewarded with a shower of applauses and sweet meats:" Os doces pagaram as glosas e as gargalhadas do epigrama entre meiraram—se com os suspiros do madrigal" *ibid*, p. 171.

Among the many songs thus sung at the "Outeiro" and cited by the author quoted above, one of especial beauty seems to have been sung at a distance from the more elegant fête in a wood house and by a strolling minstrel accompanying it with the guitar. The opening stanzas are worthy of reproduction, as specimens*:

"Tu es a rosa dos prados,
Eu a brisa que vaguera;
Tu escondes-te e eu suspiro,
Quando brilha a lua cheia.

Quando brilha a lua cheia
Amam as fadas e as flores;
E a rosa, com ser rainha,
Tambem nao regeita amores.

Tambem nao regeita amores
A rosa, com ser rainha;
A abelha namora o lyrio,
So tu nao queres ser minha."

GEO. F. FORT.

Camden, N. J.

QUERIES.

A Descendant of King Edward III, a Poet.—What illustrious English poet of the present day is said to be descended from King Edward III.?

XURIOKOS.

*[and might be anglicized:

"The glowing briar-rose art thou,
And I the zephir's roving sprite;
Why hide thy face nor hear my sigh,
When spreads around the moon's pale light?

"When spreads around the moon's pale light
The flow'rs and elves their sweet tales tell;
The rose herself, though queen she be,
Love's fond caress does not repel.

"The rose herself does not repel
Love's fond caress, though queen she be;
The lily heeds the bee's low song,
But thou art ever deaf to me."

ED. A. N. & Q.]

"Consonant."—There is another matter worthy of note in the line from Tennyson, quoted by Menòna on p. 142. That is that the Laureate pronounced the adjective *consonant* with the accent on the second syllable, "Cons'nant chords shiver," he says, but "Con'sonant chords" should certainly make everybody else shiver. The dictionaries, however, allow the accent only on the first. Can any other quotation from a poet of recognized authority be given for accenting the second?

ACCENT.

Catantiphrasis.—I can recall three well-known instances: *lucus a non lucendo*; *mons a non movendo*; *Parcæ a non parcendo*.

Who can help me with more?

OLIVER TWIST.

Ulalume.—Is this place-name which occurs in the writings of E. A. Poe, an invention of that writer?

S. S. CHANDEE.

Wilmington, Del,

Authorship Wanted.—Who wrote the hymn beginning

"Father by thy love and power
Comes again the evening hour."?

E. S. C.

Genesee Falls.

Authorship Wanted.—Who wrote these often quoted lines?

"And thou, Dalhousie, the great god of war,
Lieutenant-Colonel to the Earl of Mar."

R. M.

The "Keystone" Commonwealth.—Dr. Egle, in his beautiful *History of Pennsylvania*, says:

"In the address of the Democratic Committee for 1803, is used the following language: 'As Pennsylvania is the Keystone of the Democratic arch, every engine will be used to sever it from its place'—being probably the first instance in which the comparison of the Commonwealth to the Keystone of an arch was used, and the origin of a figure of speech since very common."

The eminent historian qualifies the above statement with the adverb "probably;" does anybody know of an earlier use of the figure?

IGNORANS.

Incense.—Apart from symbolism, and laying aside all questions of authority and dogma, is there any reason *in nature* why the priests of so many religions have made use of incense in their acts of worship?

R. H. HOWE.

Philadelphia.

"Sooner or Later."—The poem of which I here enclose the first and the concluding stanzas I have always heretofore—and in many places—seen credited to Harriet Prescott, now Mrs. Spofford. It is here, as you perceive, attributed to "Florence McDonald, the Suicide." Who is, or was, she? and which wrote the poem?

Sooner or later the storm shall beat
Over my slumber from head to feet;
Sooner or later the wind shall rave
In the long grasses above my grave.

I shall not heed them where they lie—
Nothing their sounds shall signify;
Nothing the headstone's fret of rain;
Nothing to me the dark day's pain.

* * * * *

Never a ray shall part the gloom
That wraps me 'round in the silent tomb;
Peace shall be perfect to lip and brow
Sooner or later; oh, why not now?

(Florence McDonald, the Suicide.)

B. F. H.

Do People Turn to Air?—The writer does not happen to have the statistics at hand which would warrant him in going into exact details, but will say that he is credibly informed that at least 150 mysteriously disappear from the city of Philadelphia every month and are never again heard of. This is certainly a remarkable exhibit and one that reminds me of an article written for a scientific journal by a learned Frenchman about four years ago, wherein the author advanced the curious theory that death is occasionally actual, instant and painless dissolution. It is a disease, the Frenchman says, but one from which there is no suffering; there is no illness or warning of the approaching end; the victim suddenly ceases to exist and just as suddenly fades from sight. He further says, "that he had actually witnessed this marvelous phenomenon; that he was at one time walking with a dear friend who suddenly melted into thin air and has never since reappeared." With such conclusive testimony, he has little doubt that many persons, whom are being searched for by anxious friends, have instantly quitted this world of sorrows and become things of the past.

By way of explanation, he says "that when his friend so suddenly left, a strong sulphurous odor pervaded the atmosphere."

J. W. W.

Knoxville, Iowa.

Ebba.—What is the story of "Ebba" the nun of Coldingham monastery? (9th century).

G. B.

Faradiddle.—Would you please define the word—"Faradiddle?"

G. B.

REPLIES.

Six-fingered Poet (Vol. viii, p. 147).—Reference is made no doubt to Volcatius *Seditigius*, a Latin poet, the most of whose writings are now lost.

RUSSELL ROBERTS.

Infare (Vol. vi, p. 177, etc.)—In Scott's "Chronicles of the Canongate," Chap. vii, Mrs. Martha Bethune Baliol, speaking of the accession of James VI to the kingdom of England, says that "as he was trooping towards England, bag and baggage, his journey was stopped near Cockenzie by meeting the funeral of the Earl of Winton, the old and faithful servant and follower of his ill-fated mother, poor Mary! It was an ill omen for the *infare*, and so was seen of it, cousin." The *italics* are Scott's.

H. L. B.

Media, Pa.

Pate (Vol. viii, p. 100).—*Pate* is another name for the brock or badger, and is in this sense peculiar to the North Country dialect of England. Another spelling, *pait*, is sometimes found, as in East Yorkshire. The word occurs in "Original Glossaries" by Ray (1671), and Bailey, also in Grose's Provincial Glossary, although in every case without explanation of this special application.

Pate is generally understood to mean the "head," as we find it in Shakspeare. Tom Nashe tells of "bald, burnt parchment pates." The word means more precisely, however, "the crown of the head," as its radical sense, according to the great etymologists, is "brain-pan."

The *pate* or badger, is a destructive nocturnal animal, subsisting on pigs, lambs and

rabbits; eggs, fruits and roots. His depredations once, it seems, warranted the offer of a reward for his capture. In "The Country Farm," or *Maison Rustique* (1606), I find one chapter which tells how to train dogs to hunt the badger, and another which tells how to kill him.

"And as that Beast hath legs (which shepherds feare,
Yeled a Badger, which our lambs doth teare),
One long, the other short."

Sir William Browne. *Brit. Past. Bk.* I, Song 4 (1613).

The badger is also described as "uneven-legg'd by Drayton, Lyly, and other writers. The error is discussed by Sir Thomas Browne in "Pseudodoxia," Vol. I.

MENONA.

Sweet Singer of Michigan (Vol. viii, p. 76).—In reply to Arad W. Perkins, I would say that the real name of the "Sweet Singer of Michigan" was Mrs. Julia A. Moore.

J. W. W.

Knoxville, Iowa.

That Shower of Manna (Vol. viii, p. 64).—To begin with I would like to ask "???" what the "manna" of Bible times was like? There have been several peculiar showers in the U. S., during the last quarter of a century: among others, a shower of "quivering flesh in Ky.; a shower of edible mushrooms in S. C.; a shower of small seeds in Statesburg, S. C., in 1882, and a shower of sulphur in the Indian Ter., in the spring of 1883.

J. W. W.

Knoxville, Iowa.

"*That Life is Long*" etc., (Vol. viii).—The quotation "That life is long that answers life's great end"—page 135, vol. 8—is from Young's Night Thoughts—Night V, line 773.

B. F. H.

Pittsfield, Mass.

[Same reply thankfully acknowledged from E. G. Keen.]

Cheese-fed Philosopher (Vol. xiii, p. 147).—According to an old tradition Zoroaster in his old age lived for thirty years upon cheese alone. But was he a *philosopher*?

OBED.

Does this refer to Zoroaster, of whom Pliny says (*Nat. Hist. Lib. xi, cap. xliii*):

"Tradunt Zoroastrem in desertis caseo vixisse annis viginti, ita temperato, ut vetustatem non sentiret."

Æ.

"*Robbing Peter to Pay Paul*" (Vol. viii, p. 147).—In 1550, part of the possession of St. Peter's Cathedral, [one collegiate title of Westminster Abbey], were appropriated to the repairs of St. Paul's Cathedral, whence the proverb—"Robbing Peter to Pay Paul."

E. P.

Holtsester, holtfelster (Vol. viii, p. 148).—Unsatisfactory as might appear at first sight the suggested derivation of *fester* from *G. forster*, Spenser's *foster* is good evidence to bring forward in corroboration.

"For by no meanes the high banke he could sease,
But labour'd long in that deepe ford with vaine,
And still the foster with his long bere-speare disease.
Him kept from landing at his wished will."

A. ESTOCLET.

"*I Would Make Men Free*" (Vol. viii, p. 65).—A few weeks since I made an inquiry as to where this could be found:

"I would make men free,
As much from mobs as kings,
From you as me."

I quoted it literally, lined as I found it in a speech of Mr. Lodge's in Congress a year or two since.

I have seen no answer to the query, but I have since found the quotation in Byron, *Don Juan*. Canto the Ninth, xxv. But it reads somewhat differently:

"I wish men to be free
As much from mobs as kings—from you as me."

The thought is worth preserving; so I answer my own query.

W. H. W.

Hired Weepers (Vol. viii, p. 103).—As to the Bavarian custom, it may add to the interest and value of my note, to say that the information was obtained from private sources, and that it rests on the authority of a Munich lady of distinguished family. This lady Fraulein Von K—— passed the better part of All Souls' Day (Nov. 2), 1886, at the Cemetery of Munich, observing the practices and conduct of the hireling weepers.

MENONA.

"*Cousin*" for "*Acquaintance*" (Vol. viii, p. 100).—This peculiar use of *cousin* is familiar to me in one way. When any one of the "girls" at boarding-school received a call from a gentleman coming from a distance, who was neither a relative nor an intimate family friend, but merely an acquaintance, she would speak of him as a *cousin*.

This was in order to shield herself from undue curiosity on the part of her mates, and of the matron, who was apt to inquire if there was "anything between them." In consequence of this jocular and colloquial use, the word *cousin* became proverbial among ourselves.

MENONA.

COMMUNICATIONS.

A '49 Dinner in 'Frisco.—The bill of fare of the Ward House for the dinner there on the 27th of October, 1849, was as follows:

Oxtail soup.....	\$1 00
Baked trout, anchovy sauce.....	1 50
Roast beef.....	1 00
Roast lamb, stuffed.....	1 00
Roast mutton, stuffed.....	1 00
Roast pork, with apple sauce.....	1 25
Baked mutton, caper sauce.....	1 25
Corned beef and cabbage.....	1 25
Ham.....	1 00
Curried sausages.....	1 00
Lamb and green peas.....	1 25
Venison, wine sauce.....	1 50
Stewed kidney, champagne sauce.....	1 25
Fresh eggs.....	1 00 each
Sweet potatoes.....	50
Irish potatoes.....	50
Cabbage.....	50
Squash.....	50
Bread pudding.....	75
Mince pie.....	75
Brandy peaches.....	2 00
Rum omelette.....	2 00
Jelly omelette.....	2 00
Cheese.....	50
Prunes.....	75

(Century Magazine.)

Monkeys Called Cats (Vol. viii, p. 55, under "*Cocoa for Yams*")—I had the pleasure of calling the attention of the editor of "A. N. & Q.," not long since, to a passage in a Spanish-American book where *monkeys* were spoken of as *cats* (gatos). The ring-tailed Lemur, ("half ape of Madagascar"), is called *Lemur catta*, or cat lemur, by some authors, following Linnæus, unless I am in error. This creature has the mewing cry of a cat, and is not altogether unlike the cat in its appearance. The so-called flying-lemur (*Galeopithecus*), is sometimes called the flying cat in oldish books.

BRADLEY SIMS.

Curious Wills.—The will of the late Rev. John Douglas, of Pittsburgh, as published in the *United Presbyterian*, reads thus:

"I owe no man anything, and have no debts.

"I direct and positively order that the expenses of my funeral shall not exceed \$75, and that my coffin shall be made of plain

pine boards, with no adornment or decoration of any kind.

"As I believe in the Lord Jesus Christ, the Blessed Son of God, for salvation, that men are saved when alive, it will not be necessary to hold religious services over my dead body.

"No monument of iron, stone, wood, brass, or any other material shall be erected over my grave, or any place else."

In regard to his lot in the cemetery he says: "But no stone, wood or brass shall tell to whom it belongs or who is buried there, and the stones there now must be allowed to crumble into dust and never be replaced."

AGNILE.

Dying Words of Noted People (Vol. vii, p. 261).—"I wish you to understand the true principles of the government. I wish them carried out. I ask nothing more."—William Henry Harrison.

These words were plainly intended for the dying President's successor, John Tyler, although the latter was not present at the time they were spoken.

F. T. C.

Hartford, Conn.

Badge and Clan Tartans.—Your article "Plants as Badges" (*ante*, p. 130), suggests my sending you the enclosed, which I took from the *Edinburgh Scotsman*, December 26, 1891:

The use of tartan as a distinguishing badge was of great antiquity among the Celtic tribes, and originally the costume of the Highlanders consisted only of this material wrapped round the body-part hanging down as a cover to the upper portion of the legs. In course of time this rude fashion was superseded by a distinct piece of cloth, forming a philabeg or kilt, whilst another piece was thrown loosely over the shoulders. These used in every particular to conform with the symbolical tartan of the clan, obtaining the name of *breacau-cath-dath*, or battle colours. Another, and not inconsiderable portion, of the Highland dress consisted of the *triughas* or *trius*, a species of vestment, we read, nicely fitted to the shape, and fringed down the leg. The bonnet was for ages both a Highland and a Lowland institution, but the coat was of modern origin. The true High-

land bonnet was small, either round or peaked in front, and dark blue or grey in colour.

The chiefs of the clans exercised an arbitrary authority over their respective tribes, but this confidence was seldom abused, and much affectionate regard subsisted between them and their clansmen. Although clan-ship has long broken up, Scotsmen, wherever they are scattered, retain a species of reverence for their particular tartan and chief.

I append a list of the principal Scottish clans, with their tartans and badges. Highlander and Lowlander, Celt and Saxon, Norman and Scandinavian are here indiscriminately mixed!

The Royal Stewart—Tartan, chiefly white, checked with green, red, purple and black.

The Prince of Rothesay—Tartan, three colours, checked with green and white.

Armstrong—Chiefly green, with black, purple and red.

Barclay—Chiefly light green and purple, checked with red.

Brodie—Chiefly red, with black and yellow.

Bruce—Chiefly red, with green, yellow, and white.

Buchanan—Chiefly red and white, with small black stripes; badge, birch.

Cameron—Chiefly red, checked with green and yellow; badge, oak.

Campbell—Chiefly green, checked with black, purple, yellow and white; badge, myrtle.

Comyn—Chiefly red, with green, black and white.

Cunningham—Chiefly red, with black, purple and white.

Colquhoun—Green, purple, black, red and white; badge, hazel.

Crawford—Equal portions of red and green, with white.

Chisholm—Chiefly red, checked with purple, green and white; badge, alder.

Cumming—Badge, common sallow.

Cranstoun—Yellowish green, with purple and red.

Dundas—Chiefly green, with purple, black and red.

Drummond—Chiefly red, with green and dark red; badge, holly.

Douglas—Very dark, being equal checks of black and slate colour.

Dunbar—Chiefly red, checked with green and black.

Erskine—Red and green.

Farquharson—Chiefly green, with purple, black, red, and yellow; badge, purple fox-glove.

Ferguson—Badge, poplar.

Forbes—Chiefly green, with black, red, and yellow; badge, broom.

Frazer—Chiefly red, with purple, green, and white; badge, yew (some families, strawberry.)

Gordon—Chiefly green, with purple, black, and yellow; badge, ivy.

Graham—Chiefly green, with black checks; badge, laurel.

Grant—Chiefly red, with checks of green and purple; badge, cranberry heath.

Gun—Chiefly green, checked with black and red; badge, rosewort.

Hay—Chiefly red, with green, yellow, white and black.

Hamilton—Chiefly red, with purple and white.

Home—Dark purple, with black, red and green.

Johnstone—Chiefly green, with purple, black and yellow.

Ker—Chiefly red, with black and green.

Lamont—Chiefly green, checked with black; badge, crab-apple.

(*To be Continued.*)

Singular Place-names (Vol. vii, p. 251, etc.).—I send you a sample of the names of British railway stations which I borrow from the London *Tit-Bits*. Some of them are not strikingly singular; yet the article will not be out of place under the above heading.

Amongst the most common of railway station names we have Sutton, of which there are sixteen in the British Isles, there being ten Newtons, nine Stokes, six Uptons, and six Westons; but not so common are such names as Strathbungo, Nigg, Diss, Oola, or Ovoca.

Appertaining to or suggestive of animals, we have Bearsden, Dogdyke, Catfield, Sheep's Bridge, Cowbank, Birdhill, Crowborough, Crow Park, Doe Hill, Eagle's Cliff, Froghall, Horse Leap, Swine and Swine's Head, Swan Village, White Bear and Black Bull, while the name Horse and Jockey is, perhaps, more appropriate for a "public" than for a railway station.

Of trees, we have Holly Bank, Gospel Oak, Knotty Ash, Mountain Ash, Poplar, Pear Tree, Plumptree, and the Oaks; while of kindred nature are Forest Gate, Forest Hill, and Forest Row.

There is a Queen's Ferry, a King's Kettle, and a Prince's End, while John of Gaunt and King Edward also represent the Royalty; while in humbler yet not less important spheres we have Milton, St. James, St. Dunstan, and also Pitt's Hill. There is a Quaker's Yard, a Lady's Lands and a Ladbroke; while the Desert, Valley, Plains and Waterfall are not unrepresented. Rumbling Bridge is not a very reassuring title for a nervous traveler, especially if the train is going Down-hill.

The tourist may be surprised to find Joppa on the outskirts of Edinburgh, or Jordanhill near the banks of the Clyde; while Crook of Devon is not much less out of place on the North British Railway than is Strata Florida among the mountains of Cardigan. Rye House reminds us of an historical scene, while more sentimental seems Velvet Hall. There is a Battle on the South-Eastern, while Warboys finds a place on the Great Eastern. You may have a Sandwich or Boar's Head, but will probably have afterwards to visit Black Pill. Green Hill, Red Mire, Blackpool, Blue Anchor, Brownhills, White Rose, and Grey Stones represent the colours; while of distances we have a Fair Mile, Six-Mile Bottom, an Inch and Inches, a Nine-Mile Point and a Six-Mile Cross, a Long Pavement and a Short Heath.

Of numerals, Twenty and Hundred End are the representatives, there being also a Seven-oaks, a Four Oaks, a Three Cocks, a Three Counties, and a Forty Hill. To wile away time, we are presented with a Welsh Harp, a Bugle, and a Stillorgan, but as an alternative we may March or Wressle, while in order to do this we are afforded a Hope and Pluck, and we may also Talk. Slough and Bogside are not very desirable places to be stranded late at night, Strawberry Hill being rather more pleasant. We do not lack useful commodities, for we have Salt and Wool, with an Eye to see them. Surely Idle must be a favorite tourist resort, although in a busy commercial district. Tow Law and Cargo Fleet are within easy distance of each other,

while a Float and a Ford are many miles away.

We can lack nothing, a Boot and a Box are ready at hand, with a Clown to brighten up our Longmorn if we are Bold enough to engage him. Curiously enough, Ore is found in an agricultural district, while Daisy Bank and Daisy Hill are found amidst the smoke and grime of Staffordshire and Lancashire respectively! Rather more appropriate in position is Shillelagh in the Emerald Isle, and Scotch Dyke in the land of Caledonia.

T. C. D.

Ruskin on Himself.—In the recently published Letters of James Smetham, (Macmillan & Co.) is this characteristic bit about Ruskin:

"I have had," he writes in 1860, "some kind letters from Ruskin, one giving me leave to print anywhere, or anyhow, any opinion he may have expressed about my work in private letters, in bits or wholes, or how I like, and concluding by a very characteristic sentence: 'I never wrote a private letter to any human being which I would not let a bill-sticker chalk up six feet high on Hyde Park wall, and stand myself in Picadilly and say 'I said it.' Isn't that 'spirity,' but is it not also very grand? I wish I could say as much. He says he is 'proud to class me among his best friends.' " (*The Critic*).

Bees in the Cure of Rheumatism (Vol. iv, pp. 312, 285, 268; Vol. iii, pp. 212, 47; Vol. i, pp. 312, 271).—Not a little correspondence has been printed in your columns regarding these interesting insects, but I guess the enclosed (from *Scientific American*) will be new to some of my fellow-readers:

"One of our old subscribers, Mr. Aaron Miller, has written us to the effect that he has virtually found the sting of bees an antidote to very severe rheumatic pains to which he was subject. Although seventy-four years of age, he voluntarily submitted to stinging, and found it quite efficacious. In one case two days passed after the stinging before the cure seemed to be effected, but the rheumatism almost disappeared for several months after the infliction of a stinging on the eyebrows and left hand."

A. LEE-SCOTT.

The Birthplace of our Vegetables.—Your *Dates of Importation* (ante p. 138) suggests my sending you the following from *Goldthwaite's Geographical Magazine*:

Potatoes came from far Virginia ;
Parsley was sent us from Sardinia ;
French beans, low grown on the earth,
To distant India trace their birth ;
But scarlet runners, gay and tall,
That climb upon your garden wall—
A cheerful sight to all around—
In South America were found.
The onion traveled here from Spain ;
The leek from Switzerland we gain,
Garlic from Sicily obtain,
Spinach in far Syria grows ;
Two hundred years ago or more,
Brazil the artichoke sent o'er,
And Southern Europe's sea coast shore
Beet root on us bestows.
When 'Lizabeth was reigning here
Peas came from Hollond and were dear.
The south of Europe lays its claim
To beans, but some from Egypt came.
The radishes both thin and stout,
Natives of China are, no doubt ;
But turnips, carrots, and sea kale,
With celery so crisp and pale,
Are products of our own fair land ;
And cabbages—a goodly tribe
Which abler pens might well describe—
Are also ours, I understand.

AMICUS.

A Souvenir of the French Revolution. From *Les Almanachs de la Révolution*: "Citizen Léger, director, actor and dramatist of the *Théâtre des Troubadours*, having perceived for a long time that his receipts did not equal expenses, notifies the public that he will sell immediately and at a bargain:

A sea, consisting of twelve waves, the twelfth of which is larger than the others, and a little damaged.

Item, A dozen and a half clouds edged with black, and in good repair.

Item, A rainbow, somewhat faded.

Item, A beautiful snow-storm of flakes of Auvergne paper.

Item, Three bottles of lightning.

Item, A setting sun, worth little, and a new moon, rather old.

Item, A plume which has been worn only by Œdipus and the Duke of Essex.

Item, Othello's handkerchief and a pasha's mustache.

Item, Cleopatra's asp.

Item. A complete repast, consisting of four cardboard *entrées*, a cardboard pie, and fowl of the same material, several oak bottles, and a wax dessert.

Item, Five yards of tin chain, the clanking of which is beautiful, and causes torrents of tears to flow." (*The Youth's Companion*).

Out-of-the Way Queries.—AMERICAN NOTES AND QUERIES' columns are open to queries of manifold and various kinds. *St. Nicholas* supplies me with a few that you have not published yet, and which I send you as a curiosity:

"Have Angeworms attractive homes ?
Do Bumblees have brains ?
Do Caterpillars carry combs ?
Do Ducks dismantle drains ?
Can Eels elude elastic earls ?
Do Flatfish fish for flats ?
Are Grigs agreeable to girls ?
Do Hares have hunting hats ?
Do Ices make an Ibex ill ?
Do Jackdaws jug their jam ?
Do Kites kiss all the kids they kill ?
Do Llamas live on lamb ?
Will Moles molest a mounted mink ?
Do Newts deny the news ?
Are oysters boisterous when they drink ?
Do Parrots prowl in pews ?
Do Quakers get their quills from quails ?
Do Rabbits rob on roads ?
Are Snakes supposed to sneer at snails ?
Do Tortoises tease toads ?
Can Unicorns perform on horns ?
Do Vivers value veal ?
Do Weasels weep when fast asleep ?
Can Xylophagans squeal ?
Do Yaks in packs invite attacks ?
Are Zebras full of zeal ?

P. S. Shake well and recite every morning in a shady place."

BOOKWORM.

New York City.

Singular Plant-names (Vol. vii, p. 287, 209, etc.).—How much I prefer the good old-fashioned names that have been so plentifully supplied to your columns, to those of which somebody writes in the *New York Recorder*:

Speaking of orchids an English writer remarks it is a pity that such very beautiful blooms should have such very ugly names. Can we not recover and use the native names ? There is poetry in lady's smocks and forget-me-not, and love-lies-bleeding, and speedwell, and foxglove, but none in Tacsonia van Volxemii. A lover might strive in vain to put sentiment into such garlands.

I sent thee buds of many a dye,
The Ipomæa blue,
Tacsonia van Volxemii,
The Cyrtodeira, too ;
The creeping Allamanda clings,
To grace thy golden hair.
The opulent Cattleya brings
Whatso it has of fair ;
But thou at them dost only sniff
And glance with careless eye,
And ask me populantly "if
I've Warscewizii ?"

There surely must be native names for all these orchids more musical than the portentously rugged titles in gardener's Latin.

ELDERLY CRANK.

The First Use of Forks (Vol. i, pp. 249, 274).—It is an absolute fact that the use of the fork in England was at first ridiculed as an "effeminate piece of finery." Ben Jonson was one of those who held it in contempt. In "Devil's an Ass" he makes Meercraft say to Gilthead and Sledge:

"Have I deserved this from you two for all my pains at court to get you each a patent?
Gilthead—For what?

Meercraft—Upon my project of forks.

Sledge—Forks! What be they?

Meercraft—The laudible use of forks, brought into custom here as they are in Italy, to the sparing o' napkins."

It is pretty evident that forks were not used in England before the reign of James the First. In the year 1611 a book entitled "Coryat's Crudities, Hastily Gobbled Up in Five Months' Travels in France, Savoy, Italy, Rhaetia, Helvetia (alias Switzerland), Some Parts of High Germany and the Netherlands", the author says: "Here I will mention a thing that might have been spoken of before in discourse of the first Italian towne. I observed a custome in all those Italian cities and townes through which I passed, that is not used in any other country that I saw in my travels; neither do I think that any other nation of Christendome doth use it, but why Italy? The Italian, and also most strangers that are commorant in Italy, do alwaies at their meales use a little forke, when they cut their meate.

"For while with their knife, which they hold in one hand, they cut the meate out of the dish, they fasten their forke, which they hold in the other hand, upon the same dish. So that whotsoever he be that sitting in the company of any others at meale, should unadvisedly touch the dish of meate with his fingers from which all the table doe cut, he will give occasion of offence unto the company, as having transgressed the laws of good manners; insomuch that for his error he shall be at least brow-beaten, if not reprehended in wordes.

"This forme of feeding, I understand, is generally used in all places in Italy, their forkes being, for the most part, made of iron or steele, and some of silver, but those are used only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any means indure to have his dish touched

with fingers, seeing all men's fingers are not alike cleane. Hereupon I myself thought good to imitate the Italian fashion by the forked cutting of meate, not only while I was in Italy, but also in Germany, and oftentimes in England, since I came home, being once quipped for that frequent using of my forke by a certain learned gentleman, a familiar friend of mine, one Master Laurence Whitaker, who, in his merry humor, doubted not at table to call one Furcifer, only for using a forke at feeding, but for no other cause."

(*N. Y. Advertiser*).

Speed of the Writer's Hand.—Your article on the SPEED OF THE PRINTER'S HAND. Vol. viii, p. 11, is responsible for the following calculation on the distance which the pen travels in the hand of a skilled penman:

A rapid writer can write thirty words a minute. To do this, he must draw his pen through the space of a rod, sixteen and one-half feet. In forty minutes his pen travels a furlong, and in five hours and a third, a full mile. He makes, on an average, sixteen curves or turns of the pen for each word written. Writing at the rate of thirty words per minute, he must make forty-three curves to each second; in an hour 28,000; in five hours, 144,000; and in 300 days, working only five hours each day, he makes not less than 43,200,000 curves and turns of the pen!

The man who makes but 1,000,000, has done nothing remarkable; there are those who make four times that number. Here we have in the aggregate a mark 800 miles long to be traced on paper by a single writer in a year. In making each letter of the alphabet, we make from three to seven strokes of the pen—on an average, three and a half to four.

J. W. W.

Knoxville, Iowa.

Rain and no Clouds.—We have it on the authority of Sir J. C. Ross that in the South Atlantic it rained on one occasion for over an hour when the sky was entirely free from clouds. In the Mauritius and other parts of the southern hemisphere this is not a rare occurrence; but in Europe it is, and the greatest known length of its duration was ten minutes at Constantinople. (*All the Year Round*.)

Spanish Sailors' Superstition.—The presence of the Spanish school ship *Nautilus* in the [New York] North river recalls a curious custom in vogue on war vessels of that nationality. It originated in superstition and has long been the subject of many jeers from English-speaking mariners.

Years ago, so the legend runs, a Spanish man-of-war was lost under peculiar circumstances. The ship was careening before a Levant breeze when suddenly the heavens grew dark with an approaching squall. It became necessary to shorten sail quickly and the seamen were hurried to their stations. The vessel heeled under her bellying canvas and the sailors tugged at the clew lines, but not a sheet would start.

As a last resort the halyards were cut, and under ordinary circumstances the yards would have fallen upon the caps and spilled the wind out of the sails. But they remained mast-headed, and in a few minutes the vessel capsized. It was afterward discovered that the sheaves, through which the ropes for shortening sail were rove, had been so tightly plugged up with sticks and other small obstructions that it was impossible for the ropes to slide through. It was urged that no human agency could have done it, and the deed was laid at the door of the evil one.

Shortly after the fateful occurrence a general order was promulgated directing that the crew of every Spanish war vessel be sent aloft to chase his Majesty out of the sheave holes every evening at sundown.

From that day to the present it has been the custom of the crew to go aloft for this purpose when the colors are lowered at sunset. They scramble up the rigging as the flag comes down, run out upon the yard arms and closely examine every hole and crevice. (*N. Y. Times.*)

Solid Fog.—"The deleterious influence of fogs [in general, and London fogs in particular] may be estimated from some results obtained from examination and analysis last month at Kew Gardens. The director speaks of the leaves as being covered with a substance like brown paint—"tarry hydrocarbon"—which can only be scraped off with a knife. On analysis this shows over fifty-one per cent of carbon and hydrocarbon, with forty-one

per cent of metallic iron, magnetic oxide of iron, and mineral water. Any one, at all acquainted with the physiology of plants and animals, can apprehend in a moment how such a mixture must affect both the lungs of men and the leaves—which are the lungs—of plants, as regards respiration." (*The Young Man*).

A Peculiar Family Register.—In the cheese regions of Switzerland a custom prevails for the friends of a bride and bridegroom to join in the presentation to them on their wedding-day of an elaborate cheese. The cheese is used as a family register and heirloom, on which the births, deaths and marriages of its various members are recorded. Some of these old cheeses date back to 1660. At a recent agricultural show, held at Gessenay, one of these cheeses, from 170 to 180 years old, was exhibited by a country squire. The cheese had been an heirloom in a family residing in the Canton of Vaud, after which it became the property of its present possessor who resides in the Canton of Berne. (*Tit-Bits*, London.)

Saturday and the Royal Family of Great Britain.—It is said that the ill-starred Prince Eddie, to whom you have referred before (Vol. viii, p. 156), had a dread (which proved groundless) of dying on Saturday.

As a fact, if I be not misinformed, William III died Saturday, March 18, 1702; Queen Anne died Saturday, August 1, 1714; George I died Saturday, June 10, 1727; George II died Saturday, October 25, 1760; George III died Saturday, January 29, 1820; George IV died Saturday, June 26, 1830; the Duchess of Kent died Saturday, March 16, 1861; the Prince Consort, husband of Queen Victoria and grandfather of the recent Prince Albert Victor, died Saturday, December 14, 1861; Princess Alice, of Hesse-Darmstadt, Victoria's second daughter and sister of Albert, died Saturday, December 14, 1878.

TOURIST.

TO CORRESPONDENTS.

AMICUS.—We get our copy ready early so as to give our new printer every chance of issuing the paper on time, every week. Please send as early as possible any matter intended for the current number.

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NOTES.

DR. MURRAY'S "NEW ENGLISH DICTIONARY ON HISTORICAL PRINCIPLES."

(Vol. viii, p. 121, etc.)

Clerkless. The last date assigned by Murray for this word in the sense of "without a clerk," is 1478–80; for the *second* sense, that of "illiterate," he gives the date of 1653. But the word in the earlier sense, occurs in Ruskin's *Præterita*, vol. iii, (1880). Four hundred and nine years later than Murray's example.

Accostment. The only example of this word in the N. E. D., bears the date of 1652? [sic]; but the leading character in Miss F. C. Baylor's pathetic story, "Behind the Blue Ridge," (1887) is made to say of his deceased wife, "Her *accostment* was better than most."

Citharedicall. "Such was the playerlike *citharedicall* life of this lewd vitious Empeuror," says William Prynne.

This is 150 years older than Murray's *citharoedic*.

Conducibleness. This word occurs in Nashe's *Lenten St. Stuffe*, 1598. The first example in the N. E. D. bears date 1647.

Collachrymatiou. This word occurs in Nashe's "Unfortunate Traveler," 1593,—several years before the earliest of Murray's examples, which is from Cockeram's dictionary, 1632.

Cinquantier. Nashe, in his *Saffron Walden* (1596), speaks of "a tall old sinkanter." This is fifteen years earlier than Dr. Murray's oldest example.

Augurate, as a verb transitive, meaning to divine, occurs in Nashe's *Lenten Stuffe*

(written 1598), twenty-five years earlier than Dr. Murray's earliest example.

Clubbery. The N. E. D., inserts this as a "nonce-word," bearing the date of 1835; but the dictum "*clubbery* is organized egotism," occurs in Thackeray's "Men's Wives," 1843.

Benefactrix. Dr. Murray's only example is from the London *Gazette* of 1773. The word occurs in Hartley Coleridge's *Life of Bishop Fisher*, in the *Biographia Borealis*, 1833.

Accentless. Dr. Murray cites only one example, and takes that from Max Müller (1879); but the word occurs in Ebenezer Elliott's poem *The Exile*, which is some forty years older in date.

G.

THE LITERARY NECROLOGY OF 1891.

(A CORRECTION.)

In our issue of January 23, p. 146, we reproduced from *The Critic* an obituary list in which the name of Mrs. Elizabeth (Croom) Bellamy was erroneously inserted. We are delighted to hear that *The Critic* (usually so well informed) was in this case "misled by a newspaper paragraph," and we hasten to present our congratulations to the esteemed authoress.

ED. AM. N. & Q.

OLIVER CROMWELL.

One who as a boy lived in the city of Londonderry, Ireland, in the early part of this century, told me many years ago that the boys there, on some holiday, (could it have been the Fifth of November?) had a procession in which among other characters Oliver Cromwell appeared. Each actor recited a verse or two, describing himself. The only one I remember was Cromwell's, which I have never seen recorded, and therefore present to AMERICAN NOTES AND QUERIES for preservation as a curiosity.

"Here come I, Oliver Cromwell, with my copper nose,
I ruled well over England, as you may suppose:
I cut off the King's head, and I made the French quake,
And I beat the jolly Dutchmen till I made their hearts ache."

It seems strange that such plain, not to say treasonable, speaking should be allowed even from unruly boys.

HIBERNICUS.

NATCHEZ.

After the massacre of the French garrison and inhabitants of Natchez, Mississippi (1729) and the third French-Natchez war (1730), the remnants of these Indians were dispersed. One portion was received among the Chicasas, and from there went over to the Creeks. By these they were settled on an eastern tributary of Coosa river, near Abikudshi town, and when the general removal of the Creeks to the Indian Territory took place (1836-1840) they emigrated with them. Some who still speak the language live at Abika, ten miles from Eufaula railroad station; others exist in the Cherokee country. I learned from an old Natchez man of Abika that their tribal name should be pronounced Ná'htchi (with *a* long); it probably contains a Caddo word meaning "woods," "forest," and the name of the Neches river, in eastern Texas, may be of the same origin. Ramsey, in his "Annals of Tennessee," speaks about Yuchees having been settled among the Cherokees on the Hiyawassi river; but when Mr. Mooney visited these parts in 1890 he was informed by a responsible authority, Wafford, that this statement resulted from a confounding of Aniyútsi, the Cherokee form for "Yuchi people," with Aniná'htsi, "Natchez people," and that the tribe referred to were real Natchez, who had there a "regular town incorporated with the Cherokees." They arrived there with the Creeks (1760-1770), and Wafford, who is now ninety years of age, remembers that in his youth they spoke their paternal language. Subsequently the Cherokees drove out the Creeks, but the Natchez were allowed to remain.

The Natchez who live in the Creek nation have been incorporated into their confederacy and have accepted the Creek totems, with the exception of three. The ruling class among them was called the "Suns," and they appear to have been simply a clan or gens of that name. The French report that they called the sun *wà shithl*, "great fire," but to-day this celestial body is called by them *wi' ta kwakship*, "day luminary." Sun and moon gentes exist also among the Maricopas on Gila river, Arizona: *nyà-ash*, sun; *khalàsh*, moon; and among the Ottawas, *kshi' ki ki' sis tu' tàm* and *tepi' ki ki' sis tu' tàm*, "day-sun totem" and "night-sun totem,"

respectively, with two star totems. The latter have thirty-nine clans.

The Isleta Indians of New Mexico have a sun-clan, as ascertained by Mr. A. F. Bandelier and Capt. J. G. Bourke, U. S. A. The other tribes among which the last-named investigator has discovered sun-clans are the Jemez, Cochiti, San Felipe, Zuñi and Moqui.

(A. S. GATSCHE, in *The American Anthropologist*.)

What-is Good?

"What is the real good?"
I asked in musing mood.

Order, said the law-court;
Knowledge, said the school;
Truth, said the wise man;
Pleasure, said the fool;
Love, said the maiden;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier;
Equity, the seer; —

Spoke my heart full sadly:
"The answer is not here."

Then within my bosom
Softly this I heard.

"Each heart holds the secret
Kindness is the word."

John Boyle O'Reilly

(From *Watchwords**)

BETULA.

There is, at the very least, a remarkable coincidence between the Latin *betula* (or *betulla*), a birch-tree and the Arabic *betoula*, which also means a birch-tree. I cannot help thinking it more than a mere coinci-

dence. And yet, the Arabic word appears to be related to *betoul*, a virgin. F. W. Newman, in his "Dictionary of Modern Arabic," vol. ii, p. 201, points out the above coincidence, and observes that Coleridge speaks of the birch-tree as "the Lady of the Woods." Many of your readers are no doubt familiar, through a well-known steel engraving, with John MacWhirter's noted painting of a birch-tree standing in a Highland glen. This picture is called "the Lady of the Woods," and the birch tree's grace and elegance well entitle it to the name.

ISLANDER.

Maine.

AND ALL FOR A LAWYER!

It seldom happens that the legal profession endears itself so much to the people of any country that denial of a lawyer's presence in his representative capacity would help on with a revolt. Of such, however, there is a record. Before the close of the year 1640, continual quarrels between the Catalonians, in and around the City of Barcelona, and Spanish soldiers, resulted oftentimes in bloody engagements in which the military oppressor was not always the most successful. By right of martial subjugation the Spaniards deliberately took from the residents of the cities of Catalonia what they pleased and without any compensation. Of course, such arbitrary conduct was attended with much trouble and sedition on the part of the conquered province. When the citizens of Barcelona and other great towns there remonstrated with the Marquis de los Balbazes, military delegate of Spain, governing the province, "he responded with tranquillity it would be the same thing for the inhabitants to give the soldiers at once what they demanded as to pay a contribution for the support of the army."

"O Marquez respondeu-lhes tranquillamente que tanto valia darem os moradores directamente aos soldados aquillo de que elles precisassem, come pagarem uma contribuicao do exercito. Chagas' historical romance published under the title of "A Mascara Vermelha", pp. 10-11. As a natural sequence of this response, it is stated, the insolence of the troops and the irritation of the Catalonians greatly increased. But all this apparently would have been submitted to had

not arbitrary trials of the accused natives been rendered more tyrannical by a refusal by one of their own compatriots, Santo Coloma, whose "pitiless oppression reached to the excess of forbidding the accusers of the soldiery employing attorneys or advocates in order to properly present their cases before the tribunals." "Desalmado oppressor dos seus compatriotas, Santa Coloma Chegou ao excesso de prohibir que os queixosos da soldadesca se servissem de advogados para expôr as suas queixas nos tribunaes", Ibid, p. 11.

As hinted at, this interference in being represented by counsel before such summary courts, was the last drop that overflowed the full beaker and as a result a great and troublesome insurrection broke out, whose final ending, it may be stated, sealed the fate of Catalonia.

GEO. F. FORT.

QUERIES.

Motto of Massachusetts (Vol. viii, p. 130).—Whence came that neat Latin hexameter which Massachusetts employs as her motto.

SIEGFRIED.

Newark.

Spade Guinea.—What is a spade guinea? I have seen such mentioned occasionally in English novels, as divided in two and used as tokens of betrothal just as a six-pence is broken between two lovers.

E. P.

"Hoo."—What is the signification of the word "*Hoo*" in such combined words as "Cople-Hoo" [which was the name of the home of Sir Samuel Luke in Bedfordshire, where "*Hudibras*" Butler served as Luke's secretary], and "Queen Hoo Hale," name of the Romance left unfinished by Strutt and completed by Sir Walter Scott? Lord Hoo and Hastings is given as the name of one of Anne Boleyns' ancestors in her family pedigree.

E. P.

Venus Pandemos.—What statue of Venus is called Venus Pandemos? Who is it by and what are its characteristics?

G. B.

Halgerda.—What is the story of "Halgerda" (Scandinavian.)

G. B.

Bank of England Notes.—Are notes of the Bank of England still destroyed, as soon as they are returned to the bank? The remarks on "one pound notes," on page 118, suggest that bills remain in circulation *there* as persistently as with us.

B. F. H.

Authorship of Greek Quotation Wanted.—Please locate the well known line of which I remember only the alliterative portion:

—ἀνάντα κἀναντα πάραντά.

GEO. S.

The Whole Duty of Man.—Who wrote the celebrated book which bears this title? I mean the original book—not Henry Venn's much later one, entitled "The Complete Duty of Man."

L. GIRARD.

REPLIES.

Lund Washington (Vol. viii, p. 123).—In the *Century Magazine* for November, 1887, p. 18, "In 1781 *Lund Washington* left in charge of Mt. Vernon by his *cousin* Gen. George W., took alarm at repeated threats against the place and endeavored to secure the good-will of the commander of a British man-of-war lying in the stream by going aboard of her with a liberal supply of provisions from the farm. The news of this made Washington very angry, and he sent *Lund* word rather to let the place be burned and ravaged than tamper with the enemy."

E. P.

Cheese-fed Philosopher (Vol. viii, p. 162).—On reading the extract from Pliny at the last entry, I was struck with the idea that I had seen somewhere a very different rendering from what the original evidently means. And sure enough, in Vol. iii of Pliny's Works, Bohn's Classical Series, p. 85, I find this wonderful translation:

"That salt exists in pasture-lands is pretty evident from the fact that all cheese as it grows old contracts a saltish flavor, even where it does not appear to any great extent; while at the same time it is equally well known that cheese soaked in a mixture of thyme and vinegar will regain its original fresh flavour. It is said that Zoroaster lived thirty years in the wilderness upon cheese prepared in such a peculiar way, that *he was insensible to the advances of old age.*"

The last sentence should read, of course, "that it [the cheese] was none the worse for being so old."

This blunder is the more remarkable as the context is so suggestive of the only possible meaning of the writer; and moreover, Pliny is rather fond of *sentire* (to feel the effects of) in speaking of things.

In a subsequent chapter he says of ginger
"Celeriter ea cariem sentit,"
and, further again, of iron:

"Aliud rubiginem celerius sentit."

A. ESTOCLET.

Holtzelster, Holtfelster (Vol. viii, p. 148). D'Artsy's French-Flemish Dictionary, 1643, gives "*houtvorster* forestier, verdier." *Forest* in Old Flemish was spelled *vorst* or *forst*. This would hardly be favorable to the derivation proposed at the last reference.

H. L. B.

Media, Pa.

Bisk (Vol. viii, p. 135).—D'Artsy's French-Flemish Dictionary, 1643, gives "*Biscay*, au jeu de paume, een hazaert int ketsen, on dit *bisque*." Is Biscay in any way connected with the history of tennis?

H. L. B.

Media, Pa.

Witch of Berkeley (Vol. viii, p. 135).—The "Old Woman of Berkeley," whose history is related by William of Malmesbury, had made a compact with the devil. Finding the expiration of her time at hand, she repented of her bargain and resolved, if possible, to prevent the fiend from gaining possession of her body at least. Summoning her son and daughter, with fifty priests and the same number of choristers, she ordered them to sew her body in a stag's skin and enclose it in a stone coffin shut in with lead and iron. The coffin was then to be loaded with a heavy stone and fastened to the earth with three stout iron chains. To baffle the powers of evil, fifty psalms were to be sung by night and fifty masses said by day, and if the body could thus be protected until the close of the third night, the victory might be considered won, and the body buried. On the first night the monks resisted the efforts of the fiends, who, however, renewed the attack with increased violence on the second night, bursting open the gates of the monastery and breaking two of

the chains which held the coffin. The third night the uproar was terrific; the monastery shook, and the terror-stricken choristers paused when the doors flew open and a huge demon stalked up to the coffin and in a terrible voice commanded the dead to rise. The woman answered that she was bound by the third chain, whereupon the demon snapped it like a thread, the coffin-lid fell off and the witch, arising, was hurried to the door, where the demon mounted a black horse, swung the woman up behind him and galloped off. Southey has a ballad on the subject. The above account is condensed from W. H. D. Adams's "Witch, Warlock and Magician."

E. G. KEEN.

Warwick, Pa.

Whistling as a Speech (Vol. vii, p. 270).—The London *Telegraph* answers your query as follows:

"It seems that there is really a whistling language. A French traveler, M. Lajard, has written a work on the subject which has just been occupying the attention of the Paris Academy of Sciences. It is in the Canary Islands that people whistle instead of speaking when they hold converse with each other. Nor is the whistling language a mere language of conventional sounds. It is composed of words, as it were, like any other language, and the inhabitants of the Canary Islands attain great proficiency in it, so that they can converse on all sorts of subjects. The whistling noise is produced by placing two fingers inside the mouth. M. Lajard declares that the language has a great affinity with Spanish, being, in fact, a sort of whistling Spanish. He has jotted some of it down in a sort of musical notation, and it is found that any sentence has exactly one syllable more than the equivalent sentence in Spanish, the extra sound being accounted for by the fact that the first syllable serves as a mere explanation designed to attract the attention of the person addressed. M. Lajard learned enough of the language to converse to a certain extent with the natives."

Jos. E.

"The Father of His Country" (Vol. viii, p. 142, 112).—You may think it interesting to publish the very words spoken by Judge Pennypacker before the Pennsylvania German Society on this point:

"I have brought with me a specimen of these [old-time German] almanachs, printed at Lancaster in 1779. Its special interest consists in the fact that in it for the first time General Washington was called "The Father of his Country." You will see upon the title page a representation of Fame. She is holding up in one hand a rude portrait under which is inserted the name of Washington; with the other hand she is holding to her mouth a trumpet from which she blows with a loud blast 'Des Landes Vater.'"

KARL S.

Yankee Song Wanted (Vol. viii, p. 148).—Thirty years ago or more "way down in Maine" in going through a lot of old newspapers I came across the song or poem in question. I quoted it more or less, and circumstances served to fix it in my memory. I've not thought of it before for years but I believe the inclosed copy is correct. If not, it's very near it. I have no knowledge of the author and only know that the paper I got it from was old.

T. H. SMITH.

Lake Ave., Chicago, Ill.

One summer eve I chanced to pass where by her cottage gate,
An aged woman in the sun sat talking to her mate,
The frost of age was on her brow, its dimness in her eye,
And her bent figure to and fro rocked all unconsciously;
The frost of age was on her brow yet garrulous her tongue,
As she compared the doings now with those when she was young.

"When I was young, young gals was meek and stepped round
kind of shy,
And if they was compelled to speak they did so modestly;
They staid at home and did the work, made "injun bread"
and wheaten,
And only went to singin' school and sometimes to night
meetin';
And children was obedient then, they had no saucy airs—
They minded what their mothers said and learned to say their
prayers;
But nowadays they know enough before they know their
letters,
And young ones that can hardly talk will contradict their
betters.
Young women now go flirting round and looking out for beaus,
And scarcely one in ten is found who makes or mends her
clothes.

But then I tell my darter,
Folks don't do as they'd oughter,
They hadn't ought to do as they do,
Why don't they do as they'd oughter?

When I was young if a man had failed he shut up house and
hall,
And never ventured out till night, if he ventured out at all,
And his wife sold all her shiney plates and his sons came home
from college,
And the gals left school and learned to wash and bake and such
like knowledge;
They gave up cake and pumpkin pie and had the plainest
cakin',
And never asked folks home to tea and scarcely went to
meetin';
The man that was a bankrupt called was kind of shunned by
men,

And scarcely dared to show his head among his townsfolks
then—
But nowadays, when a merchant fails, they say he makes a
penny,
His wife don't have a gown the less, his daughters just as many
His sons they smoke their choice cigars and drink their costly
wine,
And she goes to the opera and he has friends to dine;
He walks the street, he drives his gig, men show him all
civility.
And what in *my* day were called *debts* are now called *liability*—
They call the men *unfortunate* who ruin half the city,
In *my* day 'twas their *creditors* to whom we gave the pity.

But then I tell my darter,
Folks don't do as they'd oughter,
They had'nt ought to do as they do,
Why don't they do as they'd oughter?

When I was young crime was a crime, it had no other name,
And when 'twas proved against a man, he had to bear the
blame.

We called the man that stole a thief, we wasted no fine feeling;
What folks call *petty larceny* in my day was called *stealing*.
We did not make a reprobate the theme of song and story,
As if the bloodier was his hands the brighter was his glory;
And if a murder had been done, could we the murderer find,
We hung him as we would a crow, a terror to his kind—
But nowadays it seems to me whenever blood is spilt
The murderer has our sympathy proportioned to his guilt,
And when the law has proved a man to be a second *Cain*,
A dozen jurors will be found to bring him in *insane*;
And then petitions will be signed, and texts of Scripture
twisted,
Until the man who's proved to be as bloodthirsty as Nero,
Shall walk abroad like other men, only a greater hero.

But then I tell my darter,
Folks don't do as they'd oughter,
They had'nt oughter do as they do,
Why don't they do as they'd oughter?

Adetrolical Educator (Vol. viii, p. 146).—I fancy that the queer old Quaker, John Humphreyes (dear printer, please spell his name this time as he and I spell it) called St. Peter, an "Adetrolical Educator," because he was a "carving drawer forth" of the sword. Upon one occasion he cut off the right ear of Malchus, the servant of the high priest. "A intensive, and the Greek *δαιρπεύειν*, to carve, might by a little forcing be made to give us *adetrolical* in the sense of *carving*, although I am not at all sure of it. *Educator* might be compelled to serve as a "drawer forth," and in this way a meaning could be found which appears to fit well with the context.

OBED.

Date of Importation (Vol. viii, pp. 138, etc.).—

"Hops, *Reformation*, turkeys and beer
Came to England all in one year."

This is a variant of the rhyme mentioned and answered (Vol. viii, No. 9, A. N. & Q. Turkeys are said to have been eaten first in France at the marriage feast of Charles IX, with the Archduchess Elizabeth of Austria, in 1570.

E. P.

Married Cardinals (Vol. viii, p. 5).—Ferdinand I dei Medici, was a cardinal from the age of fourteen tho' he had never taken holy orders. At the death of his brother, who was childless, he succeeded him as Grand Duke of Tuscany, but until his marriage he retained the cardinal's purple. His wife was Cristina of Lorraine, and by her he had four sons and two daughters.

Albert of Austria, Archduke and Governor of the Netherlands, though he never actually took holy orders, was Cardinal, Archbishop of Toledo in Spain and primate of the realm. Relinquishing the ecclesiastical profession, he married Isabella Clara Eugenia of Spain, the favorite child of the great Philip II. They were Governor and Governess of the Netherlands until his death in 1621, and, as they were childless, the sovereignty reverted to Spain. Isabella died in 1633.

Growth of Hair after Death (Vol. viii, p. 45, etc.).—When the body of the celebrated Inez de Castro was exhumed by the French, in 1811, it was found perfectly preserved and the hair had grown perceptibly since her burial. E. P.

Thirteen years ago, James Campbell, aged twenty-two, was killed in a cyclone at Richmond, Mo. The remains were buried in a country churchyard at Hardin. Recently, Campbell's father built a vault and engaged a St. Joe undertaker to remove the remains. Upon opening the wooden coffin, which was in a good state of preservation, the entire body was found to be covered with a luxuriant growth of curly, glossy hair, which filled every vacant space in the box. The flesh was not decomposed, neither was the clothing, and everything was in a good state of preservation. The corpse was completely enveloped in the post-mortem crop of hair. (Ashland (Mo.) Bugle.)

Keats's Rhymes (Vol. viii, p. 3).—Your correspondent who—on page 3, Vol. viii—denounces Keats as "misinformed" in pronunciation, will find by consulting any dictionary to which *I* have access, including the *Century*—that he has himself tripped. "Slough—a morass" is no better rhyme for "below" than is "slough—something cast off"; the former being pronounced *Slou—ou* like *ow* in owl. B. F. H.

Pittsfield, Mass.

COMMUNICATIONS.

The 100 Puzzle.—A reader of *Scientific American* asked a few months ago for "the solution of the one hundred puzzle, taking the numerals 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, and placing them so that when they are added the sum will be 100."

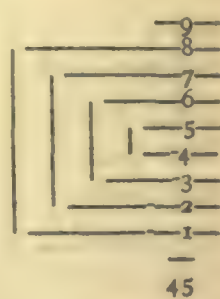
The following, over the signature *A. C. B.*, *Frankford Arsenal, Pa.*, appears in the current issue:

The only way in which a study of such problems can be made of use is in trying to discover *why* they are insoluble.

Referring to the table below, the reader can see that the sum of nine consecutive numbers, beginning at 1 (column 1), is equal to 5 nines, 45, and that the transference of any figure to the place of tens (columns 2 and 3) subtracts the amount of the figure from the units and adds it to the tens, thus increasing the total by as many nines as there are units in the figure. The sum of any nine consecutive figures can never be therefore anything but a multiple of nines. The sum of any nine consecutive figures (columns 4 and 5) will also be as many nines as the lowest figure of the series contains more than one, plus the original 5 nines of the lowest series, and the sum of any two series will differ by as many nines as the difference in their lowest figures.

9	9	9	14	19	9
8	8	8	13	18	8
7	7	7	12	17	7
6	6	6	11	16	6
5	5	5	10	15	5
4	4	4	9	14	4
3	3	3	8	13	3
2	2	20	7	12	2
1	10	1	6	11	1
—	—	—	—	—	—
45	54	63	90	135	45

5 nines. 6 nines. 7 nines. 5 nines + 5 nines + 5 nines. 10 nines.



Another peculiarity of the nine digits is that shown in column 6, where each of the 5 nines is successively canceled till there is no remainder.

I saw it demonstrated some years ago that all the curious properties of the figure 9 would pertain to the figure 8 if our notation was reckoned by nines instead of by tens.

Can Animals Talk?—Why, of course, they can. At least, I, for one, believe it as firmly as I am convinced that I myself am endowed

with the power of communicating with my fellow-creatures by means of speech.

Let those who hold a different opinion read the following which I get, second-hand, from *The Boston Beacon*:

"I have read with interest your articles on the instinct of cattle (writes Mr. Andrew J. Ogilvie, from Tamala, Shark Bay, Western Australia, to the *Spectator*). That cattle and horses can communicate intelligence to each other, and are endowed with a certain amount of reasoning faculty, the following facts are pretty conclusive proofs. I once purchased a station on which a large number of cattle and horses had gone wild. To get the cattle in I fenced the permanent water (a distance of twenty miles), leaving traps at intervals. At first this answered all right; but soon the cattle became exceedingly cautious about entering the traps; waiting outside for two or three nights before going in, and, if they could smell a man or his tracks, not going in at all. At last they adopted a plan which beat me. A mob would come to the trap-gate, and one would go in and drink and come out; and then another would do the same, and so on till all had watered. They had evidently arrived at the conclusion that I would not catch one and frighten all the others away. To get in the wild horses, six hundred of which were running on a large plain (about twenty thousand acres), I erected a stockyard with a gradually widening lane, in a hollow where it could not easily be seen, and, by stationing horsemen at intervals on the plain, galloped the wild horses in. My first hunt (which lasted for some days) was successful, the wild horses heading towards the mouth of the lane without much difficulty; but of course some escaped by charging back at the stockyard gate and in other ways. My second hunt, about a month later, was a failure; every mob of horses on the plain seemed to know where the yard was, and would not head that way. This seems to show that the horses that escaped from the first hunt told all the others where the stockyard was."

A. LEE SCOTT.

[We should be very glad to hear from as many correspondents as possible on the above interesting subject.

ED. AM. N. AND Q.]

Badge and Clan Tartans.—(Continued from Vol. viii, p. 163).—

Lindsay—Chiefly red, with purple and green.

Leslie—Chiefly red, checked with purple, black and yellow.

Lauder—Chiefly green, with purple, black and red.

M'Allister—Badge, five-leaved heath.

M'Donald of the Isles—Chiefly green, checked with black, purple, red and white; badge, bell heath.

M'Donnell—Badge, mountain heath.

M'Dougall—Chiefly red, checked with black, purple and green; badge, cypress.

McFarlane—Chiefly black, checked with white, very dark; badge, cloudberry bush.

M'Gregor—Chiefly red, checkered with green and white; badge, pine.

M'Intosh—Chiefly red, checked with green, black and white; badge, boxwood.

M'Kay—Chiefly a bluish purple, with black and red cheeks; badge, bulrush.

M'Kenzie—Nearly equal portions of green and purple, checked with black, white and red; badge, deer grass.

M'Kinnon—Chiefly red, checked with green, black and white; badge, St. John's wort.

M'Lachlan—Chiefly yellow, with checks of brown; badge, mountain ash.

M'Lean or Gillea—Chiefly green, checked with black and white; badge, blackberry heath.

M'Leod—Chiefly yellow, checked with black and red; badge, red worthleberries.

M'Nab—Chiefly red, checked with crimson, green and black; badge, rose blackberries.

M'Neil—Chiefly green, with purple, black, white and red; badge, seaware.

M'Pherson—Equal portions of black and white, with small lines of red and yellow; badge, variegated boxwood.

M'Rae—Badge, fir-club moss.

Macduff—Chiefly red, checked with green, black and purple.

Macarthur—Chiefly green, checked with black and yellow.

Macintyre—Chiefly green, checked with purple, red and white.

Macqueen—Nearly equal portions of red and black, with yellow.

Munro—Chiefly red, checked with black and white; badge, eagles' feathers.

Menzies—Equal portions of red and white; badge, ash.

Murray—Chiefly green, checked with black, purple and red; badge, the juniper.

Montgomery—Chiefly light green, checked with purple.

Maxwell—Chiefly red, with green and black.

Ogilvy—Chiefly green, beautifully checked with purple, black, yellow and red; badge, hawthorne.

Oliphant—Equal portions of green and purple, with black and white; badge, the great maple.

Robertson—Chiefly red, checked with purple and green; badge, fern.

Rose—Chiefly red, with small cheques of purple, green and white; badge, briar rose.

Ross—Chiefly red, checked with green and purple; badge, bear berries.

Ranald—Chiefly green, checked with black, purple, red and white.

Ruthven—Chiefly red, with purple and green.

Ramsay—Chiefly red, with black squares checked with white.

Stewart (Clan)—Six colours, chiefly red, checked with green, purple, black, white and yellow; badge, the thistle.

Sutherland—Chiefly green, with black, purple, red and white; badge, cat's-tail grass.

Sinclair—Chiefly green, checked with black, purple, red and white; badge clover.

Seton—Chiefly red, with small lines of green, black, purple and white.

Scott—Chiefly red, with green and black.

Urquhart—Green, with purple, black, white and red.

Wemyss—Chiefly red, checked with black, white and green.

Wallace—Red and black, checked with yellow. (ACANTHUS, Melrose.)

Carlyle on Thiers.—From "Excursion (futile enough) to Paris; Autumn, 1851."

M. Thiers is a little brisk man towards sixty, with a round, white head, close-cropt, and of solid business form and size; round, fat body tapering like a nine-pin into small, feet and ditto hands; the eyes hazel and of quick, comfortable, kindly aspect, small

Roman nose; placidly sharp fat face, puckered eyeward (as if all gravitating towards the eyes); voice of thin treble, peculiarly musical—gives you the notion of a frank, social kind of creature, whose cunning must lie deeper than words, and who with whatever *polissonnerie* may be in him has absolutely no malignity towards any one, and is not the least troubled with self-seekings. He speaks in a good-humored treble *croak*, which hustles itself on in continuous copiousness, and but for his remarkably fine voice would be indistinct, which it is not, even to a stranger. "Oh! bah! eh b'en lui disais-j—" etc.—in a monotonous, low, gurgling key, with occasional sharp, yelping warbles (very musical all, and inviting to cordiality and *laissez-aller*), it is so that he speaks, and with such a copiousness as even Macaulay cannot rival. "Oh, bah, eh b'en!" I have not heard such a mild, broad river of discourse; rising anywhere, tending anywhere. His little figure sits motionless in its chair; the hazel eyes looking with face puckered around them placidly animated; and the lips presided over by the little hook-nose, going, going! But he is willing to stop, too, if you address him, and can give you clear and dainty response about anything you ask.

Raining While the Sun is Shining.—Here in America we say of this very common occurrence, that the "Devil is beating his wife", and in England the phrase is varied by the added circumstance that he is "beating his wife with a shoulder of mutton"; and another expression runs that he is "whipping his wife with a codfish tail." I notice in Amelie Rives' "According to St. John", that the French say "Le Diable marie sa fille." All these things are curious, and I suppose there are many more in other languages. E. P.

On the Score (Vol. viii, p. 152, etc.)—I have sent quite a number of examples of this expression to the A. N. AND Q., from time to time, and I have found quite a number which I have not sent. But I may say that in every case I have thus far seen, it clearly implies a *going or running into debt*; and not once, (if I can judge of its meaning), does it signify a giving of credit.

N. S. S.

The Sacred or Vigil Name Among the Nez Percés (cf. *How Names Grow*, Vol. viii, pp. 143, etc., etc.).

The Nez Percés obtain their names in several ways aside from nicknames. A child is named by his parents from a stock of family names held in reserve for that purpose. It may be his father's name which he obtains by inheritance, or that of some deceased relative. An adult, also, may take a new name by publicly announcing his desire to do so in council, and by presenting to the tribe a horse, a blanket, or some other valuable thing, to be sold at auction, or by making a present to the chief, and then proclaiming his new name. But the sacred or vigil name, as it may be called, is of a different order and is obtained in a different way.

When a child is ten or twelve years old, his parents send him out alone into the mountains to fast and watch for something to appear to him in a dream and give him a name. His success is regarded as an omen, and affects his future character to some extent. If he has a vision, and in the vision a name is given him, he will excel in bravery, wisdom, or skill in hunting, and the like. If not, he will probably remain a mere nobody. Not to every child [boy or girl] is it given to receive this afflatus. Only those serious-minded ones, who keep their thoughts steadfastly on the object of their mission, will succeed. The boy who is frivolous, who allows his attention to be distracted by common objects on his way to the place of vigil, or who while there succumbs to homesickness, or gives himself up to thoughts about hunting in the woods he has passed, or fishing in the streams he has crossed, will probably fail in his undertaking. Reubens said that his own vigil was a failure because he was home-sick, and could not help thinking of his mother.

On reaching the mountain top, the watcher makes a pile of stones three or four feet high as a monument, and sits down by it to await the revelation. After some time—it may be three or four days—he “falls asleep,” and then, if fortunate is visited by the image of the thing which is to bestow upon him his name and the wisdom and power belonging to it. The name of Reubens' father, a former chief, was “Eagle who knows all Languages.” In his dream, a great eagle, holding in his talons some animal he had killed, came to him and

said, “You see I have killed this animal. I am all-powerful among birds, and other animals fear me and know my name. Like me, you shall be powerful, and subdue your enemies as I have this animal, and like me you shall have wisdom and renown. My name is Eagle who knows all Languages, and that name shall be yours.” This name was also Reubens', which he obtained in the usual way by inheritance, since he was unsuccessful in his vigil.

Upon his return, the child is never questioned by his parents about the success or failure of his pilgrimage, probably because the subject is regarded as sacred. But years after, when the boy has become a man, and has done something to distinguish himself, he discloses his name in council, and may refer to the particular monument he erected on the mountain.

In this way can be explained such names as “Hoofs around the Neck,” or “Eyes around the Neck,” where a wolf or a bird of prey has appeared to the watcher with those trophies of the hunt, and has given him a name conveying the idea of power or prowess as exhibited in that way.

There are many of the little monuments referred to on the mountains in Idaho.

(*R. L. Packard, in Journal of Am. Folk-Lore*).

“*Celestial Empire* ;” “*Flowery Kingdom*.” (See *Chinese Figures of Speech*. Vol. vi, p. 211, etc).—“The term now frequently heard in western countries—the Celestial empire—is derived from *Tien Chau*—i. e., ‘Heavenly Dynasty,’ meaning the kingdom which the dynasty appointed by heaven rules over; but the term ‘Celestials,’ for the people of that kingdom, is entirely of foreign manufacture, and their language could with difficulty be made to express such a patronymic. The phrase *Li Min*, or ‘Black Haired Race,’ is a common appellation; the expressions *Hwa Yen*, the ‘Flowery Language,’ and *Chung Hwa Kwoh*, the ‘Middle Flowery Kingdom,’ are also frequently used for the written language of the country, because the Chinese consider themselves to be among the most polished and civilized of all nations—which is the sense of *hwa* (translated ‘flowery’) in these phrases.

(Dr. Williams's *The Middle Kingdom*).

The First Knitting Machines.—In the reign of Queen Elizabeth first mention is made of hand knitting. William See, in 1589, invented the first knitting machine, called a knitting frame, or stocking frame. He was refused a patent in England and went to France and established a factory at Rouen. This machine was introduced into the United States shortly after the Revolutionary war, was modified and improved by a Yankee and a factory was established at Cohoes, N. Y., in 1832. (*Housekeeper.*)

A Unique Dramatic Scrap-book.—The late W. J. Florence left among his belongings a unique scrap-book which will probably be some day the prize of some dramatic collector, says the *New York Collector*. It was made up by him out of years of haunting of booksellers' stalls and literary junk-shops in America and Europe, and is filled with engraved portraits, pictures, autographs and original drawings, old playbills, letters and other personal curios. Its most interesting feature is a very complete record of Sheridan's "Rivals," beginning with a portrait of Sheridan himself, and including pictures of actors and actresses who have played in the famous comedy, aquarelles of the Jefferson-Florence Company and a complete set of playbills from the first representation of "The Rivals" down to the Jefferson Company's opening night at the Star Theatre, October 14, 1889.

In it are pictures of the original Sir Anthony Absolute, Shuter; of Quick, the original Acres; Lee, the first Sir Lucius; Miss Barsanti, the original Lydia Languish; Mrs. Green, the original Mrs. Malaprop; and Mrs. Bulkely, the original Julia. Pictures of all the celebrated men who have played Fighting Bob are found here: Suett, Bannister, Liston, Harley, Thorne, John Reeve, Spiller, Sloman, Browne, Andrews, Burton, Dawson, Walcot, Harry Beckett, John Clarke, J. B. Buckstone and Joe Jefferson. There is a long gallery of famous O'Triggers—Moody, Jones, Thompson, Tyrone, Power, Burke, Walton, Brougham and Florence himself, and the complete text of "The Rivals," illustrated by aquarelles and black and white sketches, interspersed with views of Bath and photographs of the various members of the Jefferson-Florence Company. As a history of the play in question the collection is as complete as it is unique.

A Canadian Furrier's Ad. in 1859.—

If you ask us who is Swartzen,
Subject of these lively numbers,
We shall answer, we shall tell you,
That he is a famous furrier,
And a hatter great, artistic,
In the city of the railways,
Of the ship-canals and steamships,—
In the old Canadian city,
Ville Marie or Hochelaga;
That his stately store and warehouse
Standeth in the Rue Madonna,
Sev'ral buildings from Argyle Street,
Sign of golden hat cylindric.

Wouldst present your gentle partner
With a cap, or muff, or boa,
Cape, or victorine, or gauntlets,
Fit for Eugenie, Victoria,
Of opossum, Russian squirrel;
Grecian marten, Northwest ditto;
Mink of natives, Sitka sable;
Fitch, or ermine, or chinchilla,—
Go to Swartzen's, ladies' furrier,
And procure the gifts hibernal,
Gifts of duty and affection,
Cheap as elsewhere,—may be cheaper.

Wouldst protect your bowl aurif'rous
'Gainst the fierce assaults of Winter,—
Wouldst possess a cap Icelandic,
Unexcelled in form, material,
Of the curly lamb Siberian;
Or of Australasian fur-seal
(Plucked and dyed, or natural colour);
Or of Manitoulin otter
(Sans or with the coat external);
Or of costly mink Laurentian;
Or of Bay-of-Hudson marten,—
Go to Swartzen's, gents' fur-worker,
And procure the casque *pellitus*,
Casque of elegance and comfort,
Cheap as elsewhere,—may be cheaper.

(*To be Continued.*)

Duration of Life of Various Animals.—(See DURATION OF LIFE AMONG BIRDS, *ante* p. 140)—Elephants, 100 years and upward; rhinoceros, 20; camel, 100; lion, 25 to 70; tigers, leopards, jaguars and hyenas (in confinement), about 25; beaver, 50; deer, 20; wolf, 20; fox, 14 to 16; llamas, 15; chamois, 25; monkeys and baboons, 16 to 18; hare, 8; squirrel, 7; rabbit, 7; swine, 25; stag, under 50; horse, 30; ass, 30; sheep, under 10; cow, 20; ox, 30; swans, parrots, and ravens, 200; eagle, 100; geese, 80; hens and pigeons, 10 to 16; hawks, 30 to 40; crane, 24; blackbird, 10 to 12; peacock, 20; pelican, 40 to 50; thrush, 8 to 10; wren, 2 to 3; nightingale, 15; blackcap, 15; linnet, 14 to 23; goldfinch, 20 to 24; red-breast, 10 to 12; skylark, 10 to 30; titlark, 5 to 6; chaffinch, 20 to 24; starling, 10 to 12; carp, 70 to 150; pike, 30 to 40; salmon, 16; codfish, 14 to 17; eel, 10; crocodile, 100; tortoise, 100 to 200; whale, estimated, 1,000; queen bees live 4 years; drones, 4 months; worker bees, 6 months.

(*Insect Life.*)

Books Published in England in 1891.—The sum of new books proper, in all departments for 1891, is just fifteen over that of the preceding year.

DIVISIONS.	1890		1891	
	New Books	New Editions	New Books	New Editions
Theology, Sermons, Biblical, etc.....	555	153	520	107
Educational, Classical and Philological..	615	88	587	107
Juvenile Works and Tales.....	443	95	348	99
Novels, Tales and other Fiction.....	881	323	896	320
Law, Jurisprudence, etc.....	40	39	61	48
Political and Social Economy, Trade and and Commerce.....	87	22	105	31
Art, Sciences and Illustrated Works.....	54	19	85	31
Voyages, Travels, Geographical Research	188	69	203	68
History, Biography, etc.....	294	97	328	85
Poetry and the Drama.....	114	74	146	55
Year Books and Serials in Volumes.....	318	1	310	6
Medicine, Surgery, etc.....	143	50	120	55
Belles-Lettres, Essays. Monographs, etc.	171	191	131	123
Miscellaneous, including Pamphlets, not Sermons.....	511	100	589	142
	4414	1321	4429	1277
		4414		4429
		5735		5706

Publishers' Circular.

Bird Superstitions in Ireland.—Most of our Irish birds have some strange legend or superstition connected with them. The robin is called "God's bird," because it plucked a thorn from the cruel crown pressed upon the head of our Saviour, and in doing so wounded its own breast. It forsakes a "cursed" graveyard.

The wren is chased every St. Stephen's Day on account of it betraying the Saviour by chattering in a clump of furze where he was hiding. It is called the "king of all birds," because it concealed itself beneath the wing of the eagle when that lordly bird claimed supremacy by soaring highest. "Here I am," said the wren, mounting above the eagle's head when the latter could go no higher.

The blackbird and thrush are "wandering souls," whose sins must be expiated on earth, hence they are forced to endure the rigors of winter. Rooks, jackdaws, bats, hawks and owls are animated by lost souls. The wag-tail is called the "devil's birds," for no other reason, I suppose, than that it cleverly evades the missiles thrown at it. A dead wag-tail is a *rara avis*.

The stone-chat is continually chatting with the Evil One, so it is held in bad repute,

and as the raven commonly impersonates his sable majesty, it is ranked in the same category of evil birds. Sometimes, however, its appearance forebodes a death. With the ancient Greeks the magpie was supposed to possess the soul of a gossiping woman, and we all know how unlucky it is to meet an odd number of the species in Ireland.

One comes for sorrow, two for mirth,
Three for a berrin', and four for a birth.

Crows, like crickets, come for good or evil luck, but the "curse of the crows" is a malediction to be avoided. If good luck abides in the homestead where they build their rookery they should not be molested. Sparrows, stares and plovers are on friendly terms with the fairies. The lark and the swallow are birds of good omen, but the latter should not rest on the house-top.

The sedge warblers possess the souls of unbaptized babes, and sing their sorrow at the midnight hour; while the linnet, yellow-hammer, and finch sing their plaintive and tender songs to remind us that they are souls of departed friends not yet relieved from purgatorial pains. The bittern is their herald at night. (*Irish Times.*)

Value of Autographs (Vol. vii, p. 216, etc.)

—A copy of Poe's poem "The Bells," (in his own hand-writing) was sold last week in Boston at the auction of the Rev. Dr. Raffles for \$230. Three other poems of his brought from \$30 to \$105, and a gold locket, containing on one side the hair of Poe and on the other the hair of his wife, was knocked down for \$55.

Rare autographs of the signers of the Declaration of Independence fetched the highest prices. The signature of Gwinnett was the most sought after, and brought \$475. Next came those of Arthur Middleton, \$426; Thomas Lynch, \$375; Richard Stockton, \$260; Lyman Hall, \$250; John Morton, \$200; Roger Sherman, \$145; Thomas Stone, \$140; William Hooper, \$110; John Witherspoon, \$105; George Wither, \$90; Samuel Adams, \$80.

A Revolutionary orderly book of Major General Lincoln sold for \$325. A letter of George Washington fetched \$186.

BOOKWORM.

New York City.

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FOR

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NOTES.

CHOCOLATE.

(See *Multiform Orthography*, Vol. vii, p. 324, and *Spanish-American Words*, Vol. vii, p. 299).

Chocolate.—From Dr. Murray's *English Dictionary* and other sources we have the following forms:

Chocolatte,	1648
Chocolata,	1662
Jocolatte,	(Pepys) 1664
Chocolatte,	(Marvel) 1676
Jacolat,	(Evelyn) 1682
Chockelet	1684
Chocolate,	(Mary Evelyn) 1690
Chocolatta	(Dampier) 1703
Jocalat,	1715
Jocolat,	
Chocoletta,	
Chocaletto,	
Chocolat,	

The following additional forms are not found in any dictionary. They occur in the licenses for Coffee and Chocolate Houses issued by the selectmen of Boston, Mass., in the 17th century. These licenses are preserved in the public records and are quoted by Dr. I. W. Lyon in his recent work, *Colonial Furniture of New England* (N. Y. 1891):

Chuchaletto,	1670-71
Chuccalettoe,	1670-71
Chucalatto,	1671
Chuckalatte,	1679
Chuchaletto,	1690
Chuculetto,	1691

Chocolate is said to be a Spanish adaptation of the native Mexican, or Nahuatl word, "chocolatl." The name "chocolatl," is given to the most popular national beverage of the Aztecs, made from the cacao-nut. This drink, which was really the foundation of our modern *chocolate*, is frequently referred to by Spanish writers of the 16th and

17th centuries, as D'Acosta, the Jesuit, Bernal Diaz and Gomara. Prescott, too, in his *Conquest of Mexico*, tells the story of the wonderful beverage. Enormous quantities of it were consumed at the royal table of Mexico; and at the same time, it was a special dependence with the poorer or lower classes, with those who were compelled to perform arduous labor with insufficient food. This last fact proves the truth in Cowley's lines—

"Gutamala produced a fruit unknown
To Europe, which pride she calls her own;
Her cocoa-nut with double use endowed,
(For chocolate at once is drink and food),
Does strength and vigor to limbs impart
Makes fresh the countenance and cheers the heart"
"Of Plants," Bk. v, (1668).

The cacao-nut was a product entirely unknown to the Spaniards before their arrival in Mexico. But having at once devoted themselves to its cultivation for the sake of the refreshing and nutritious drink afforded, they were able during their occupation of the country to export large cargoes of it for the use of the royal family of Spain. (See Grimston's *Trans.* D'Acosta's "*Hist. of the Indies.*" Hakluyt Soc. Reprint, p. 244.

From Spain *chocolate*, it is said, had a royal introduction into France through Anne of Austria, daughter of Philip III, and Queen of Louis XIII.

Precisely when and how it found its way into England is not recorded. Probably it was during Cromwell's rule, not far from 1650, and accordingly without the help of royal patronage. However it may have been, the "Indian nectar" met with immediate and permanent favor, as may be seen from the literature of the Restoration and of the hundred years succeeding.

Mary Evelyn says in her *Poem of Fashions* that a bride should have in her dressing room—

"A tea and chocolate-pot
A molionet and caudle cup."
Mundus Muliebris (1690).

A *molionet* was more commonly called a chocolate-mill, and really signifies a "little mill," (*moulinet*). From Congreve's *Plays* it appears that chocolate-houses, which had been established in London in the year 1657, were in his day places of fashionable resort in which young women were employed to wait.

In his *Love for Love*, a comedy first acted in 1695, "Tattle" proposes to summon all

the maids at the Chocolate-houses. (Act iii, sc. 3).

Congreve's last play, "*The Way of the World*" (1700), has its opening scene in a Chocolate-house, two of the leading characters just rising from cards.

In Farquhar's *Sir Harry Wildair*, there is a scene between Lady Lurewell and her two chambermaids, whom she orders to bring chocolate for refreshment in her own apartment." (Act ii, sc. 1).

The welcome reception extended to the beverage in England was shared also by its name. After more than a half century of unsettled orthography, as shown by our illustrations, the Spanish name was incorporated into the English language without change or disguise of any sort. (See *chocolate* in Bailey's Dict. 1730, or rather, Dr. John Ash, Eng. Dict. 1725). The Portuguese was, perhaps, the only other European tongue which adopted the Spanish form of the word without modification.

America is supposed to get the word from Europe, because English settlers on our Atlantic coast in the seventeenth century brought it with them. But the Spanish settlers of the Pacific coast had it awaiting their adoption one hundred years before. *Chocolate* is more thoroughly Spanish-American than most other words so-called. Instead of being Castilian corrupted by the intimate association of Mexicans with Spaniards, it is rather the contrary. Originally American or Mexican, the Spanish colonists made it their own by the simple change of its final consonant into an accented vowel. The history of the beverage shows that the name must been in use longer than most other words of the class. D'Acosta, in his *History of the Indies* written in Spanish, 1591, calls the "chocolatl," *chocolate*. It seems not unlikely that the word dates from the "Conquest" (1519). As Spanish dominion extended itself northward and towards the interior, the fame of *Theobroma cacao*, "the food of the gods," went with it. And we learn that the early Franciscan missionaries and perhaps the Jesuits before them, were accustomed to break their fast directly after mass with a cup or *chocolate* and a biscuit or piece of toast. Chocolate was also served at their evening repast between 7 and 8, with roast pigeon, or some light meat.

Among the old Californians of well-to-do and wealthy families, it was the habit to partake of chocolate at their early breakfast, along with *tortilla* of maize or wheat with butter. (Bancroft, Past. Cal.)

"Tea weakens the nerves, but cocoa strengthens the blood," are the sentiments of the oracular chocolate manufacturess—cousin of the "Lossells" of "Koopstad"—in Maarten's 'Serial' *God's Fool*, begun in *Temple Bar* of Jan. 1892.

MENÓNA.

NOTES ON PROFESSOR RENDALL'S "CRADLE OF THE ARYANS."

At page 42 of the above-named book occurs a synopsis of Dr. Karl Penka's theory regarding the Aryans, a speculation in which Rendall agrees with Penka, and which is, in short, this:—That the ancient Aryans and the modern Scandinavians (embracing, of course, the Teutonic Germans) are identically the same race, and the one now represented lineally by the blonde *dolichocephalic* Swede. In this, Penka is followed by very many other eminent scholars; but they all either ignore or are, perhaps, actually ignorant of the claims of another tall, blond, but *brachycephalic* race to the distinction of being the one truly Aryan in blood as well as speech; I mean the Celtic.

That Penka's views have been generally accepted, I am aware; but contradictory evidence is now on hand. If any one will read Dr. Schrader's "Prehistoric Antiquities of the Aryan Peoples." (Jevons's revised and enlarged translation), and Canon Taylor's "Origin of the Aryans", carefully observing how the most ancient elements of civilization among the Teutonic peoples have a Celtic origin, as cautiously traced back to their source by Schrader, and how the anthropological and archæological evidence (as well as the philological) agree in pointing to the Celt, instead of the Teuton as the original Aryan, I think he will be forced to agree with Taylor that such in truth he was.

Long before the Teuton left his icy northern home, central Europe was held by another tall, fair race—the Celtic.

If Asia was penetrated by the white conquerors, if Greece and Rome had tall, fair ancestry, they came not from the Teuton, but from the Celt.

P. 48—"Of the two Celtic stocks, one (styled sometimes Milesian) seems associated with the Cro-Magnon pedigree, and thus may be discarded" (since the Cro-Magnon type of skull is non-Aryan).

This assertion involves a misapplication of the term "Milesian." The Cro-Magnon type of man (short, dark and *dolichocephalic*) resembles the modern Iberian and the *primitive* inhabitant of Ireland. The Milesian Irish were *invaders*; they were tall, fair and *brachycephalic*, thus resembling the "Cello-Slavonic" race, so suddenly and unaccountably dropped at p. 48 by Rendall and Penka, but identified by Taylor as in truth the original Aryans.

P. 48.—"The second (Celtic type) in skull-index, in skin-colour, and in general build, shows such marked affinities with the Slavic, that the two may be grouped together. Thus the choice practically narrows itself to the full blond *dolichocephalic* Teuton on the one hand, and the shorter, dark, *brachycephalic* man of Cello-Slavonic type on the other. Of these two, one, and one only, exhibits traces of itself *everywhere* among the various populations for which philology or archæology attest Aryan antecedents. It is the last named, the blue-eyed, fair-haired type of the German-Scandinavian family. Everywhere, and throughout all history, it confronts us and challenges explanation. It appears pictorially on Egyptian monuments, two thousand years before Christ. In the pages of the Rig Veda the white skins of invading and triumphant Aryans are expressly contrasted with the black-skinned vanquished Dasyu. The earliest European historians, from Strabo to Jordanes, one after another describe the type in their portraits of Cimbrians and Teutons, Gauls and Franks, Goths and Visigoths."

The above comparison of the "second" Celtic type with the Teutonic is at fault, because a pure Teuton is set against a mixed Celt. The pure Celt was just as tall and as fair as the pure Teuton, but his skull was *brachycephalic*, while the Teuton's was *dolichocephalic*. (See Taylor's "Aryans.")

The fact is, there were two types of white men in neolithic Europe, both tall and fair, one with *brachycephalic* (broad) skull, the other with a *dolichocephalic* (long) one. The broad skull was the Celt, the long skull

the Teuton. The Celt was, of the two, the first to rise to civilization, for, living in central Europe, he touched its paths from the East, including the Mediterranean. From all this the Teuton was debarred, shut up in the far inhospitable North. Nor did he force his way through the Celtic barriers until near Christian times; hence, when we are told that a fair race conquered in Asia, gave birth to Greece and founded Rome, it is more reasonable to suppose Celtic affinity in these Aryans than Teutonic, particularly since Taylor shows them to have been brachycephalic.

C.

SWEDISH CUSTOMS.

One of the characters in Emilie-Carlén's charming novel "*Fosterbröderna*," at page 144 of the 1st Volume, recounting by letter his advent in the home of a Swedish judge, says, among those present in the dining-room beside the "women-folk" and himself, were two students-at-law—*juris studiosi*—who usually accompanied "his honor" on his journey to court, and lived in his house. It is incidentally stated, that the judge's scrivener "stood behind the brandy table" awaiting call to dinner. Before seating themselves at the dinner-table "all who wished to, took a dram of brandy as an appetizer—'*Sedan alla som ville hafva den, tagit aptitsupen.*'" But more curious still than this practice, in vogue over sixty years ago, and perhaps even yet, was the custom described by the same authoress in the cited work, for the court before opening the session, its officials, law-students, young barristers and jurors, to assemble in a neighboring church, where the minister preached a sermon having more or less pertinency to the occasion. This was called the "*Tingspredikan*," or "court sermon".

"Divine service had extended to some length. The farmers sighed and puffed, the jurymen had their hands piously clasped together, the *corps* of scribes calculated the intolerable minutes by the clock and the bailiff yawned and figured up in thought how many contracts of sale, proclamations and appraisements should present themselves before seven o'clock, when he, as usual, had his viva party"—a card party, but whose construction I am unable to explain. This appears to have been about the end of the

sermon, which the "judge characterized as having the quality of giving him a chance to get an appetite for his dinner, as he had had none for his breakfast." Op. cit. Vol. 1, p. 159.

It was the custom in Sweden for an intended bride to elaborately embroider the covers of taborets, or ottomans, on which she with the bridegroom knelt during the solemnizing of marriage. I have come upon this usage, thus practiced, repeatedly in the writings of Northern novelists. Such an embroidering seems to have been decided upon by the "contracting parties" according to personal fancy. In Carlén's remarkable romance "*Kirkoinvigningen i Hammarby*," Vol. i, pp. 171-2, etc., an interesting chapter is dexterously woven from this custom.

A later author, Kristofer Janson, severely criticises the book just noted, and at page 61 of his "*Han og Hun*," quotes largely from Carlén's romance to support the same. But the most noteworthy fact of this harsh criticism is, that the obnoxious part of the paragraph quoted is nowhere to be found in the work which this Norwegian writer so freely censures.

GEO. F. FORT.

A BUNDLE OF GEOGRAPHICAL NOTES.

Medical Lake.—Medical Lake is fifteen miles by rail from the city of Spokane Falls, State of Washington. The lake is two miles long, half a mile wide, and sixty feet deep. It is filled with a saline and alkaline water, having a slightly chalybeate admixture; and is a popular health resort for the people of the northwest.

R. M.

Sour Lake.—Sour Lake is a small lake of acidulous mineral water, in Hardin county, Texas, forty-five miles by rail east of Houston. Its waters have a considerable local reputation in the treatment of various diseases.

R. L. N.

A Glass Cañon.—There is said to be a cañon on the slopes of Mount Baker (in the State of Washington), the walls of which are composed of a kind of volcanic glass.

E.

Seattle.

The Devil's Slide, (see *The Devil in place-names*, Vol. vii, p. 296).—On Lummi Island, State of Washington, there is a mountain slope of white sandstone, 100 feet wide and 1300 feet long, called the Devil's Slide. The strange thing about it is, that every few minutes a scale of sandstone comes shooting down the slide, and is hurled into the waters of the bay. The unsolved mystery is this: What causes the scales to detach themselves in this unique fashion?

R.

Seattle.

QUERIES.

Adverbs in -ad.—There is a large class of recent adverbs ending in *-ad*, much used by comparative anatomists, and writers on biology. Such are cephalad, caudad, extad, entad, basilad, dextrad, sinistrad, ventrad, aborad, tibiad, fibulad, ulnad, radiad, distad, proximad, and the like. There seems to be a tendency to the adjectival use of these barbarous but convenient words. For their existence, one Barclay is said to be responsible. I wish to inquire into the meaning and origin of the final *-ad*. Some of the late dictionaries regard it as the Latin preposition *ad*, used by a violent procedure as a termination. I would fain be charitable enough to see in it a restoration and extension of the old Latin use, seen in such words as *prædad*, with booty, *intrad*, within, and the like. Will this conjecture of mine hold water?

G.

Utraquism.—My question is a literary and not a theological one. I desire information as to what writer is considered the ablest defender of the practice of communion under one species.

A. A. P.

Chicago.

Foison.—This Shakespearian word is said to mean plenty. But when Shakespeare speaks of "foison plenty", does he mean "plenty plenty"? Does not *foison* here mean provisions, *provender*, or *food*? Carlyle ("French Revolutions" Book viii, Chap. x.) speaks of "human theatricalities" as "*foisonless*, unedifying, undelightful." What does he mean?

In the case of "foison plenty", *plenty* might be an adjective; at least, it is sometimes so used colloquially.

RIDLEY S. THOMAS.

Camden, N. J.

National Flower of Poland.—What is the national flower of Poland?

APOLLOS.

Va.

Well-Known Scottish Proverb Wanted.—Dean Stanley in his *Westminster Abbey*, p. 234, speaks of the monument "to Major Wade, whose military roads, famous in the well-known Scottish proverb, achieved the subjugation of the Highlands." What is the proverb referred here?

? ? ? ?

Germantown, Pa.

Word Wanted.—Is there any English word scholastic in form, meaning a person who sleeps by day, and works, or at least keeps awake, of nights? If there be such a word, will some one kindly forward it to this paper?

J. K. B.

Iowa.

Authorship of Quotation Wanted.—"Happy is the land whose annals are not long." Who said this or something to the same effect?

J. LAWRENCE.

The Longest Bridge.—Your correspondents seem very good at this kind of superlatives. Can they inform me where the longest bridge in the world is?

PONS.

Mico.—There is a so-called Mico institution in the Island of Jamaica. I believe that it is a religious and educational establishment under denominational control. I desire information as to the origin of the word Mico, as used in this case.

CHARLES J. BLANDING.

Norfolk.

Cortlandt.—Is the Stevens Cortlandt mentioned by E. P., (Vol. vii, p. 273) the same as Stephanus van Cortlandt? I have no means of getting at a reference book; hence my troubling you.

FIFTY MILES FROM ANYWHERE.

St. Lambert.—

"Be ready, as your lives shall answer it,
At Coventry upon Saint Lambert's day."
Shakespeare, Richard II, 1, 1.

Mr. Rolfe tells us that St. Lambert's day is September 17, but does *not* say who Saint Lambert was. Can any reader tell us?

BARBATULUS.

Mozart or Muller?—There is no sacred music—not even the sublime Requiem—with which the name of the composer of "Don Giovanni" is associated so popular as is the "Twelfth Mass." It is often performed in its entirety, and several of its numbers have been adapted as anthems and hymn tunes, and as such are accepted by choirs and congregations, as typical examples of the composer's work. Yet the best authorities long ago declared that not a bar of it was written by Mozart. As far back as 1826 Seyfried pronounced it apocryphal, and his conclusion was based on entirely internal evidence. The music, he maintained, was wanting in several of Mozart's most distinct characteristics. This gave the editor, Simrock, of Bonn, food for reflection, and it was then made known that the Mass was not published until thirty years after the death of Mozart. Nor was this all. It seems that the manuscript, received by the publisher from a certain Karl Zulehner, was not in Mozart's handwriting. Jahn, the biographer of Mozart, is confident that the Mass is a spurious composition, and insists that the orchestration is so entirely out of keeping with the composer's usual methods that this alone is sufficient to condemn it. More than that, Jansen, the violinist, who was a choir boy in 1812, twenty years after Mozart's death, said that he had often sung the same Mass in Bohemia, where it was always called "Muller's Mass."

All this, which I take from the *Manchester* (Eng.) *Guardian*, seems sufficiently conclusive evidence; who has anything to say against?

MUSICAL.

Pensions.—I would like to know right away what is the amount of pensions paid in a year in this country. Should you not care to have anything to do with such a subject, pray state where I can get the information.

YOUNG READER.

[For the fiscal year 1891, the amount reached \$118,435,837. ED. AM. & Q.]

REPLIES.

Ebba the Nun (Vol. viii, p. 161).—Ebba the holy Abbess of the Monastery of Collingham, lived in the ninth century. The following is the account of her given in the Chronicles of Roger of Wendover: "In the year of our Lord 870, an innumerable multitude of Danes landed in Scotland under the command of Ynguar and Hubba, men of fearful wickedness and unheard-of daring. Desiring to make an utter desolation of the entire territory of England, they cut the throats of both young and old who came in their way, and shamefully entreated holy matrons and virgins. The rumor of their merciless cruelty having spread throughout every kingdom, Ebba, the holy Abbess of the Monastery of Collingham, fearing lest both herself and the virgins of whom she had the pastoral care and charge would meet a like fate as others, assembled all the sisters and thus addressed them: 'There have lately come into these parts most wicked pagans, destitute of all humanity, who roam through every place, sparing neither the female sex nor infantile age, destroying churches and ecclesiastics and insulting holy women, and wasting and consuming every thing in their way. If, therefore, you will follow my counsels, I have hope that through the divine mercy we shall escape the rage of the barbarous and preserve our chastity.' The whole assembly of virgins having promised implicit compliance with her maternal commands, the Abbess, with an heroic spirit, afforded to all the holy sisters an example of chastity profitable only to themselves, but to be embraced by all succeeding virgins forever, took a razor and with it cut off her nose, together with her upper lip unto the teeth, presenting herself a horrible spectacle to those who stood by. Filled with admiration at this admirable deed, the whole assembly followed her maternal example, and severally did the like to themselves. When this was done, together with the morrow's dawn came those cruel tyrants, to disgrace the holy women devoted to God, and to pillage and burn the Monastery; but on beholding the Abbess and all the sisters so outrageously mutilated, and stained with their own blood from the sole of their feet unto their heads, they retired in haste from the

place, thinking it too long to tarry there a moment; but as they were retiring, their leaders before mentioned ordered their wicked followers to set fire to and burn the Monastery, with all its buildings and its holy inmates. Which being done by these workers of iniquity, the holy Abbess, and all the most holy virgins with her, attained the glory of Martyrdom."

A similar account of the Abbess is given in the *Chronicles of Matthew, of Westminster*. "Butler's Lives of the Saints," under April 2, writes of "St. Ebba and her Companions," saying, "In the ninth century St. Ebba governed the great Monastery of Coldingham, situated in Merch, or the Marshes, a province in the shire of Berwick, which was for some time subject to the English; at other times to the Scots. This was the largest Monastery in all Scotland and had been founded by another St. Ebba, who was a sister to St. Oswald and Oswi, Kings of Northumberland."

The Monastery of Collingham was burnt by John, King of England, and after it was rebuilt retained only the rank of a priory, till the change of religion.

THOS. LOUIS OGIER.

West Chester, Pa.

Senator Atchison, U. S. President ad Interim (Vol. viii. p. 102).—Millard Fillmore served his full term of office, being in no way incapacitated on its closing day; and his successor, Gen. Franklin Pierce, was duly sworn on the Fourth of March, 1853. Therefore no interim could have intervened between these two administrations.

The inauguration of Gen. Taylor, successor to Pres. Polk, however, was deferred until Monday, the Fifth of March, 1849, as the regularly appointed day, March 4th, occurred this year on Sunday.

Meantime Hon. David R. Atchison, Senator from the State of Missouri, was President *pro tem* of the Senate; he having been appointed to that office March 2nd, 1849, on the withdrawal of Vice Pres. Geo. M. Dallas, "conformably to an established and convenient practice." (See Congress. Globe, 2nd Sess. 30th Congress, pp. 645-6).

This office, which the Missouri Senator had held at several former sessions, on this particular occasion made him President of

the United States during Sunday, March 4th, 1849, as Gen. Taylor was not sworn into office until the following day. So says the "Annual Register", 1886, Vol. xi, N. S. p. 664.

The *National Intelligencer* thus comments on the "Supposed Interregnum":

"We take leave to say that Gen. Taylor possessed all the power of President of the United States at any time after the legal expiration of the 3rd day of March. The President is required, it is true, by the Constitution, to take a prescribed oath before he enters upon the execution of his office; but he is the President of the United States from the moment of the expiration of the term of the preceding President, and no man but he can, under the circumstances, discharge any function of President of the United States. It is only in case of removal of the President from office, or, of his death, resignation, or inability to discharge the duties of the said office, that the same shall devolve on the Vice-President, and next after him, in case of his removal, death, etc., upon the President *pro tem.* of the Senate, should there be one, and if not, then on the Speaker of the House of Representatives, for the time being." (Washington, March 13th, 1849). Hon. David R. Atchison (1807-1886), was born at Frogtown, Fayette Co., Ky., and died at his rural home Clinton Co., Missouri. He was President *pro tem.* of the Senate 1846-1849, and 1852-54.

F. T. C.

Hartford, Conn.

Brideog (Vol. viii, p. 100).—"Brideog,—a superstitious resemblance or picture of St. Bridget, made up on the eve of that Saint, by unmarried wenches with a view to discover their future husbands."

The foregoing definition is from Focatoir, Irish-English Dictionary, published at Paris, 1768,—a very "scarce" book, it is said, compiled from Edward Lhuyd's Vocabularies, and from MSS. of the lives of St. Patrick and St. Bridget.

MENONA.

Catantiphrasis (Vol. viii, p. 160).—In Scott's "Kenilworth", Chap. ix, is introduced, the pedagogue Master Erasmus Holiday—who says he was "inclined to think that he bore the name of Holiday, quasi

lucus a non lucendo—because he gave so few holidays to his school. Hence the schoolmaster is termed classically, *Ludi Magister*, because he deprives the boys of their play." Speaking of Scott and catantiphrasis reminds me that he instances his "Ivanhoe" as a perfect title to a romance for it "gave no hint of the story." Although it might be said that being the name of an English manor, it suggested an English story. The "Purple Island" of Fletcher's old poem is the Human Heart.

E. P.

I find the swan qualified, in Cowper's letters, as *argutus a non arguendo*, and *canorus a non canendo*.

BRADLEY SIMS.

Faradiddle (Vol. viii, p. 161).—This is probably a misprint for Taradiddle, anent which the only printed information I can find is thus scantily given in Maitland's American Slang Dictionary: "Taradiddle, a falsehood."

I should say, at a guess, that Taradiddle belongs, etymologically, to the fiddle-faddle family of arbitrary formations.

BOOKWORM.

New York City.

Sooner or Later (Vol. viii, p. 161).—Some years ago Florence McDonald shot S. A. Hickey, a dramatic agent in Cincinnati, and then killed herself. This poem, with many other bits of melancholy verse, was found in her album and being signed by her name was by some supposed to have been written by her and, so attributed, was quite largely quoted among country newspapers. The New York Times, however, set the matter right and I quote from their article as follows: "'Sooner or later' is full of the sad mortuary sentiments supposed to possess young women who are desperately in love with men incapable of reciprocity, which was the case with the unhappy woman in question. The poem was printed some years since in the *Atlantic Monthly*, and was written, we believe, by Mrs. Harriet Prescott Spofford. We have seen it stated that Florence McDonald had rare literary ability and her ability and her poems were favorably mentioned. She seems to have had sufficient taste to copy creditable verses, but not talent enough to create them. She was originally

a ballet girl at a Syracuse theatre, and ballet girls, as a rule, are not severely intellectual."

T. H. SMITH.

Chicago, Ill.

Greek Quotation (Vol. viii, p. 172).—Your querist Geo. S. will fine the line in question in the Iliad, Bk. xxiii, 116:

Οἱ δ' ἴσαν, ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες,
σειρας τ' εὐπλέκτους, προ δ' ἄρ' οὐρῆες
κίον αὐτῶν.
πολλὰ δ' ἄναντα, κάταντα, πάραντά
τε, δόχμιά τ' ἦλθον.

A. ESTOCLET.

Cold Harbor (Vol. viii, p. 124).—Says Prof. Charles Johnson in his new book on English words:

"Beorgan, to shelter, gives us *burglar* . . . , *harbinger* . . . , *harbor* and *cold harbor*. A cold harbor was an inn where the traveller could procure shelter, but no cooking. There are a number of places in England still called Cold Harbour, and one or two in this country."

A. LEE-SCOTT.

There is, or was, a Cold Harbor in the Tower of London. In the plan of the tower, as it was in Elizabeth's reign, prefixed to Hepworth Dixon's "Her Majesty's Tower," its situation is marked. It formed part of the inner ward, or royal quarter, and was in close connection with the Wardrobe Tower, directly facing the keep or White Tower. No description of its use is given in the letter-press of the book, nor, indeed, is it mentioned at all except by casual reference, to say that some one was confined in rooms over the Cold Harbor.

M. C. L.

New York City.

Incense (Vol. viii, p. 161).—Just after reading Mr. Howe's query I chanced to take the "Travels of Anacharsis," by the Abbé Barthélemy, Paris, 1788 (American translation, 1804), and found there the following sentence, which, at least, suggests an answer. The subject is the Greek lustrations.

"As metals are purified by fire, . . . and smoke and agreeable odours are a security against the corruption of unwholesome air,

it has gradually been conceived that these other expedients might be employed in the different lustrations. Hence it is that a secret virtue is ascribed to the incense burnt in temples and to the flowers used to crown those who sacrifice." (Vol. i, p. 385.)

Reference is made to a passage in the *Amphitruo* of Plautus, Act ii, sc. 2, v. 107, but I do not know its purport.

It might be added that the uprising smoke so readily suggests the carrying with it of the uplifted desire in its free access to heaven, as scarcely to be symbolic, especially to a primitive and external faith. The more spiritual the religion became, the more the symbolism would define itself; but it is quite conceivable that men once believed that the rising cloud of incense actually carried their aspirations heavenward, as well as that their deities found physical pleasure in the sweet odors.

M. C. L.

New York City.

COMMUNICATIONS.

Famous Blind People (Vol. vi, p. 114).—Philip Bourke Marston (1850–1887), English lyric poet and story-writer. Some prominence on our list of the "famous blind" is due the name of one who kept the American Flag in his room, and was wont, playfully, to declare himself "a natural American citizen."

Marston published three volumes of poetry: *Song-tide* (1870) containing his flower poems, or "Garden Secrets," as they are called; *All-in-All* (1875), poems relating to Miss Nesbit, his betrothed; *Wind Voices* (1883), which includes "The Lament," an elegiac poem, commemorating his friendship with Oliver Madox Brown. The first volume, *Song-tide*, contains his most famous lyric, "The Rose and the Wind," the poem which will determine his place among the poets in coming centuries.

Marston had planned a fourth collection, to be called *The Book of Love*. The work contemplated by the poet himself, is represented, as nearly as possible, perhaps, by *A Last Harvest* (1891), the selections being made by Mrs. Moulton. "In spite of his blindness, no other minor poet of the day has described the color, tones and gradations

of nature with such subtle insight." (William Sharp. *Academy* Vol. 31).

"Effects of light and shade, color and tone, are by no means rare in "Marston's verse." (*Fortnightly Rev.* Jan. '92).

Was not Marston the "Poet's poet" of our nineteenth century? So, it seems, say the following:—

Philip James Bailey, author of "Festus", who was his namesake and godfather.

Miss Muloch (Mrs. Craik), his godmother, who celebrated him as a child, three years of in "Philip My King."

Arthur O. Shaughnessy, poet, who was his brother-in-law, having married his sister, Eleanora.

Oliver Madox Brown (1855–74), poet and artist, his most cherished companion, being both hands and eyes to the blind youth.

Dr. Thomas G. Hake who celebrated the exquisite relation between Philip and his sister, Cicely, in "The Blind Boy"—a poem of 33 stanzas. (*Scribner Month.* Vol. iii.)

"I draw all vision through your eyes,
I see within, you see outside."

Gabriel Dante Rossetti, his recognized master in the poetic art; Marston having referred to himself as "lieutenant to that great captain."

Algernon Charles Swinburne, successor to the former author of the posthumous tribute, or, Epicede, "Light."

William Sharp, author of another tribute, *Ave atque Vale*; and Obituary Notice, (*Academy*, Vol. 31), and Review of *A Last Harvest* (*Academy*, Jan. 2, '92).

Mrs. Louise Chandler Moulton, a cherished family friend, who has edited *A Last Harvest*, beside having written the extended notice of the poet in the *Critic* of March 26th, 1887.

Theodore Watts, poet and critic, (*Athenæum*, Feb. 19, '87). Other names might be added of those who frequented the Sunday evening reunions at the residence of the poet's father, James Westland Marston.

F. T. C.

Hartford, Conn.

The First Locomotive Run in America.—It was in 1829, the same year in which

Stephenson, with his Rocket, demonstrated the practicability of rapid steam traction on railways. The engine was named the Stourbridge Lion. It was made in England and was imported by the Delaware and Hudson Canal Company, and designed to draw coal from their mines in Carbondale to the head of their canal in Honesdale, Pa. On its arrival, it was placed on the railway and run from Honesdale to Seeleyville, a little over a mile. It was found to be too tall to go under a highway bridge over the track at that place, and was reversed and run back to Honesdale. All parts of the railway above the surface of the ground were built on trestles, and the heavy engine racked them so much as to endanger safety. For these reasons the locomotive was set off by the side of the track, and a board shed built over it. The railway was planked, and horses employed to draw the cars. The engine stood there safe for several years.

The writer was personally acquainted with these facts. Two men who rode on that trip are living at this time.

In 1840 and 1841, while I was a student in the Honesdale Academy, I found the boards on one side of the shed torn off and the engine exposed so view. I spent many hours in trying to study out its mechanism and movement. No published description of a steam engine was then within my reach. The Stourbridge Lion had four wheels, three or three and a half feet in diameter, and the boiler rested directly on the axles. The cylinders were vertical, one on each side of the boiler near the hind wheels. There were two heavy iron walking beams a few feet above the boiler, and to one end of each a piston rod was attached by Watt's parallelogram. The other ends of the beams were joined by swinging rods to cranks at right angles to each other on the forward wheels. There was no whistle or bell, I think. The engineer stood on a small platform behind the boiler.

Soon after 1841, the engine began to be carried off piece by piece, mostly by blacksmiths and machinists; and I am told that only one small piece of the iron is now in existence in its primitive form. If the engine had been kept intact, it would be worth almost its weight in silver for exhibition in Chicago in 1893.—*M. H., Science.*

The Physiology of Tears.—Fear, grief, and joy, to say nothing of pathos and anger, bring tears to the eyes. They are said to come from the heart; and this is true, for no one ever reasoned himself into weeping without a first appeal through the imagination to some emotion. Tears are the natural outlet of emotional tension. They are the result of a storm in the central nervous system, giving rise to changes in the vascular terminals of the tear-secreting glands. These changes induce profuse excretion of water, and weeping results. In a mild degree some excretion is always in process, to bathe the eye and clear it of foreign matters. The controlling center is at a distance, though the secretion may be kept up by the small trace of saline substance that is present in the tears themselves. The lachrymal glands lie between the nervous centre and the mucous surface of the eyeball. Tears afford a good illustration of the way in which nervous fibers are capable of conveying to a secreting organ exciting impulses from both sides of a gland lying in their course. Afferent and efferent communications bring about a similar result. Internal nervous vibrations and external excitation or reflex action cause a flow of tears. In both instances the exciting impulse is a vibration. Niobe, "all tears", and the unfortunate pedestrian with a minute particle of steel from the rail of an elevated road in his eye, are unwilling exponents of a similar process. They weep the same kind of briny fluid, in exactly the same way, though from widely different causes. Imagination is at times sufficient to excite the nervous system into the production of tears, without external aid or reflex. Writers and readers of good fiction weep over it alike, and the actor loses himself so entirely in the exigences of dramatic art that he sheds real tears and the audience shed tears with him. Of a truth, the man who never weeps has a hard heart, and the quality of his intellect may also be questioned.

(*N. Y. Medical Journal*).

The Real Inventor of Telegraphy.—Weber was the first who established a permanent workable telegraph line, and thereby demonstrated the practical value of the electric telegraph. Weber's house in the city was connected with the astronomical and mag-

netic observatories by a line between three and four kilometres (over two miles) in length. The signals were made by the deviations of the needle of a galvanometer to the right and left and were interpreted according to a conventional alphabet. The use of interrupted or reversed currents did not permit the transmission of more than one or two words a minute, but the speed was increased to seven or eight words by the use of induced currents.

The following first notice of this telegraphic connection was published in one of the numbers of the *Göttingischen gelehrten Anzeigen* (or *Göttingen Scientific Notes*) for 1834: "We cannot omit to mention an important and, in its way, unique feature in close connection with the arrangements we have described [of the Physical Observatory], which we owe to our Professor Weber. He, last year, stretched a double connecting wire from the cabinet of physics over the houses of the city to the observatory; in this a grand galvanic chain is established, in which the current is carried through about nine thousand feet of wire. The wire of the chain is chiefly copper wire, known in the trade as No. 3. The certainty and exactness with which one can control by means of the commutator the direction of the current and the movement of the needle depending upon it were demonstrated last year by successful application to telegraphic signaling of whole words and short phrases. There is no doubt that it will be possible to establish immediate telegraphic communications between two stations at considerable distances from one another." (From a "Sketch of William Edward Weber," in the *Popular Science Monthly* for February.)

The Thumb as a Rule.—To say a man works by rule of thumb is to reproach him with inexactness; but when exchequer tallies were in use, a notch the width of a thumb represented exactly ten pounds. When drapers employed the clothyard wand, the possession of a narrow thumb was an advantage to an aspirant to the counter, as in measuring goods the buyer gained a thumb's width in every yard; but the adoption of a measure imbedded in the counter deprived slim-fingered ones of their advantage and the drapers' customers of their "thumbs."

(*Chambers' Journal*.)

A Swastika Cross for a Massachusetts Regiment.—There is nothing new under the sun. This fact was never so strongly impressed upon the mind of Major W. W. Kellett, of the First Regiment, when it was brought to his attention that the emblem selected for the First Regiment Athletic Association is identical to the Swastika cross, which dates long before the Christian era. The association calls it the Thor's hammer. It looks like this.



Among recent discoveries in the mounds of Ohio was a Swastika cross. There is no difference whatever between that and the First Regiment A. A. insignia. The Swastika cross is oriental in form, and marks a new epoch in American archæology. This constitutes the first authentic find that casts a certain light upon the origin of man in America. It used to be the emblem of Buddha worship before the Christian epoch. It is occasionally found in Egypt and China, but not in Yucatan or Mexico. (*Boston Herald*.)

Teach Your Grandmother to Suck Eggs (Vol. 7, p. 306, Vol. 8, p. 135).—The above heading reminds me of the following piece of poetry from an article entitled "Tall Writing:"

"Teach not a parent's mother to extract
The embryo juices of an egg by suction;
That good old lady can the feat enact,
Quite irrespective of your kind instruction."

J. W. W.

Knoxville, Iowa.

Curious Cures (Vol. viii, p. 12).—In Mansfield, O., many years ago, it was generally believed that the seeds of "Job's tears," worn around the neck, would cure goiter, as would amber or gold beads. Up through New England teething children were presented with the same charm, which was kept at the drug stores, to ward off sore throat and diphtheria. (*Washington Star*.)

A Canadian Furrier's Ad. in 1859.—

(Continued from p. 179)

Wouldst equip your winter drosky,
 Cutter, sleigh, with robes of bruin
 (Ursa grizzly, black, polaris);
 Robes of wolf, raccoon, or bison;
 Robes of moose-deer of the Northward;
 Robes of Saskatchewan beaver;
 Robes of Western canine marmot;
 Robes of badger, wild-cat, reynard,
 Robes of otter, lynx, or fisher;
 Robes of black Caffrarian monkey;
 Robes of llama, leopard, panther;
 Robes of tiger of the jungle;
 Robes of lion of the desert;—
 Wouldst secure them prime and glist'ning,
 Unsurpassed in style and finish,
 And superb as those of Stockholm
 Or as any on the Neva,—
 Go to Swartzen's, sleigh-robe artist,
 And procure the trappings brumal,
 Trappings ornamental, useful,
 Cheap as elsewhere,—may be cheaper.
 Art a trav'ler 'mong the snow-drifts,
 Or a farmer oft at market,
 Or a jehu of the public,
 Or a *chartier* (truckman, carter),
 Or a glacial-road expressman,
 Or the driver of a mail-sleigh,
 Or a city caballero,
 Or a senior campagnoral,—
 Art of these or diff'rent strata,
 And desire a sack boreal
 (Warmer has not Count Spitzbergen,
 Better not the King Frigidus)
 Of the Northern-prairie buffalo;
 Greenland hair-seal, South-Sea fur-seal;
 Lamb of Astracan, grimalkin;
 Fisher, panther, beaver, musquash;
 Tiger, llama, bear, or otter;
 Lion, wolverine, or leopard;
 Badger, catamount, or moose-deer;
 Prairie-dog, raccoon, or woodchuck;
 Wolf, or lynx, or Afric monkey,—
 Go to Swartzen's, fur-coat maker,
 And procure the toga Arctic,
 Toga full of sense as substance,
 Cheap as elsewhere,—may be cheaper.

(To be Continued.)

Funeral Customs in Yorkshire. From J. R. Smith's Yorkshire Glossary (1855) I cull the following:

We have heard old people relate, that at the funerals of the rich in former days, it was here a custom to hand "burnt wine" to the company in a silver flagon, out of which every one drank. This cordial seems to have been a heated preparation of port wine with spices and sugar; and if any remained, it was sent round in the flagon to the houses of friends for distribution. The passing bell was then tolled at all hours of the night, and not as now, in the case of night deaths, deferred until the following morning; moreover, the parish clerk was the usual "Bidder to the burying," for the neighbors then, as at present, were invited in a body to the concluding solemnity. Many of the old-fashioned inhabitants, it is also said, had an aversion to be hearsed, choosing rather to "be carried by hand and sung before," be-

cause it was the practice of their families in times past; and in the suspensary manner of hand carrying with linen towels passed beneath the coffin, the generality are still borne to the grave, women being carried by women as men by men, and children by children; while women who have died in child-bed, have a white sheet thrown over the coffin by way of distinction. "Uncovered coffins" of wainscot were common some years ago, with the initials and figures of the name and age studded on the lid in brass-headed nails; but this mode of inscription is now rarely to be seen, and black clothed coffins have almost become general. A garland elevated was wont to precede the corpse of unmarried females, but the usage, which seems to have been peculiar to the villages, is now discontinued. M. N.

How Small the Difference between Them after All.—In Max O'Rell's *Frenchman in America*, he quotes on page 155 the remark of a witty New Yorker concerning "*Bostonese*," that they "are educated beyond their intellects." Yet how closely allied to the farmer of the prairie after all. Ex-Governor, now Senator John M. Palmer, tells of a man in Carlinville (the county seat of Macoupin county, Ill., where Mr. Palmer's earlier years of legal practice were spent), who at every term of court came up smiling as a witness on one side or the other of nearly every case that was tried. Becoming tired of his frequent appearance, Mr. Palmer took him in hand on the next case believing he was a witness "for revenue only," and succeeded in completely upsetting him and getting him "all mixed up." As he came off the stand he remarked: "I was all right then, Mr. Palmer, but the trouble was my intellectual faculties were too great for my mental powers."

It seems as though the "woolly West" and the "cultured East" were very much the same after all. T. H. SMITH.

Chicago.

TO CORRESPONDENTS.

A query has reached us, unsigned either with the real name or with the *nom de plume* of the writer. The envelope was post-marked "Washington, D. C., February 12," and was addressed in a different hand-writing from that of the enclosure.

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NOTES.

CORSICANA.

Caril Etlar is a Dano-Norwegian writer whose "Tales" are more or less intimately interwoven with foreign travel or history. In this way he manages to convey a multitude of interesting and instructive facts to his readers, which otherwise they might never know. In many ways Etlar's tale of Corsica, under the title of "Vendetta," is really a gem. At its very outset he brings his reader into contact with something curious. The initial chapters deal mainly with the neighborhood of Ajaccio and at pages 10-11, it is stated that "on the most noticeable points (of the hills) around Corsican towns there are built many small, white structures, so-called chapels, which serve as burial places for well-to-do families, each of which has one of its own. Their number increases as years pass by. Wherever the eye reaches, it meets these monuments of decay, just as the heroic piles on Alhedán.

The lovely promenade along the beach of Ajaccio bay is fairly studded with them, a disagreeable *memento mori* for the poor consumptive who is forced to accept this single paved promenade, as there is no other there."

In the house of a Jew, the author was brought face to face for the first time, with "the Corsican habit of keeping the hat on, whether at home or abroad, even among the better classes, when ordinary politeness suggests uncovering the head," Ibid, p. 29. Here it was he also noted "over the door frame a small tin box containing pieces of parchment on which were written the Mosaic law.

These the Hebrew kissed with bared head on leaving the house." *Ib.*, p. 29-32.

While touring the island he had an opportunity to observe a class of hired mourners at funerals where their lamentations and tears were notably heard and seen. He says: "One of these advanced to the front and began in a slow draggy and somewhat hoarse voice a recitative, broken by weeping and sobs, reciting all the deceased's excellent qualities."

"For en enkelt, ud valgt Graedkone til at traede frem og blive hoert. Hun begyndte i et langsomt og slaebende og hulken, at fremhave all den doedes fortoin." *Op. cit.*, p. 76.

The Dano-Norwegian tongue exhibits here a word "graedkone," that exactly expresses the idea of a "hired weeper," and is, it will be noted, exclusively confined to the female sex.

GEO. F. FORT.

POSTAL CARD PHRASEOLOGY.

Uncle Sam seems to have worried his huge brain to a considerable extent, to give us to understand in the most unmistakable manner possible, that we are at liberty to indite anything we choose on one side of his cards, but that on the other side we must put nothing but the address of the person to whom we write.

Six different issues, now under my eyes, bear these six differently-worded instructions:

"Nothing but the address can be placed on this side."

"Nothing but the address to be on this side."

"Write only the address on this side."

"Write the address only on this side, the message on the other."

"Write the address on this side, the message on the other."

"This side for address only."

Canada says:

"The address to be written on this side."

Great Britain:

"The address only to be written on this side."

France:

"Ce côté est exclusivement réservé à l'adresse."

Belgium thinks apparently that there is tautology in "exclusively reserved," and drops the adverb:

"Ce côté est réservé à l'adresse."

"Zijde voor het adres voorbehouden."

Luxemburg is of opinion that the French ought to write more correct French than they do, and places "exclusivement" after the verb:

"Ce côté est réservé exclusivement à l'adresse."

"Diese Seite ist nur für die Adresse bestimmt."

Russia is of the same mind:

"Côté réservé exclusivement à l'adresse."

Italy uses no big word:

"Su questo lato non deve scriversi che il solo indirizzo."

Chili's wish is stated with equal clearness:

"En este lado debe escribirse unicamente la direccion."

My stock of cards goes no further. I almost regret it. It is such a comfort to realize the fact that the energies of postal authorities are sometimes applied to other studies than politics (in Europe I mean, of course).

Æ.

TUTELO.

The Tutelo or Tutiri, Todiri people was first investigated by Horatio Hale, who found some individuals on the Iroquois reserve at Brantford, Ontario. While examining their language he found it to belong to the Siouan or Dakota stock, and published an account of it in the *Proceedings of the American Philosophical Society*, of Philadelphia, 1883, pp. 1-47. They call themselves Yesáng, and were, in the earlier part of the eighteenth century, known as Todirichronnon. They then lived in North Carolina, and a peculiar interest now attaches itself to their southern home, because three other southern tribes—the Biloxi, the Saponi, and the Kataba—have since been discovered to be of the same Siouan lineage. It may be of interest to state that Rev. J. O. Dorsey has found in the Indian Bureau at Washington a document of four pages, pretty well faded, which describes a meeting of Winnebago with Tutelo Indians at Prophets' Town, close to Tippecanoe, Indiana, in the year 1809. It is stated that the parties were able to *understand each other's language*.

(A. S. GATSCHET, in *The American Anthropologist*).

DR. MURRAY'S "NEW ENGLISH DICTIONARY
ON HISTORICAL PRINCIPLES.

(VOL. VIII, P. 169, ETC.)

Amerciate.—The verb *to amerciate* has one example in the N. E. D., (dated 1566). It occurs, however, in old Steuart of Pardovan (p. 171), 150 years later. I may add that this same author affords many cases parallel to this, which I have not thought necessary to record.

Anticipate.—"Their judgment is never *anticipate* by any such clause," says Steuart of Pardovan, in his *collections* (1709). Dr. Murray's only example of the adjectival use of this word dates from 1549.

Comprise.—For this word, as a verb transitive, in its Scottish sense of "to seize, or attach, under legal authority," Murray's latest example has the date of 1637. But the word occurs in Pardovan (1709), ed. of 1770, p. 137.

Celebrate.—In the participial sense of *performed*, Dr. Murray's latest example is dated 1564; but the word is used by Steuart of Pardovan (1709), "When communion is to be celebrate," etc.

Archbishopship.—Murray's only example dates from 1556; but the word occurs in Carlyle's *French Revolution*, (1837), p. 106, of the authorized American edition.

Cockniac.—The N. E. D., quotes a sentence containing this word from *Fraser's Magazine*, assigning no authorship; Thackeray was the author of the passage; for it occurs in *Men's Wives*, one of his minor tales.

Acuminate.—Under "Acuminate, v. t." Murray's N. E. Dictionary gives a quotation from Cowper, dated "a-1800." "Tones so dismal as to make woe itself insupportable, and to acuminate even despair." The word *more* is omitted before *insupportable*, and the true date is Sept. 18th, 1784. The passage occurs in a letter to John Newton.

G.

QUERIES.

Irish Hudibras.—Who wrote *The Irish Hudibras*, 1689?

H. H. K.

Mackinaw Hats.—Are (or were) the hats called by this name ever made at Mackinaw, in Michigan?

TYRO.

Denver.

Methodist Canoe.—Can any one of your correspondents give us the story of the celebrated "Methodist Canoe" of Maryland?

TYRO.

Denver.

Chuckluck, or Chuckaluck.—What is the nature of the game called by these names? The dictionaries ignore it, as much as they do *crap*, concerning which one of your correspondents has in vain asked for information?

B. S. W.

Tacoma.—What is the original meaning of this place name? Theodore Winthrop's *Canoe and Saddle* (1862) is said to contain the first known reference to this word, which is there stated to be an Indian designation for Mount Rainier; and many maps and books give the name to that mountain. But the assertion is made by some that no known race or tribe of Indians call that grand peak by the really pleasant and musical name of Tacoma. Did Winthrop invent it?

G. F. S.

Baltimore.

First American Cook-Book.—Will you please tell me through your valuable columns the name, author and date of the first cook book published in America, or rather the United States?

J. D. H.

St. Louis, Mo.

"*Administer Justice in Mercy*."—Is the above a quotation, and if so, where can it be found?

Q. UERIE.

Tops and Bottoms.—I read what follows in G. Manville Fenn's "*The New Mistress*:" "In bringing up by hand *i. e.* by spoon—take a moderate portion of rusks, tops and bottoms, nursery biscuits, captain's biscuits, or similar highly-baked farinaceous preparations, etc."

What are "tops and bottoms?"

J. CHURCH.

"There'll be but One Lum and One Reek Left."—I have a vague recollection of some such words as these being spoken by an old Scotch laird in connection with his vandal propensities. Who was he?

A SUBSCRIBER.

Cavendish Tobacco.—Can any body tell me when Cavendish tobacco was first spoken of, and who the Cavendish was after whom it was named?

The earliest printed reference to it that I have seen is dated 1839.

J. T. SIMPSON.

REPLIES.

Dalberg Family (Vol. vii, p. 67, etc.)—I remember reading that on certain occasions (such as the coronation of the German Emperors), a herald used to call out, "Is there no Dalberg here?"

QUI TAM.

Happy is the Land whose Annals are not Long (Vol. viii, p. 185)—"A paradoxical philosopher, carrying to the uttermost length that aphorism of Montesquieu's "Happy the people whose annals are tiresome," has said, Happy the people whose annals are vacant. *Carlyle. Hist. French Revolution.* Book II, chap. I.

ROBBIN.

Harrisburg.

'Crap (Vol. viii, p. 41.)—This game is played by throwing dice. *Seven* points, or *eleven*, win the pot, as well as any bet that may be on. *Three* points constitute *crap*, and lose the game. If you make any number besides three, seven or eleven, you may throw again, and if you make the same number a second time you win. There are said to be various other rules, but they pass my skill.

TYRONE.

St. Lambert (Vol. viii, p. 186), was a bishop of Maestricht in the seventh century. His history is of no particular interest, and there was no reason for giving it in a note on a passage in Shakespeare where the reference is merely to his *day* as a date. Conflicting accounts of his death are given. According to one of these, he was slain by the relations of the beautiful Alpaïde, grand-

mother of Charlemagne, because he had reproved Pepin d' Heristal for making her his mistress.

W. J. R.

National Flower of Poland (Vol. viii, p. 185.)—I have in my possession a collection of pictures entitled "Flowers and Women of Every Country." They were published in London in March, 1831, by Ch. Tilt, 86 Fleet street, and consists of plates illustrating the national costume and type of beauty of many lands, surrounded by a wreath of the national flower. The picture of the Polish beauty is encircled by a *laurel* wreath composed of flowers,—small bunches of berries alternating, with groups of rather fine, long lanceolate leaves. It is not like the laurel with which we are familiar by that name.

How correct these national flowers may be, of course I have no means of determining. Though as the Rose is named for England, Lily for France, Shamrock for Ireland, Tulip for Holland, Blue Bell for Scotland, and others as apparently correctly chosen, why not the Polish Laurel also?

LEA LUQUER.

Bedford, N. Y.

The Whole Duty of Man (Vol. viii, p. 172).—This work published in 1659 has been ascribed at various times to three archbishops, two bishops, several clergymen, and a lady. Henry Venn's "Complete Duty of Man" (1764), was written with a view of supplementing and correcting its deficiencies.

M. R. S.

Seneca Falls, N. Y.

Spirit of Love (Vol. iii, pp. 81, 59, etc.)—The following, addressed to the N. Y. *Tribune*, may settle this question:

JOS. E.

In this morning's issue is an extract from *The Troy Times*, which is a very old friend. It was reported in 1835 or 1836, I think, in *The Sheffield Iris*, the paper of the well-known Scotch poet, James Montgomery. The scene was the Quaker meeting-house in Sheffield, which I visited in 1837. The lines were attributed to the pencil of David Garrick, who had been performing in Sheffield. The meeting-house was built on

the side of a hill with the front door and yard facing on one street and the cellar opening on the street below. Garrick, passing, saw the vintner rolling out the casks of wine. He mounted the steps in the alleyway adjoining the meeting-house and looking in saw the Quakers in their quiet "Fifth-day Meeting." The incongruity struck him forcibly and he penciled on the meeting-house door the lines:

There is a spirit above, and a spirit below;
A spirit of peace, and a spirit of woe,
The spirit above is the spirit of love,
The spirit below is the spirit of woe;
The spirit above is the spirit divine,
The spirit below is the spirit of wine.

The Sheffield Quakers needed no further rebuke. They immediately bought the lease from the vintner, paying him back every penny received for five years' rental, the time the lease had run. This has been spoken of by Mrs. Sarah J. Smith, formerly the superintendent of the Reformatory for Women at Indianapolis. Mrs. Smith came to this country from Sheffield, and was a Sheffield Quakeress.

W. JAY.

Harrison, N. J.

Indigenous Tea Substitutes (Vol. vii, p. 222, etc.)—The plant known as *yerba buena* (*micromeria Douglasii*), is sometimes called Oregon tea. Its leaves are aromatic, and furnish a tolerable substitute for tea. Spruce tea is another frontier drink; one, however, of which little good can be said.

P. H. R.

San Leon.

Holland (Vol. v, p. 269).—In an interesting paper read before the Congregation^a Club, of Boston, last autumn, upon the relative conditions of England and the Netherlands in the sixteenth century, Dr. Wm. Elliot Griffis infers, that the name "Holland," in Lincolnshire, is one of the minor traces left by the enormous influx of Dutch and Flemish immigrants to England during the Spanish oppression in the Netherlands under the Duke of Alva, or by earlier refugees from the same country. According to Dr. Griffis, these sixteenth century refugees numbered from eighty to a hundred thousand, and they settled very numerous in the eastern counties, where their fellow-countrymen already practiced, among other industries, the arts of dyke-building and the reclamation of fens.

The fens around Boston, Lincolnshire, were drained by the Dutch.

Perhaps a study of old literature will be needed to show whether the name was in use before that time. Holland has been defined to mean "hollow-land," or land lower than the level of the water contiguous, and protected by dykes. The Lincolnshire Holland is said to be spoken of by Ingulphus as *Hoiland*, thought to mean hedge-land, in allusion to the sea-walls or hedges used for its protection; but since the "History of Croyland," is now classed with literary forgeries, though often assigned to the time of Richard II., the testimony is not decisive.

Tusser advises farmers about their "Hollands," or rich grass lands, under advice for January.

It is beside the point, but I would like to say a word more about the paper of Dr. Griffis, before mentioned. It makes an exceedingly strong showing for the influence exerted through many channels by the Netherland refugees, to the great and lasting benefit of England. So effective indeed is the writer's grouping of facts, as to make his presentation of them seem almost partisan, but with even large allowance for whatever may offset these facts, one still feels that England was half made anew through the resulting benefits brought from Holland.

M. C. L.

New York City.

Keats's Rhymes (Vol. viii. p. 3, 175).—Pray acquit me of the charge of "denouncing" Keats, or of even wishing to detract from one who has beguiled too many pleasant half-hours to be treated badly in return. My note simply pointed out instances where I thought the poet's pronunciation, whether peculiar to himself or prevalent in his day, differed from present standards. As to the other charge, the brevity of the expression chosen may have made it misleading, but I suppose few persons who were "brought up" on "Pilgrim's Progress" will need to consult a dictionary to learn that the miry "slough" assimilates among the *ough* sounds with *plough* and *bough*, instead of *dough* and *though*. The former sound, of course, makes a very imperfect rhyme with "below," but for rare employment it may pass muster. Perhaps few poets have not once or

twice stretched the limits of license as far. It is different with an *ough* that chords with *rough* and *tough*, like "slough," meaning discarded matter, for this sound is totally dissimilar to the final one in "below," and, when linked with it in verse, gives a couplet having no rhyme at all.

I still suppose that Keats confused, or was ignorant of, the two sounds of the monosyllable under discussion, and that, in "Endymion," he used "*slough*" in the sense of "something cast off," as if it were pronounced like 'slough,' a 'morass,' intending to form an admissible, if an imperfect, rhyme. He may have vocalized it *slou* or *slow*, but assuredly not *sluff*.

The case is similar to the occasional confusion about the true pronunciation of "sough" where that word is more familiar to the eye than to the ear. Not long ago I saw this very same mistake, *i. e.* one where "sough" was used to rhyme with a sound like that of *bough*, in the lines of a poet of repute. I think it was in one of Lowell's earlier poems, but will not make the assertion without search.

M. C. L.

New York City.

I do not think your correspondent M. C. L. has "tripped" seriously in her criticism of Keats's rhyming of *slough* (*sluf*) with *below*. *Slough*, a morass, (*slow*, as in *owl*) surely is a better rhyme for *below* than *sluf* is. It is a little remarkable, that in the Western States of this country *slough*, a morass, is usually pronounced to rhyme with *blue*, or with *flew*.

C. R. Ross.

Fort Wayne.

Consonant (Vol. viii, p. 160).—I cannot agree with your correspondent "Accent" in his opinion that Tennyson ever accented *consonant* on the second syllable. I think the accent of the line is as follows:—"consonant chords that shiver to one note." Only we suppress the accent of *to* in pronouncing the line. The irregularity of the feet in this and similar lines is a relief to the ear, since it breaks the unendurable monotony that would speedily result from any scansion which is theoretically perfect. The substitution of a trochee for an iambus is exceedingly common in English poetry, and

when properly made, it is a great embellishment to a line. The principle is one which is recognized by all competent critics.

S. T. B.

Camden.

Spade Guineas (Vol. viii, p. 172).—I have such a guinea now before me precisely similar to that pictured in the Century Dictionary except in its date, which is 1790. When I received it I was told that it belonged to the last coinage of guineas in England, but the donor was mistaken. If your querist has not the "Century" at hand, I may say that spade guineas were coined by Geo. III from 1787 to 1799, and are so called from the spade shaped shield that displays the royal quarterings, quite different from the cross-like device upon guineas of earlier coinage. The upper divisions of the "spade" show, respectively, the French lilies, and the English leopards combined with the Scottish lion; the lower ones, the harp of Ireland, and (as I suppose) the arms of the house of Hanover.

I should like to have some one give me the full reading of the inscription which runs:

M. B. F. et. H. Rex. F. D. B. et. L. D.
S. R. I. A. T. et. E.

M. C. L.

New York City.

Scottish Proverb (Vol. viii, p. 185).—

Had you seen this road before it was made,
You would hold up both hands and bless General Wade.

Parallel to this is another old rhyme:

This road is not passable,
Not even jack-assible.
Ye who would travel it
Must turn to and gravel it.

G.

Cattle Calls (Vol. viii, p. 46, etc.).—One excellent Scotch call for cows is *Prochie*, *prochie*, which is said to be the Fr. *approchez*. *Pru*, *ptru* and *ptroo*, *prutchie*, and *Prutch-lady* ("approach lady"), are also given by Jamieson as cow calls.

G.

Palm-Leaf Hats (Vol. vii, p. 208, etc.).—I addressed a letter to a gentleman who is probably the leading manufacturer of palm-leaf hats in this country, asking him regarding the species of palm which afford the leaf in question. In reply, he stated that the leaf comes from Cuba; but he named

no species of tree as yielding it. It is worth something, I am sure, to be able to tell what country this familiar material comes from.

OBED.

Mass.

Cortlandt (Vol. viii, p. 185).—One was the father, the other the eldest son.

The founder of the American branch of the family, Oloff Stevenson Cortlandt, came over from Holland as secretary to Governor Kief, became commissary of cargoes, and then left the Company's service to start in business as a brewer on Brouwer straat (Brewer street, now Stone street, between Broad and Whitehall streets). The land through which the present Cortlandt street runs, was purchased by him in 1671. He died in 1683, having been president of the "Nine Men" and Schepen of New Amsterdam.

Stephanus Van Cortlandt, his eldest son, (1643-1701), was the first "native-born" mayor appointed in New York. We are informed that during his mayoralty wells were constructed here and there in the middle of the streets "for the publique good of the cytie," but mainly as a protection against fire.

He, too, was a wealthy merchant and property-holder, the owner (among other lands) of the noted Klaver Waytie (how much prettier than any of the modern street-names to the south of Maiden Lane!) His residence and business place was at "t Waterside," an important locality at a time when Broadway boasted sixty-five dwellings and the whole city from 3,000 to 4,000 inhabitants.

A. ESTOCLET.

COMMUNICATIONS.

How we Preserve our Relics.—*E. A. Poe's cottage.*—Would you preserve this in your columns as an instructive record? I curtail it from a daily.

It looks as if the famous little wayside cottage at Fordham, just on the outskirts of New York City, where Edgar Allan Poe lived during 1846-47, and wrote some of his best works, will soon be a thing of the past. Until last autumn the cottage had been kept in comparatively good repair by a lady who has since moved away on account of ill-

health, and a "To Let" sign is now tacked on the cottage. The little home looks forsaken; the doors are barred; across the windows are nailed boards, and everything about the place is fast going into decay. There is a musty and damp smell about every room. The thin floor is giving way, and the ground beneath exhales a malarial dampness through the room where Poe wrote, and even the humblest people will not live in the house, owing to its unhealthy condition. The place is still visited by nearly a thousand people each year during the spring, summer and autumn months, and everything is pointed out; the room where Poe wrote his "Annabel Lee," and where, on January 30, 1847, death released his child wife, Virginia Clemm, from her period of suffering. But the historic pastoral cottage has seen its day, and with the march of progress it will soon be demolished.

CIVIS AMERICANUS.

Swaliska Cross (Vol. viii, p. 191).—This figure is known as fylfot in heraldry; and also as the *cross cramponnée*. Some writers call it the *gammadion*; and still others *Thor's hammer*. The *asterisk*, a piece of altar-furniture used in the Greek churches, is thought by some (quite needlessly, I think) to be formed upon the model of this cross.
J. B. T.

Native American Sheep.—According to Mrs. F. F. Victor (*Atlantis Arisen*, p. 232), early voyagers state that the Indians of Oregon formerly made cloth of the wool of the mountain sheep, as big-horn. It is also stated that the Nootka Sound Indians formerly kept a breed of wooly dogs, from whose hair a strong, though coarse, variety of cloth was made.

OBED.

Badge of Oregon.—A native species of lily. *Lilium Washingtonium*, is said to be the "emblematic flower" of Oregon. F. F. Victor, *Atlantis Arisen*, p. 122.

OBED.

State Nicknames (Vol. viii, p. 83, etc.).—The State of Washington is called (sometimes) the "Evergreen State."

ROMUALDA.

Seattle.

Washington's Birthday Coincidences.—The following is a list of notable twenty-seconds of February from the fourteenth century to the present time:

1371.—Death of David II, of Scotland, son of the immortal Robert Bruce.

1609.—Death of Ferdinand I., Grand Duke of Tuscany.

1630.—This was the first occasion of a public thanksgiving in Massachusetts. The date had already been appointed for a season of general fasting, but, unfortunately, provisions ran very low in February. No cargoes had arrived for a long time. Our forefathers apprehended little difficulty, however, in keeping the prescribed fast. On the morning of the day a ship appeared in the harbor laden with food. It was unanimously decided to change the fast day to a feast day.

1644.—Charles I convened a special Parliament of forty-four Lords and 118 Commons at Oxford.

1674.—Jean Chapelain died. He was a literary protege of the great Cardinal and a man of some talent. He first attracted Richelieu's attention through a preface to the "Adonis" of Marini, which the priestly "bel esprit" affected to admire. Chapelain was one of the original members of the Académie Française.

1717.—Great snowstorm in New England, with snow six feet deep in Boston. Snow commenced to fall February 20th, continuing for two days.

1731.—Death of Frederick Ruysch, a celebrated Dutch anatomist.

1732.—George Washington was born at Bridge's Creek, Va.

1744.—Great naval engagement off Toulon between the combined French and Spanish fleets under Admiral De Court against the British fleet under Admirals Matthews and Rowley. The Spanish ship Poder was burned. British loss, ninety-two killed and 185 wounded.

1746.—Death of William Conston, Director of painting and sculpture in the French Academy.

1770.—A mob attacked the house of one Richardson in Boston, who had attempted to remove a mark set against the house of a patriot named Lille, who had contravened the non-importation law. Richardson fired

on the crowd and killed Christopher Snider, eleven years old. The boy's name is recorded in the prints of the time as the first martyr to American liberty.

1780.—An ox roasted whole on the frozen Schuylkill at Philadelphia. Ice seventeen inches thick.

1782.—Island of Montserrat surrendered by the French under Count de Grasse.

1787.—Assembly of notables of France.

1797.—French descended on Wales.

1806.—Death of James Barry, a well-known Irish painter. His masterpiece was an allegorical series for the Society of Arts in London.

1810.—Death of Charles Brockden Brown, an American author.

1811.—The British ships Cerberus and Active captured twenty-two vessels from Ot-ranto with provisions and troops.

1812.—Ogdensburg, N. Y., attacked by the British and Indians under Frazer and McDonnell. Folsythe in command, compelled to evacuate. The British took twelve cannon, 1,400 stands of arms, 300 tents and all the boats. The Americans lost twenty-seven men, the British sixty-four.

1814.—Blucher defeated by the French, under Boyer, at Mery. The former fired the town and fled.

1816.—Death of Adam Ferguson, the famous Scotch writer. In 1778 he was sent to America as secretary of the mission for effecting a reconciliation.

1835.—Death of Jane Jarmon in Wodesborough, N. C., aged 105.

1841.—Disastrous land slide in Commune of Gregaro, Italy. One hundred and thirteen lives lost.

Reggio Calabria nearly destroyed by an earthquake.

1855.—San Francisco banks suspended payment. Panic ensued.

(*Phila. Inquirer.*)

Washington's Birthday.—The Earliest Celebrations in Honor of the Father of His Country.—It was in 1793, during Washington's administration, that the idea of observing his birthday with public demonstrations originated. The ladies connected with what has been wrongly called the "Republican Court" were first to encourage the

idea, and dinners and balls were proposed, while some special testimonial to the chief was advised. But a storm of opposition arose from a political party who tried on all occasions to belittle the first President's claim to anything personal in the way of homage or attention. They declared that to celebrate the day would be but the beginning of a monarchy. They stormed and raved, and said many bitter and unjust things of the man whose fidelity, skill, patience, and endurance had led them out of bondage. But the other side won the day, and February 22, 1793, the sixty-first birthday of George Washington, was celebrated with some display, but not so generally as in the years which followed.

A few years later, when on the eve of retirement from his exciting public life, a birthday celebration occurred which well deserves recording. The opposition to honoring February 22nd had quite died away, and all hands and hearts and heads joined in making this festival of 1797 as brilliant as possible. In an old letter I have seen, there is an account of the day's festivities, written by a young matron to her absent husband, which her great-grandchildren carefully preserve to-day, together with the fan she carried on that memorable occasion. The afternoon was devoted to what was then called a "drawing room"—like the "levee" of to-day—when General and Mrs. Washington received their friends. It was, says another eye-witness, "affecting beyond all expression by its being in some degree a parting scene. Mrs. Washington was moved to tears. I never saw the President look better or in finer spirits. But his emotions were too powerful to be concealed. He could sometimes scarcely speak." The lady I have quoted went "grandly dressed" to the ball given in the evening at the Philadelphia Amphitheatre. The crowd was tremendous. When the President and his wife appeared, cheers rent the air. It was the greatest ovation he had ever received. Nor did the homage end with the ball. After the President was in bed and asleep a band serenaded him, repeating "Yankee Doodle" five times, hoping to arouse him, but he must have had a very easy conscience, as he slept through it all, and was amazed and mortified on being told of it next day! (*Harper's Young People.*)

A Canadian Furrier's Ad. in 1859.—

Wouldst enrich your summer wardrobe
With a hat of silk or beaver,
Black, or drab, or Gaulish argent,
Fit to have been worn by Brummel,—
Wouldst surround your tender cranium
With a "softshell" spruce delightful,
A la mode the great Hungarian's;
Or with Guayaquil sombrero
Like the Senors' west the Andes;
Or with "castor" funnulelar,
Gray, or brown, or glossless sable,
Felted from the fur of rabbits,—
Call and see the "tiles" of Swartzen;
Look in ere the winter goeth,
Ere the vernal rush commences.

—In a sentence; would you purchase
Muffler of the red or gray fox,
Brushed, and head with eyes of crystal;
Gloves of chamois, mitts of buckskin,
Lined with fur-skin or with lamb's wool;
Gaunts, for driving in the winter,
Frost-proof, strong, of fur and leather;
Moccasins from Indian wigwam,
Plain, or trimmed with beads and quill-work;
Sled Algonquin, good for coasting;
Snow-shoes, for an out-town ramble;
Cap from coat-stuff of the Westland,
For the seasons Spring and Autumn;
Hat of palm-leaf, tuscan, leghorn,
Or of snow-white reeds (?) of Darien;
For the torrid dog-day weather;
Bonnet Alma else Balmoral
(Simon-pures from old Kilmarnock),
Worn whene'er you have a "mind to";
—Would you purchase, we are saying,
Aught of the enumerated,—
Any kind of manufactures
To be had at store of furrier,
Or by hatter made or vended,—
Go to Swartzen's, famous furrier,
Go to Swartzen's, high-art hatter.—
Swartzen of the changing seasons,
Spring and Summer, Autumn, Winter,—
In the city of the rivers,
Of the great lakes and the ocean,—
In the chief Provincial city,
Hochelaga or Mount Royal,—
And procure them, all and sundry,
Cheap as elsewhere,—may be cheaper;—
Swartzen, Rue de la Madonna,
Sev'ral buildings from Argyle Street,
Sign of golden hat-cylindric;—
Swartzen, who his goods announces
After Hiawatha's poet,
In his manner of the red-men,
In his new unrhymed trochaics.

(William Boyd, Typ., in *The Montreal Transcript*, Jan. 1859.)

Liquidamber.—Every tree-lover knows that our common sweet-gum tree (bilsted or copalm), is the true American liquidamber, or liquidambar. Judge of my surprise in looking over my newly acquired copy of Emerson's *Trees and Shrubs of Massachusetts* (1846), p. 225, to find there the common "sweet fern" (*comptonia*), called "the liquidamber." This and the true liquidamber have one thing in common,—that the leaves when chafed give forth a strong and not unpleasant fragrance; and their medicinal virtues seem to be similar. But botanically, they are very far apart.

ILDERIM.

Hell and the Census-man—a companion picture to your *The Devil and the Census-man* (*ante* p. 140)—from *The Nineteenth Century*.

The general conception of hell, a conception primarily based on curiosity and fear, has been elaborated with marvelous ingenuity. For instance, the Hindu hells, or *Narakas*, are 136. The walls of the principal of these are over a hundred miles in thickness, and their shine of fire is so fierce that they burst the eyes of those who look at them even from the distance of 400 leagues. Yama, the Greek Pluto, the Christian Satan, is 240 miles high. The hairs of his body are like palm trees. He punishes the damned by putting them in beds of boiling oil, sawing their bodies in two, pouring molten lead into their ears, pulling out their toe nails and their tongues, and a vast number of other varieties of torture. The mind, says Goldsmith with much truth, is ever ingenious in making its own distress.

The general conception of hell has for many a fascinating horror like that of a modern murder and the subsequent hanging, which brings so rapturous a relish to our hot rolls at breakfast. It is an early sample of that remarkable human peculiarity which seems to delight in pain, that morbid tendency to self-torture which, not content with ills of the present, looks forward with quivering horror to other worse ills in the future. And the future beyond experience, if not beyond reason, offers an ample field to the fancy of the *Heautontimorumenos*. The unseen and the unknown have ever presented an attractive arena for the gymnastics of the imagination. But as the bee and the spider suck, we are told, honey and poison from the same flower, so we may extract pain or pleasure from our something beyond the grave. Generally we prefer to extract pain. The Kaffirs, with only thirteen paradises, have more than double that number of hells.

The primitive Christians, says the sarcastic Gibbon, were animated neither by the love of pleasure nor by the love of action. They were alike careless of procuring private happiness to the individual, or any public benefit to the world. But, he concludes, "it was not in this world that the primitive Christians were desirous of making themselves either agreeable or useful." This passage, by the way, in an edition by Dean

Milman, is curiously varied by the omission of the word "not." But Gibbons is perhaps a little hard on the primitive Christians. At all events, their hell is probably both as agreeable and as useful as that of other creeds. Though, indeed, it shows less variety of fancy than that of the Hindus, it yet runs a very close race in the arena of agony with that of the Muslims, wherein the lightest punishment is to be shod with shoes of fire, the heat of which causes the skull of the unlucky wight who wears them to boil like a caldron.

D. V.

The Wagging of the Dog's Tail.—Prof. Elmer, in his work on Organic Evolution, is not able to explain why the dogs of Constantinople erect their tail and carry it upright, while the ancestral wolf and the jackal carry it hanging down. Dr. Joseph L. Hancock suggests, in the "*American Naturalist*," that the reason may be found in the fact that as the dog becomes domesticated, it is prone to use the tail as an organ for expressing mental states—wagging it when pleased, dropping it between the legs when disappointed or frightened. The ancestral wolf carries it hanging down because in that position it is less conspicuous and better eludes detection. A family of wolves playing together undisturbed occasionally carry their tails curled upward. By degrees the tail acquires naturally the upright position as a result of coincident evolution of the mind of the wolf by domestication and of the slow adaptation of the appendage as an organ of expression. The cessation of natural selection in the domestic dog would give the tail greater freedom of motion without detriment to life, and artificial selection modifies it into various shapes. (*Philadelphia Ledger*.)

Bottomless Lakes (Vol. viii, p. 82, etc.).—Near Coulée City, State of Washington, there is a sheet of water which the popular verdict has assigned to the class of bottomless lakes.

R. L. N.

Underground Rivers (Vol. vii, p. 273, etc.).—Below the Lac de Joux (in France), the river Orbe flows underground for about 700 feet.

H. DUPONT.

La Grippe 160 Years Ago.—An Italian correspondent reminds us of the historic epidemic of influenza in Milan between the years 1730–33, described by the contemporary physicians, Drs. Gagliardi, Bellegatta and Crivelli. The last named, a Milanese practitioner in advance of his time, found in the air the “chief and efficient cause of the influenza visitation.” In 1730 and 1733 the climatic conditions were as nearly as possible the same as those prevalent in the last two epidemics in Italy; that is to say, a mild temperature, the sirocco wind predominant, and much humidity, with fog and rainfall alternating. Dr. Crivelli’s description of the symptoms of an influenza patient might (our correspondent says) be transcribed from the phenomena of to-day:

“Gravedo and coryza, general languor with indisposition to exertion of any kind, loss of appetite even in presence of the daintiest viands, pain in the sinaput, giddiness, dimness of eye-sight, high fever, with rigors and *horripilatio* extending over the whole body; cough sometimes moist, sometimes dry enough to induce a choking sensation.”

These symptoms, not very grave in themselves, say Dr. Crivelli, are apt to reach an acute and even pernicious stage—“the patient finding himself suddenly oppressed with a suffocating catarrh (*un catarro cativo*), or, in other cases, with a pleurisy, or a pleuro-pneumonia. One patient falls as by an apoplectic stroke, another complains of intolerable cephalalgia—the old, the phthisical, the asthmatic, rarely outriding the storm.” It would be difficult to give a truer account of the course and issue of the influenza cases now occurring at this hour in the Alta Italia. Dr. Crivelli further shows himself ahead of his age in his severe condemnation of indiscriminate venesection, stigmatizes the abuse of diluents, and rests his system of treatment on vigilantly regulated diet and the support of nature. Of course, he used heroic measures when time was precious—even blood-letting when engorgement of the circulation was a distressing symptom—and he found great efficacy in the Hippocratic prescription: “*Alvus curanda est per clysterem subducentem et frigefacientem.*” Other less rational measures he also recommends, taken from a pharmacopœia happily

superseded. But, according to the lights available at the time, he seems to have been a thoughtful and ingenious clinician, and his treatise has a quite special interest for the student of the history of medicine. (*The Lancet.*)

Pronunciation of the Word “Wound.”—How do you pronounce the word “wound?” Most people nowadays say “woond”, but the old dictionaries all say “wownd”, and all the poets, so far as the Listener has ever heard, make the word rhyme with “sound.” The pronunciation “woond” is undoubtedly an affectation; but it has swamped the old sound. The other day a friend of the Listener heard in church a hymn which had this word at the end of a line and rhymed with “bound”, but the choir, in singing it, pronounced it “woond” in defiance of the rhyme. This inspired the Listener’s friend to take his hymn book and write upon a fly-leaf this stanza of excellent doggerel, to illustrate the capabilities of this word in the way of rhymes:

Behold, a stricken soul has swooned;
Where shall relief be found?
Where balm to soothe its bleeding wound,
Its horrid, gaping wound?

Modern poets, by the way, are practically debarred from using the word “woond” at the end of their lines by the scarcity of good rhymes for it. Perhaps “harpooned” and “ballooned” and “swooned” have a certain relationship to the idea of a wound, but neither of them is a very practicable word in poetry.

(The Listener in *Boston Transcript.*)

Bridal Fancies.—

Married in white, you have chosen all right;

Married in gray, you will go far away;

Married in black, you will wish yourself back;

Married in red, you will wish yourself dead;

Married in green, ashamed to be seen;

Married in blue, he will always be true;

Married in pearl, you will live in a whirl;

Married in yellow, ashamed of your fellow;

Married in brown, you will live out of town;

Married in pink your spirits will sink.

(*Freeport Journal.*)

Remarkable Fecundity (Vol. vii, p. 238, etc.)—A former speaker of the Canadian House of Commons, a French *habitant*, was said to be the twenty-sixth son of a twenty-sixth son. The French in their own country have proverbially small families, but the Creoles in Louisiana and the descendants of the French settlers in Canada, are very prolific. Marshal MacMahon, formerly President of the French Republic, was the sixteenth of seventeen children born to the Marquis, Charles Laurede MacMahon.

E. P.

Origin of Surnames.—A correspondent claims in the *Sun*, this city, that they came from Ireland to England, not *vice versa*.

He quotes from Hallam's *Europe in the Middle Ages*: "There still, however, wanted something to ascertain gentility of blood where it was not marked by the actual tenure of land. This was supplied by two innovations devised in the eleventh and twelfth centuries—the adoption of surnames and of armorial bearings." [In a foot-note Hallam cites Mabillon and others as holding that the use of surnames can be traced "in a few instances even to the beginning of the tenth century; but they did not become general, according to them, till the thirteenth."]

Also, from Haverty's *History of Ireland*: "Among the useful laws which Brian instituted was one for fixing surnames. Before this time (A. D. 1002) a few surnames, as that of O'Neill, were coming into use; but from Brian's reign they became imperative, and each family selected the name of some distinguished ancestor, which, with the prefix Mac or O, 'son' or 'grandson,' was to be thenceforth the family name."

To which he adds: "In various countries it has been usual to adopt as distinctive family appellatives the names of the ancestral manor or of the inherited landed estates. But in Ireland, on the contrary, it has been the immemorial usage to give the family names to the lands inherited or acquired. The above is, I believe, the first recorded instance of surnames as a legalized institution in European history, whence the monarch of Ireland has come to be regarded as the originator of surnames."

"The corresponding initial usage by law in England may, with approximate accuracy, be assigned to those names registered in the

survey of English lands compiled by order of the Conqueror, and popularly known as the Doms-day book. But that digest was not begun till eighty-three years after the enactment of the Irish measure, namely, A. D. 1085, 1086—seventy-one years after Brian's death at Clontarf. In other words, surnames had been legalized in Ireland sixty-four years before the Norman conquest of England."

J. VAN D.

New York City.

Fossil Beeswax (Vol. vi, p. 20, etc.)—I have consulted several volumes of U. S. Reports on mining and minerals, but thus far have found no notice in any place (except at the above entry) of the discovery of ozokerite in Oregon. But in Mrs. F. F. Victor's *Atlantis Arisen*, p. 39, we are told that the wax of the Oregon coast is actual beeswax, a part of the cargo of a Japanese junk wrecked many years ago. It is stated that wax candles, sometimes with the wick rotted out, are occasionally washed ashore on that coast.

J. ROMAYNE KENT.

New York.

Toll-free.—A few old toll bridges down in Maine bear signs that perpetuate the memory of a curious law. These signs proclaim that all persons, save "paupers, Indians and clergymen," must pay toll in crossing the bridge. The indulgence shown to paupers and clergymen is easily understood from the practice of elsewhere, but why the Indians were exempted is not so clear, unless, indeed, it was a recognition of the aboriginal right to the freedom of the region. (*Harrisburg Call.*)

Moslem (Vol. v, p. 67).—A good example of *moslem* used as a plural noun occurs in Carlyle's *French Revolution*, Book vi, ch. 11—"the toughness of old Hebrews, or Ishmaelite moslem."

OBED.

Born and Dead on Same Day (Vol. viii, p. 46).—Sir Thos. Browne, author of *Religio Medici*, *Urnburial* and *the Garden of Cyrus* was born 19th October 1605 and died in 1682 on his 77th birthday, October 19th.

ELIZABETH PRIOLEAN.

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The kind attention of our readers is drawn to the announcement on our first advertisement page.

NOTES.

TICKLENBURG.

This is the name of an old fashioned fabric of coarse linen no longer manufactured. The dictionaries all pass by the derivation of the word, as uncertain. But I have received a letter from *Tecklenburg*, in Prussia, stating that the fabric in question was woven near that town, from which it took its name. The linen was sent to the Tecklenburg cloth hall to be inspected, measured and stamped. The old hall still stands, and its lower story is used as a fire-engine house, the upper story being at present a kind of annex to the burgomaster's official rooms. The linen business there died out about the year 1840. It is pleasant to be able to fix upon a derivation the historical truth of which can be established by the recollections of persons now living.

My correspondent, a professional man of widest culture and intelligence, states that the fabric under consideration was formerly sent, for the most part, to America and to the Netherlands; but he adds that it was well-known in every part of Germany.

G.

UNCLE SAM'S POLYGLOT PRESS.

(See Vol. viii, p. 63, etc.)

3.—A CHINESE FEMALE-SLAVE CONTRACT IN AMERICA.

We strain our heading in the present instance. This is not a newspaper cutting, but the fac-simile of a Chinese document at present in full currency on American soil. The details of the infamous trade to which it refers (as given in this month's *Californian Illustration*)

立明帮数帖人新金為因來金山欠東家之水脚米飯銀兩無處計
 備自願將身為妓開張做生意自問到譚富處情愿揭出本銀壹
 仟貳佰零伍元銀不計利人不計工言明帮至四年半為滿日期之
 日任從新金行身倘或帮未滿期有客携帶上街先要問肯
 東主情愿方能行身有四大症包壹佰日內回炉百日過外南
 交手人無涉經水不調限一月為度有身運十五日出外照帮補
 回一個月倘遇六甲照帮補回一年倘或帮未滿期起心逃走找
 回之使費盡向新金身上抵填恐口無憑立帮数一帛交與銀主
 收執永遠為據

亞有親手收得銀壹仟貳佰零伍元正

公司

光緒十六年八月十一日

立帮数人新金

指模

ted Magazine) are such as to make the blood of any true American boil with indignation. Our San Francisco contemporary, by whose courtesy we are enabled to reproduce this, probably the only contract in the hands of "Amelican Devils", refrains from publishing the translation as it would be a blot upon its pages.—Verbum sap.

CONTINENTAL BRITAIN.

In consequence of the Rev. Dr. Lanigan, Professor in the University of Pavia, having been a Papist, and a native Irishman to boot, and of his "Ecclesiastical History" being that of Ireland, and, moreover, its being more than half a century old, I fancy the fact of it containing reference to the subject of this note is now not generally known to the present generation of English readers; hence my exposition of the learned Doctor's views, though but a reproduction, may have the freshness of revelation, while that part of my communication, calling attention to the similarity apparent in the different "makes" of ancient pottery found in certain British and Continental localities, is, perhaps, deserving of mention, particularly so since I am not aware that the deduction, made by me from the fact, has yet appeared.

Of a continental Britain, that is of a Britain on the Continent of Europe in early historic times, Professor Rhys speaks hesitatingly in his "Celtic Britain" (2d ed., p. 212, etc.), and yet, on the whole, with assent, giving the ancient authority of Pliny and Procopius along with the present one of Hübner and DeVit.

On this subject, Dr. Lanigan, in his "Ecclesiastical History of Ireland," has much to say, stating positively that there was such a country and, also, that there was such a people—distinct from modern Brittany and the Bretons; among his authorities are the following: Pliny (who, by the bye, is corroborated by D'Anville, as well as by Hardouin, in spite of Cluverius and Usher); Dionysius Periegetis (4th cent.) who places these continental Britons near the Northern Ocean, just "before" the Germans, while Eustatheus adds that opposite to it were the islands of the same name; viz., the British Islands. Besides describing continental Britain, Dionysius also gives an account of the British Isles, which he places as actually situated. Lanigan agrees with Bede that Albion (modern England and Scotland) got its later name from the invading continental Britons; Cæsar, Tacitus *et al.*, are cited in evidence. "At a later period this continental Britain received a great supply of men from the island" (Britain), under Maximus, in A. D., 383, landed at the mouth of the Rhine (Camden, col., 1504), in modern

Holland, where there was a settlement of the Britons, stated by some to have been later than that of Maximus, but by others earlier, in fact, the remains of the *ancient* continental Britons already alluded to (Lan. vol. i., p. 107, etc.).

The army of twelve thousand Britons, under their king, Riothimus, which marched to Bourges, as auxiliary to the Roman one under Anthemius, prior to A. D. 472, did not consist of insular Britons, as Lobinceu asserts, nor were they refugees from the Saxon invaders; but, on the contrary, they were "undoubtedly continental Britons; and, comparing all circumstances, their country appears to have stretched from the Rhine southward into, at least, a part of the extensive tract now called Normandy. This further extension of the old Britain (from the mouths of the Rhine, and along the Armorican coast, down to the Loire) was probably owing to the establishment of the followers of Maximus in those parts of Gaul," p. 112, but not the only or original cause, nor did Brittany *originate* from that cause, nor from the settlement of insular Britons fleeing from the Saxon invaders of the island, although such settlements did take place, but were merely additions of returning Britons to their kindred remaining on the continent, argues Dr. Lanigan, and so, under such circumstances, as Prof. Rhys says, "Breton has an importance never yet (by Englishmen) attached to it." Continuing, Lanigan quotes, as evidence of part of Belgium and northwest Gaul having been called "Britain," writers of the tenth, eleventh and following centuries. As for Procopius's island of "Britta," the learned Irishman thinks it to be the island of Britain while the Britannia of Procopius is Ireland, so mixed is that writer's geography (Lan. Ecc. Hist. Vol. i chap. iii, p. 107, 108, 110, etc., note 134, etc.).

Usher, in spite of his great learning—or rather in consequence of it, whereby he divined the result of admitting that any Britain had ever existed before the island one—would not tolerate the question because, as some suppose, to do so would menace the supremacy and independence of the Established Church, which claimed an original freedom from Rome through the ancient one of Britain, a claim perhaps untenable in

it could be shown that Britain and the British Church were originally Continental, Gaulish and Roman. Influenced by a like feeling, English Protestant writers have ever since given "Continental Britain" the go-by. Such treatment may do for some churchmen; but historians, at least, should not be satisfied with it. But to return to the subject itself: The investigations of archæologists, among the mounds of northwestern Europe, have unearthed the handiwork of prehistoric peoples once inhabitants of those regions, including the island of Britain, which show so marked a similarity that we may infer a kinship and original ethnic unity between some of the continental and insular tribes. Thus, for instance, the sepulchral pottery of prehistoric times in the island of Britain, in Denmark, Holland and north Germany bears a common resemblance not shared in by that of later ages, nor by that of Saxon or Roman make.* The inference to be drawn may fairly be—That similarity of design may betoken similarity of race; hence it may be that the neolithic people about the mouths of the Rhine, and that part of the continent, whose pottery resembles that of the pre-historic, insular Britons, may have been the latter's ancestors—the Continental Britons.

Besides passing over into the island now called after them, these Britons moved down the coast of the continent, from the mouths of the Rhine to that of the Seine and southward into future Normandy (Lan. Ecc. Hist. Vol. i, p. 104, 112). Subsequently they occupied modern Brittany, being either driven there by the advance of the Germans down the continental coast as well as by the later Saxons from the island of Britain. The fact that the Belgic pottery resembles the insular British while the French and Breton do not ("Brit. Barrows," p. 62-63, notes), is corroborative of what I have said above: viz., That neolithic Britain lay between the mouth of the Rhine and the mouth of the Seine, extending to insular Britain, all of which region was more or less inhabited by Britons, modern Brittany then being held by another race; but subsequently occupied by the Britons, who were there at the time of the Saxon invasion of the island of Britain, having been pushed thither by the continu-

ous pressure of the Germans and other barbarians from northern Europe, who then chiefly occupied the coast line of the continent from the mouths of the Rhine to the Bay of Cancale, (see map of Merovingian France). And so it may be that at this time, (5th cent.) Armorica (modern Brittany) had become the last refuge of these Continental Britons and for that reason was also the refuge of the insular Britons fleeing from the Saxons—the coast north of Armorica being in the hands of enemies and so unavailable to these fugitives from their island home. And this may be why the Britons of the south and southeast coast of the island went to Armorica and made it Brittany, and why the language of this province is of British rather than of Gaelic character, a thing wondered at by Professor Rhys in his "Celtic Britain", (p. 213, 2d. ed.).

Moreover, besides the likeness of the British barrow pottery to the Danish, already alluded to, is the similarity of the wold barrow skull to that of the Dane in neolithic times, the type of both being brachycephalic* (Celtic), thus showing that Celts inhabited the Cimbric Peninsula as well as the island of Alba, (Britain), in that remote age; and if Celts, why not Britons? And thus the Continental Britain, of early neolithic times, seems to have extended to the northeast, even beyond the mouths of the Rhine, into modern Denmark.

In conclusion, I must say that while it is disappointing to find the present high authority on British subjects (Professor Rhys) silent as to the services of Dr. Lanigan, in that field and instead of referring to his book, handy of language, being in the English, appealing solely to remote authors in strange tongues, yet, nevertheless it is gratifying to find this distantly collected matter corroborative of Lanigan, and thus to reach a consensus of opinion, in his favor, embracing the Oxford Professor of Celtic himself.

C.

P. S. Dr. Guest was a believer in a Continental Britain; in the 2d volume of his "Origines Celticae" occur the following passages, all of which are so corroborative of my supposition in regard to time and man-

*Greenwell's "British Barrows," p. 63 and note; 94, 95, 63.

*Greenwell's "British Barrows"; pp. 680, 588, 589, 631.

ner, together with that relative to the region from which Albion received its original British inhabitants, that I here give them:

"The Brythons (Britons) who came from Armorica" (to insular Britain), p. 1.

"A few centuries earlier (than the time of Pliny, that is before the first century of Christ), the whole northwest of Gaul was probably occupied by tribes of Brythons", p. 11.

The district of the Rhine was, at least during the historical period, occupied by the Belgæ. The Brythons, who were probably driven from their native seats by the latter people, may have passed over to (insular) Britain from the Seine and the Loire, and in such case they would naturally be represented as coming from Llydaw (Brittany, Armorica), p. 11.

GOOD OLD ETYMOLOGIES.

These dear old specimens have not appeared (to my knowledge) in Am. N. & Q. columns yet.

Addle.—"An adle egg, q. idle egg, because it is good for nothing."—*Minshew*.

Bad.—"I am a *bad* man, but exactly in the contrary of the word's original meaning which I thank you for reminding me of. A *bad* man is a *bade* man, or bidden man."—*Laudor*.

World.—

"Behold the world, how it is whirled round!
And for it is so whirled, is named so."

SIR J. DAVIES'S *Orchestra*, 1594.

Rental.—"Said to be corrupted from rent roll."—*Burrill's Law Dict.*

Corpus.—"q. d. *corruptus* because it is subject to corruption."—*Bailey*, 1737.

Cormorant.—From corn and L. *mora*, delay. "Like a number of cormorants that keepe their corne till it stinke and is mustie."—*NASHE. The Unfortunate Traveller*.

Cat.—"Musio appellatus quod muribus infestus sit. Hunc vulgus 'cattum' a captura vocant; alii dicunt quod 'cattat,' id est quod videt: nam tanto acute cernit ut fulgore luminis noctis tenebras superet."—*Isid. Or.* 12, 2, 38.

The Cock and the Bull, C. S. C.

Capitulum.—"It is well called the capitulum (Chapter House), because it is the *caput litium* (the head of strifes), for there strifes are ended."

Abbot Ware.

Captain.—"From *caput*, the head or chief, and *thane*, a Saxon title of honor, which by Statute of King Athelstan was conferred on any merchant who had been thrice across the high seas upon his own account."

Hamersly's Naval Encyclopædia.

Faith.—"Tooke" (remarks Richardson approvingly) "says that it is the A. S. *Fægth*, that which one covenanteth or engageth, the third person singular of the indicative of *Fæg-an* (which is also written *Feg-an*, see *Fact*) pangere, *pagere*, to engage, to covenant, to contract."

Fact.—"The Lat. *Ag-ere*, *Aug-ere*; Gr. *Αγειν*, appear to be the Goth. *Auc-an*; A. S. *Eac-an*; and the Lat. *Fac-ere* (c, hard; *fag-ere*, g, hard) to be the A. S. *Feg-an*—itself formed of the A. S. *Eac-an*, to *eke*, and the prefix *Be*, successively corrupted into *pe*, *p*, *ph*, (*p*) f; thus, *f-eacan*, *f-eagan*.

Richardson.

Bo.—"Interj. A word of terroure—from *Bo*, an old northern captain of such fame, that his name was used to terrify the enemy."

Temple, quoted by Johnson.

Ovation.—Richardson derives this from L. *ovatio*, from *ovis*, a sheep; in support of which he quotes from *North's Plutarch*:

"At the great triumph and entry made, the captain or generall that triumpheth as a conqueror did offer the sacrifice (by the old orders and ancient customs of Rome) one or divers oxen; whereas, at the second triumph called the *ovation*, he onely sacrificed a mut-ton, which the Romans call in their tongue *ovem*, and thereof it was called *ovation*."

Heart.—"Wachter remarks that the Greek *ἦτορ** and the A. S. *Heorte* are by metathesis interchangeable."

Richardson.

Flesh.—Richardson, having laid down the fact that "in Goth. *Leik*, and in A. S. *Lic* are caro, corpus, cadaver," goes on to remark that the cause of the seeming obscurity of the word *flesh* lies in the many changes which it underwent before reaching its present form:

"Firstly, it was (Belgis) *Lyf*, substantia viva, from *Leeven*, vivere, to live. Secondly, *Lich*, and *Leich*, (Germanis) corpus animatum. Thirdly, (Gothis) *Leich*. Fourthly, the A. S. *Lic*, agreeing with the Goth. *Leik*; and which afterwards, with the Æolic digamma prefixed, was written *Flæc*, and with the sibilant *s* inserted, *flæsc*."

In other words, ladies and gentlemen, you take *lic*, change *i* into *æ*, prefix an *f*, insert an *s*, and . . . popular gullibility "does the rest."

Lattice.—"I have sometimes derived it from *let* and *eyes*; leteyes, that which *lets* the eye. It may be deduced from *laterculus*."

Johnson.

This is far from exhausting my stock; but this list is (I fear) already very long for your space.

A. ESTOCLET.

"AMERICAN (!) WORDS AND PHRASES."

(Cf. PSEUDO-AMERICANISMS, VOL. VIII, P. 146, ETC.)

I found a book entitled "Sayings and Phrases Frequently Occurring in Literature and Conversation," edited by James Allan Mair and published by George Routledge & Sons, London, 1891, in the hands of a friend who had brought it from London last fall. The most novel and interesting feature of this book to me was the portion of the work devoted to "American Words and Phrases," for there I learned for the first time that "bald-face" meant "bad whiskey," and that there was such a verb as "Bar," and that it signifies "to frequent the drinking shop."

On the same page I found the phrase, "Ax to grind," and read that "A Member

*Richardson has a happy knack of ignoring breathings, whether smooth or aspirate, in his Greek quotations; lucky for him in this case!

of Congress who supports some favorite progress, which makes him appear generous while he acts from a selfish motive, is said to have an ax to grind."

It will be new to most Americans to be told that "Bogus" is "a beverage made of rum and molasses," and that there is such a thing as a "Basket Meeting," which is described in this handy little volume as a "picnic deriving its name from each member bringing his provisions in a basket." A "Bay" is "a tract of low, swampy land covered with bay trees."

The Western hunter and cowboy seems, in the light shed by this unique work, to be a man of superior, and even classical, education, for I find "Boss, a name for the buffalo among the hunters of the prairie [L. Bos, an ox]."

Here, too, are great chunks of information, such as:

"Bourbon, any old-fashioned party which acts unmindful of past experience."

"Captain, the conductor of a railway train."

"Cashunk, an exclamation of a sudden noise."

"Chicken fixings, a chicken fricassee."

"Clam, a common shell-fish. As happy as a clam, a common expression on those parts of the coast where clams are found."

"Clam-shell, the lips or mouth; the patent lock in a mail bag."

"Coon, the raccoon; a member of the Whig party. A gone coon, an individual in a serious or hopeless condition." No reference whatever is made to the word so commonly applied to a gentleman of color as "Get on ter der coon."

"Cow cumber, cucumber."

"Disremember, to forget."

"Drudge" is a raw whisky, and there is a new verb "To Deacon." Examples of its application are given, as, for instance, "deacon" a calf, to knock it on the head as soon as born. "Deaconing" berries is to place the largest on top, and to "deacon" off (at a meeting), to give the cue and lead the debate.

But all records for monkeying with the truth are broken by the person who gave the editor the following information. "Monkey-spoon", a spoon bearing the figure of a monkey, carved in silver on the handle,

given at the funerals of great people in the State of New York to the pallbearers. One will be shocked to read "Lap-tea, a tea party where, for want of room, the guests sit on each other's laps."

"Jag" is described as "a small load", but the kind of "load" is left entirely to the imagination.

One of the most remarkable lines in the book is this: "Fox, in boot repairing, to put a new foot to old uppers."

Here is something very new: "Cruise—To go a, on the New England coast, applied to going inland, as having an airing, riding on horseback or in a stage coach."

The word "Hitch" is defined "to argue, to get along amicably", when most people believe that a "hitch" indicates just the contrary. We are told that the word "it" is added as an expletive to verbs." A "Tickler" is a small flask for holding liquor; a book in which merchants register the names of those debtors who have to be reminded to pay."

Here's another, "Ventilate, as a verb, applied to persons, as 'to ventilate the President and his policy.'" It might be all right to ventilate the President's policy, but how are we to ventilate the President? Are we to hold him out at arm's length and let the wind blow through him?

The definition of "Poker" is given as "a hobgoblin: a frightful object. This is certainly not the American idea of poker, unless in the mind of the loser. It is most likely that the definition given by this English Solon is in some way derived from that form of dementia produced by alcohol, as *mania a potu*, sometimes called "man with a poker", as the patient imagines himself pursued by enemies who try to kill him. That kind of a "poker" is a "frightful object", indeed. (*New York Telegram*).

QUERIES.

The Sleepy Disease.—Pray, what is the sleepy disease?

L. M. O.

Goose Land.—Where is Goose Land located?

O. M. L.

The Sun and the Weather.—Is it a well-known fact that there exists a connection between the sun and the weather upon our planet?

MARTIN.

Submarine Observatory.—Is there any submarine observatory in existence?

MARTIN.

Mitigate.—Is this verb ever used intransitively, thus, "The pain mitigates rapidly"?

KENNETH.

Old "Liberty Bell."—Can you inform me as to the exact cause of the crack in "Liberty Bell?" Have heard so many reasons given, would like to be able to quote you as authority.

"LIBERTY."

Name from Birthplace.—Stanley in his *Westminster Abbey*, speaking of John Howman, of the forest of Feckenham in Worcester, quotes *Fuller's Worthies* as follows:

"He is the last instance of an Englishman taking his name from his birthplace."

If this be not true up to date, who is the man that "broke the record?" I speak of well-known men only.

????

Germantown. Pa.

School Boy's Latin (?) Puzzles.—Good old Latin (?) puzzles of my younger days come back before my mind:

"Mens vester ego."

"Mea mater mala sus."

"Ne mater suam."

"Malo malo malo malo."

"Mus cucurrit plenum sed contra meum magnum ad."

"Mea mater in Hispaniam natura naturam vitium visum."

"Napoleononvoscitur" (*sic*).

Who will add to the list?

MEMINISSE JUVAT.

The First Keystone G. A. R. Charter.—Can any one give me further information on the subject of this par., which I find in my *Commercial Gazette*:

"Pittsburgh was the first of the Keystone cities to apply for a Grand Army of the Republic charter, or at least to send a delegation to Dr. Stephenson's home in Illinois to be mustered into the new organization. Through

some technicality a Philadelphia post got the first charter."

PATRIÆ STUDIOUS.

Pittsburg, Pa.

National Flowers (Vol. viii, p. 196).—Will your correspondent "Lea Luquer" be good enough to give your readers a list of the National Flowers as they are recorded in the collection she possesses?

N. H. NASH.

Nashua, N. H.

Authorship Wanted.—I have in my possession a copy of verses (a hymn) beginning—
"Earth with her ten thousand flowers."

Who wrote it?

J. S. JESSOP.

Washington.

Leap Year Saints.—Are there any special leap-year saints? I mean saints who are honored on the 29th day of February.

S. N. J.

Ohio.

REPLIES.

Blue Sea Cat.—After the unknown author of Ruodlieb, describes a sea cat and an ape, he dismisses them with a sweeping remark of their usefulness. This may be taken fairly to signify them to be worthless for practical use.

"Simia nare brevi * * * *
Cute crisa catta marina,
In quibus ambabus nil cernitur utilitatis."
(Fragm. III, Str. 131-3.)

Strange to say a fishing scene laid along the Bohus Sound near Sweden in Emilie Carlen's "Skjutsgossen," p. 112, throws much if not entirely satisfactory light on the strange fish that has puzzled many a learned head in explaining the Fragmenta quater, so far as the same relates to the sea cat. "One of the fishing party in question thought he had hooked a cat, and was correspondingly merry, when in all haste he pulled up his line. But there came a spasmodic shriek—from Mam'selle Nyqvist's lips, at the same instant the legal gentleman flung his catch towards the well boat; it became loosened from the hook and an enormous "sea cat" fell in her lap. This species of fish which is not one to play with, as it has long, sharp teeth and bites fiercely, has on account of

half its body's complete resemblance to a cat, truly a most abhorrently ugly appearance." "Skulle Kasta sin fångst bortåt sumpen, den lossnade från kroken och en väldig 'hafkatt', föll ned i hennes knä. Detta slags fisk, som icke är leka med, emendan den har långa hvassa tä der och biter skarpt samt dessutom, genom halfva kroppens fullkomliga likhet med en katt, har ett afskyvärdt fult utseende, låg nu och spratteade på Mamsell Nyqvists bruna sidenkappa."

We here have a useless fish, resembling the "catta marina," of the Fragmenta cited, and in the vicious habits combined with its repulsive ugliness, there are the essential qualities whereby "Cæcula catta maris conservet strata jacentis." Eccl. 10, 1. "a blue sea cat that shall defend the couch of the recumbent (king)."

The foregoing citation from Carlen's "Skjutsgossen," (The Post Boy) would seem to furnish a satisfactory explanation of the mythical and physical qualities of the sea cat, as connecting it with the Latin quotations.

GEO F. FORT.

Gauls in Umbria.—(Vol. viii, p. 138; Vol. vii, p. 267, etc.)—If your correspondent C. will examine my original communication at the last of the above entries, he will see that my special objection was to the statement that the Ambrones went into Umbria "in the first half of the 14th century, B. C." I have seen in some journal a close approximation to an exact date given, with much assurance, to the alleged irruption of the Kelts into Europe from Central Asia. Such guesses are worth about as much as those which fix the centuries B. C. of the carboniferous period.

M. V. M.

Yankee Song.—(Vol. viii, p. 174, etc.)—My impression is that the piece "Why Don't They Do as They'd Ought?" was written by a Baptist minister, who formerly lived at Ireland Parish, now Holyoke, Mass. His name I have quite forgotten; and I may be all wrong as to his authorship of the piece. Nevertheless, my dim recollection may assist some other correspondent to trace this matter in question.

ELDERTON.

Caliban's Island (Vol. v. p. 221, under "Devil's Land.")—Your correspondent expresses the general opinion, I think, when he makes Lampedusa the scene of Shakespeare play *The Tempest*. But the scene of Browning's poem, *Caliban upon Setebos* is apparently some South American island. The very name *Setebos* is South American. Prosper's robe, in Browning, is made of the skin of the ocelot, (the poet misspells it *oncelot*); and the ocelot is South American. Prosper has a tame *ounce*; and though the true ounce is oriental, yet the *Felis onca*, the jaguar of the Portuguese, and the *onca* or ounce of others, is South American. Caliban finds also the skull of a sloth,—a South American animal. Caliban makes a drink containing *pods which bite like finches*,—clearly the American *chile*, and not any Mediterranean plant. *Pompions* grow there, and Aas Gray believed the pompion to be both American and Asiatic. True, the auk, hoopoe and badger are not South American, but neither are they Lampedusan. Sea-turtles are South American rather than Mediterranean. The hedge-hog is, however, strictly an old-world animal. The goat is not a native American, nor is the apple-tree. The quail, the elder plant, newt, oak, woodpecker, ant, honey-bee, grig, squirrel, jay, cuttle, orc, are all mentioned in this poem.

QUI TAM.

Scottish Proverb (Vol. viii, p. 185).—I suppose it is more a well known saying than a proverb that is referred to.

After the rebellion of 1745, Marshal-General Wade constructed a system of roads through the Northern Highlands, which not only made it possible to move bodies of troops to disturbed districts on short notice, but also opened up the channels of commerce and of civilization generally. His roads can still be distinguished from more modern highways by their directness. He went straight through or over every obstacle. The tradition is, that an Irish Lieutenant of Engineers caused to be cut on a prominent wayside rock the following distich:

"Had you seen those roads before they were made,
You'd have lifted up your hands and blessed Marshal Wade."

DOLLAR.

Wisconsin.

Happy is the Land Whose Annals are not Long (Vol. viii, p. 196, etc.).—"The Count of Stolberg produces this" [the long, happy and briefly chronicled reign of Antoninus Pius,] "to shew that the happiest periods of history are not those of which we hear the most." (Digby, *The Broad Stone of Honour*, I. 44.)

P. R. E.

Cold Harbour (Vol. viii, p. 188, etc.).—In Phillip's Atlas of the English Counties, there are *thirty-seven* places called Cold Harbour, only one of which has been mentioned in your columns. That makes at least forty English Cold Harbours. How many more there may be I cannot tell.

ILDERIM.

Robbing Peter to Pay Paul (Vol. viii, p. 162, etc.).—Dean Stanley in his Westminster Abbey explains the above in the same way as your correspondent E. P., and adds:

"Canon Robertson points out to me that a similar, though not exactly the same expression is found generally applied, as far back as the twelfth century, 'tanquam si quis crucifigeret Paulum ut redimeret Petrum' (Herbert of Bosham)."

????

Germantown, Pa.

COMMUNICATIONS.

Ship Names of Animal Origin (Vol. viii, p. 157).—The *cheeks* on a mast are called *hounds*, a lanyard with a thimble on it is a *lizard*. *Goose-neck*, *goose-wings*, *gudgeon*, *fish*, *dog*, *horse*, *cockbill*, *cat*, *wing*, *cathead*, *bull's eye*, *leech*, *beak*, *rat line*, *mouse*, *pig*, (a ballast block), *scull*, *skin* (of a sail), *spider*, *throat*, *shank* (of an anchor), *legs*, and *bees* are all marine terms which are, or seem to be, of animal origin.

ILDERIM.

Communion Tokens.—(Vol. viii, p. 72, etc.)—In the "*Gollections*" (1709) of Walter Steuart, of Pardovan, a celebrated Scottish canonist (in Book ii, Title 4, section 13) these tokens are called *lead tickets*, and are afterwards called *warrants* and *tokens*. Rules are in that section laid down for their distribution among communicants.

G.

Literary Men as Husbands.—The great Dante was married to a notorious scold, and when he was an exile he had no desire to see her, although she was the mother of his six children.

Shakespeare lost the sympathies of the world by marrying Anne Hathaway, a woman eight years his senior, who was coarse and ignorant.

It is told of Lord Bacon that he enjoyed but little domestic bliss and "loved not to be with his partner."

Milton was not great in the character of husband and father. We read of him that his first wife was disgusted with his gloomy house, and soon ran away from him, and his daughters were left to grow up utterly neglected.

Of the great artist, Domenichino, it is told that he married a lady of high birth and great beauty, who was such a virago that it is believed she poisoned him.

Montaigne, when a widower, said he would not marry again, "though it were to wisdom itself."

Moliere was married to a wife who made him miserable, and Rousseau lived a most wretched life with his wife, who was low and illiterate.

Dryden "married discord in a noble wife", and Addison sold himself to a cross-grained old countess, who made him pay dearly for all she gave him.

Steele, Sterne, Churchill, Coleridge, Byron and Shelley were all married unhappily, and Bulwer and Dickens have been known by all the world as indifferent husbands.

The younger Pliny thus speaks of his wife Calphurnia: "Her affection for me has given her a turn for books; her passion will increase with our days, for it is not my youth nor my person that she loves, but my reputation and my glory of which she is enamored."

Sir Walter Raleigh married a beautiful girl eighteen years his junior, and she adored him with increasing ardor to the very last.

Dr. Johnson's wife was old enough to be his mother, but "he continued to be under the illusions of the wedding day until she died at the age of sixty-four", he being only forty-three.

Buffon told his friend that his wife had a great influence over his composition. "I am

always refreshed and aided by her advice."

Sir Walter Scott was a genius of the very first order. He succeeded in every department of letters; but his greatest happiness was in his wife. He married her after a short acquaintance, and it was a genuine love-match, lasting until the day of her death.

Moore's wife was one of the noblest creatures, and he never tired of singing her praises.

Shelley's first marriage was unfortunate, but his second was a model of happiness.

Wordsworth made a love-match and was a lover through life.

The wife of Christopher North had more influence over him than any other person in the world, and her death was his greatest of misfortunes.

Lamartine, the great French poet, was happily married and received great aid from his wife in all his undertakings.

It would be impossible anywhere to find more domestic felicity than among the great circle of our modern men and women of letters. Mr. and Mrs. S. C. Hall, the two Brownings, the two Howitts, Tennyson and his wife, Charles Kingsley, Baron Bunsen and his wife, and many others less noted might be mentioned, while the Englishmen of prominence in other fields have the same good fortune.

Beaconsfield married a lively young widow, who made him perfectly happy, and he never lost an occasion of singing her praises. Dr. Arnold, of Rugby, is cited as having an almost ideal home-life, and also the late Dean Stanley. All the world knows how happy the Gladstones are in their family circle, and so it is with many others.

On this side of the ocean we are proud of the domestic purity and happiness of most of our noted men: Longfellow, Emerson, Alcott, Holmes, Lowell, Hawthorne—all down the long and glorious list; we can proudly point to genius sanctified by domestic love, and none the less happy because they were literary people.

THE WRITER.

Ethan Allen's Sword.—The sword which Ethan Allen carried when he demanded the surrender of Fort Ticonderoga "in the name of the great Jehovah and the Conti-

mental Congress" is by gift and inheritance the personal property of H. Allen Hopkins, a resident of Jackson, Mich. The sword is an old-fashioned blade, nicked and venerable, twenty-seven inches long and slightly curved. The handle measures seven inches, making the total length of the weapon thirty-four inches. The handle is of bone and horn. The mounting is of silver washed with gold, the latter being partially worn off. A dog's head of silver forms the end of a handle, and from this to the guard runs a silver chain. On one of the silver bands of the scabbard the name "Ethan Allen" is engraved in large letters; on another band "E. Brasher, maker, New York" and on still another, in script, "Martin Vosburg, 1775." Why this name appears no one knows. Upon the death of Ethan Allen the sword became the property of his son, Capt. Hannibal M. Allen. This Hopkins family also has the original commissions issued to Captain Allen—one as "first lieutenant in the regiment of artillerists," dated March 14, 1806, signed by Thomas Jefferson, countersigned by H. Dearborn, secretary of war, and the other as "captain of artillerists," signed by James Madison, countersigned by W. Eustis, and dated May 26, 1812. Capt. Hannibal M. Allen, it seems, died at Fort Nelson, Va., in 1819, and the sword was retained by his widow, Agnes B. Allen. After the death of her husband, Mrs. Allen made her home with Hannibal Allen Hopkins, her favorite nephew and heir, until her death in 1863. The sword of Ethan Allen then became the property of Hannibal M. Allen. He died in 1871 and left it to his widow. On her death it became the property of her son, H. Allen Hopkins, and is now in his possession, together with the commissions above referred to.

(*The Salem Historical and Geographical Record.*)

Epithets of Noted People (Vol. viii, pp. 48, etc).—

"The Magus of the North":—J. G. Hamann.

"Old Probabilities":—Cleveland Abbe.

"Eagle of Doctors", also "Hammer of Heretics":—Pierre d' Ailly.

"Panther of the South":—Juan Alvarez.

"Cornlaw Rhymer":—Ebenezer Elliott.

"The Apostle of the Orkneys":—St. Servan.

"The Matchless Orinda":—Katherine Philips.

"The Washington of Brazil":—the father of the late Dom Pedro II.

"The Protestant Pope":—R. Stephanus.

"Cider Philips":—John Philips.

"Pigeon Paley":—Archdeacon Paley.

"Fiddling Conyers":—Conyers Middleton.

"The Father of the Turf":—Tregonwell Frampton, Esq., *temp.* Queen Anne.

"The Scourge of Homer", "The Rethorical Dog", also "The Thracian Slave":—Zoilus of Amphipolis.

"The Rupert of debate":—Stanley, the 14th earl of Derby.

"Old Conchy":—The Duke of Wellington (in irreverent allusion to the shape of his nose).
J. H. MARSHALL.

How Names Grow (Vol. viii, p. 108, etc.)
—*Preserved Fish*. In *Harper's Magazine* for February, 1892, on p. 463, there is a brief sketch, with a portrait, of the late Preserved Fish, formerly a prominent shipping merchant of New York. "He is said to have been picked off a wreck while floating down a river, and named Preserved Fish in consequence by some inhabitants of New Bedford."

X. L. V.

Cast-me-down for Cassidony.—"In English *cassidonie*; and some simple people, imitating the same name, do call it 'cast me down.'"

GERARD'S HERBAL, 1597.

Ulm and America.—Before the voyages of Columbus, Ulm numbered 50,000 prosperous people, and she is the first town of the Danube that can say that her prosperity as a town was ruined by the discovery of America. It seems strange at this day to think of this little fortress as being a great port for the trade of the east, and yet so it was. Cargo boats went down to the Black sea, carrying the manufactures of western Europe and bringing back the treasures of the east, even from China; but all this came to an end with the discoveries of Columbus and the diversion of eastern trade around the capes. (Poultney Bigelow in *Harper's*.)

Lincoln.—An autograph.—“I have in my possession a note a copy of which is sent herewith, written by Mr. Lincoln in the summer of 1862, during the severest trials of the war, and in behalf of an unknown man, who, as Mr. Lincoln believed, had been assisting our soldiers in hospital. This poor man had gone from pillar to post in search of help to his home, and had finally reached the President, who was willing to hear his story and wrote a note, pleading his case as follows:

‘I suppose this man has been doing something for our sick soldiers, and I think it would be no more than fair that he should have a railroad pass to his home at Albany, N. Y.

A. LINCOLN.

July 1, 1862.’

This note came to our headquarters, and, as might be supposed, the deserving man received the desired assistance. I have never read any writing or story of Mr. Lincoln which exhibits his tender feeling more than does this note, given to a perfect stranger and in the perplexing days of the war.”

(Clinton H. Meleely, in *Troy Times*.)

The Music of Nature.—The bass of thunder is considerably lower than the lowest sound produced in an orchestra—below the zero of music, we may call it, at which all positive apprehension of musical sound ceases, and our senses are merely conscious of a roar. In observing the music of thunder, our attention, however, may be most profitably directed to the expression rather than to the notes. The musical diminuendo is more perfectly represented by thunder than by any other form of sound in nature. After the first clap is over, the ear will pursue with pleasure the rolling away and gradual fainting of the peal, until at immeasurable distance it sinks into silence.

The melody of rain dancing on the stones or pelting down in its first drops on the dry soil of a forest or a heath, is a species of sound which the art of music has yet to imitate, if it would complete its (at present very incomplete) list of instruments. The Mexicans had some rattles made of very peculiar clay, with pips inside, which were intended to represent this sound. Certain tribes of the North American Indians have

been similarly fascinated by the loud splash of water, to the beauty of which we have alluded before. They have instruments constructed accordingly with a view to reproduce this sound. Large buffalo hides are filled with water and sewn up in the manner of wine bags. Drumsticks of cork, or with their heads covered by a very fine gum, are wielded by the player, and the gentle and monotonous splash of water is produced by the drumstick striking softly on the skin. The natives will sit and listen to these instruments for hours.

Certain tribes on the Amazon have in a similar way been fascinated by the music of the waterfall. Musical instruments were found in use among them consisting of a complicated mechanism by which water was poured from one bowl into another, in imitation of the cascade, and then returned by the receiving bowl into the vessel which had poured it; so that by a repetition of this mechanism a constant murmur of a cascade could be kept up so long as the audience desired or the player was able to perform it.—(*Good Words*.)

Barberry (Vol. viii, p. 159).—There is a mystery surrounding the very name of the barberry. It appears to be from the Latin *berberis*, and some derive the Latin from an Arabic name for the same plant; but late opinion derives the Arabic from the Latin. The Italians sometimes, (or in some places), call it the Holy Thorn, believing that our Lord was crowned with it on Calvary. Farmers very generally believe that a barberry bush will blast a field of wheat; but there is much reason to doubt the correctness of this opinion. Besides the common barberry, which grows in Europe and America both, we have in this country several native species, some of them noteworthy for their beauty.

OWEN BIDDLE.

Catawampous (Vol. viii, p. 146, etc).—Charles Reade, in his novel *Hard Cash*, 1863, puts into the mouth of an American character named Fullalove, the words “the catawampousest gal in Guinea.” The connection seems to show that *catawampous* here means obstinate, or non-obsequious.

FLETH.

Pa.

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NOTES.

THE MATERNAL INSTINCT IN FISHES.

Mr. Günther, in his valuable work on *The Study of Fishes*, p. 160, states that the only species of fish in which the mother takes any care of her offspring are of the genera *Aspredo* and *Solenostoma*. But I have seen the common catfish guarding her young in the most devoted manner; it may, however, have been the male, but I don't believe it. It was in July, 1882, and I was on the west shore of Long Lake, in the Great Northern Wilderness of New York State. The catfish had got her young (fifty or sixty in the school, I should say), into a little bay so shallow that her enemies could not swim in it. The young catfishes were very small indeed, and looked like little tadpoles. Whenever any one of the little fellows ventured into a deepish place, he was sure to be seized by some large fish,—the large fish seemed to be perch; and there were half a dozen or so of them. Every perch that came near was attacked by the mother-fish, and driven back several feet or yards; but whenever the mother-fish turned to go back to her young, one or more of the perch would bite her. Her caudal fin, or tail, was torn in pieces. I watched the battle for some time. The old catfish was getting the worst of it, and when I left she was making a brave, but losing fight. One by one her offspring were picked off; the perch occasionally rushing into the shallow water close to the school of young fishes. I do not know whether my observation is the only one of the kind or not.

OBED.

Mass.

LYNCH LAW:

ITS ORIGIN AND ITS FIRST INSTRUMENT.

On the lawn of the most charming home in South Virginia, in a beautiful valley of Campbell county, stands the old walnut tree on which Lynch law was first administered.

"Avoca" is the name bestowed on the old Lynch place, in memory of Tom Moore's "Avoca," by a granddaughter of the Colonel Charles Lynch of the Revolution.

"It is not generally known that the original lynch law never sentenced an offender to death, but only to be whipped. The term has been ascribed to more than one source. Modern dictionaries and some of the encyclopædias have treated it as worthy of notice. Webster, Worcester and other lexicographers ascribe the origin of lynch law to a Virginia farmer named Lynch, and the traditions and records of the Lynch family agree with the more formal references found

in historical works. There is no room for doubt that the term "now become a part of the English language and accepted of all men" was derived from that fearless and honored soldier of the Revolution, Colonel Charles Lynch, whose sword hangs on the wall of the lofty hall at Avoca. But that Colonel Lynch should be reputed the father of lynch law in the modern acception of the term is quite another matter, and would be utterly unjust to him. In the year 1780, when the fortunes of the patriots were at low ebb, the Scotch settlers and Tories of Piedmont, Virginia, conspired to crush the "rebellion." Their efforts were thwarted by the courage, vigilance and energy of Colonel

Charles Lynch, Captain Robert Adams and Captain Thomas Calloway, aided by Colonel William Preston, all Virginians of wealth and influence. Colonel Lynch being Chief Magistrate had the powers of a Judge. He was a man of striking individuality, and "vividly impressed the popular imagination. So eminently a leader that he naturally and easily took his place at the head of the Whig party in his section of the country."

"These gentlemen, ardent patriots, kept a

sharp watch upon the loyalists, and when one was discovered playing in to the hands of the enemies of Washington he was seized, taken to the residence of Col. Lynch, examined by a court composed of the gentlemen above named and others, and if found guilty tied to the walnut trees, given thirty-nine lashes and made to shout "Liberty forever!" After this he was set free, with words of counsel and admonition that left him a wiser if not a better man. One of the Tories ar-



THE LYNCH LAW TREE.

rested was found to have papers of importance to the royalists concealed in the hollow of a square bedpost. He received the usual castigation, was given a house to reside in on the premises and forbidden to leave them on pain of severe punishment. These orders he strictly obeyed. The refrain of a popular song of that section was:

Hurrah for Colonel Lynch,
Captain Bob and Calloway!
They never let a Tory off
Until he shouts for Liberty.

The manner of procedure cannot be said to be lawless and unauthorized, and was considered by most amply justified by the disturbed condition of the country resulting

from the repudiation of allegiance to the English Government. The prisoner was brought face to face with his accusers, heard the testimony against him, and was permitted to call witnesses and be heard in his own defense. If acquitted he was let go, often with apologies and reparation. If found guilty he was punished as before stated and made to recant his disloyalty. After the Revolution the Legislature of Virginia found it necessary to protect these gentlemen by special enactment from the civil suits brought against them for taking the law into their own hands. [See Hanning's Statutes-at-Large, Vol. XI, pp. 134-5.] In later times the mild sentence of thirty-nine stripes gave place to the sentence of death, and many lives have thus closed without ceremony, but no one ever came to his death at the hands of the gallant Colonel Lynch except on the battle-field. No ghastly body ever dangled from the bare old tree that has battled with the storms of one hundred and fifty years."

[We extract the foregoing from a much longer and very interesting article by M. A. Minor, in the Philadelphia Times of February 28th, and are indebted to the Editor's courtesy for the above sketch from nature of the old original tree.

ED. AM. N. AND Q.

COLLOQUIAL SHIP NAMES.

The sailor uses some striking appellatives to describe vessels according to peculiarities of movement, condition or management. A typical domestic animal is referred to in *hen-frigate*, a vessel on which the captain's wife has a hand in the regulations; and an animal of no less decided characteristics gave the name *donkey-frigates* to English men-of-war commanded by officers who had seen little or no service in lower grades,—who had come on board "through the cabin windows" and not "over the bows", as it is nautically described. Any one who has seen from a distance a number of small vessels lying close together will recognize the appropriateness of *mosquito fleet*, the blue-water sailor's term for them. Perhaps only those who have experienced the tyranny possible on shipboard can appreciate the name of *hell-afloat* given a vessel notorious for such government. Another ominous term is *floating-coffin* for a vessel that may be apparently sea-worthy but which in fact only awaits an occasion to vindicate its name. In contrast to this, English sealers and whalers

are known as *lime-juicers* because they are required by the British Admiralty to carry lime-juice as an anti-scorbutic. Again, referring to the health of the soul, what could be better than *floating-Bethel* for an old ship in port used for religious services.

As opposed to *cutter* and *clipper*, legitimate class names of vessels, from their cutting and clipping the water, the title of *bruise-water* is applied to a bluff-bowed vessel, one that bruises or breaks the water: with which compare French *briser*, to dash or break as waves, *brisants*, breakers. This action upon the water recalls the suggested connection between *sloop* and *slip*, *skute* and *scud* or *shoot*, and *schooner* and *scoon*. Wet vessels, that take much water on deck, are known as *diving-bells*, from their plunging into the waves instead of riding over them. A vessel that pitches heavily is called a *pile-driver*—another term that can be appreciated only by those who have felt such pounding, well described in German as *stampfreiten*, to pitch when riding at anchor. A lighter degree of somewhat the same kind of movement seems to be the source of the legitimate terms *skip-jack* and *dandy*, applied to light, speedy vessels.

Tea-wagon, formerly applied to the ships of the East India Company from their usual cargo, is a colloquial example of the large class of ship names referring to cargo and trade. The wagon idea appears again in *wheelbarrow*, applied to steamboats having a large stern paddle-wheel, which gives it a general appearance fully justifying the name. In allusion to their characteristic shape the canal-boatman calls his boat a *chunker* and the sections of it *boxes*. Under the same idea *butter-box* was formerly applied in England to a beamy trading-vessel. The ship as a box is regularly exemplified by German *Büxe*, Dutch *buyse*, Spanish *bucha* and English *buss*, a kind of fishing-boat.

The transfer of the title of the commander of the fleet to his own vessel is an old custom still in vogue. Milton speaks of

"The tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral."

It is interesting to note the change of gender when the officers' names, Spanish *el almirante*, *el capitan*, *el sultan*, French *le capitaine*, are applied to their ships as *la almiranta*, *la capitana*, *la sultana*, and *la*

capitaine. *Commodore* is frequently applied to the largest or first-arrived vessel in a fleet of fishermen, where, as in the poets use of *admiral*, the reference is directly to the superiority of the vessel itself.

The English sailor's nickname for a vessel of the Royal Navy is *Geordie*, which I take to be in memory of the *Royal George* and the English kings of that name. Burns has the same form and reference in describing the British gold coins as "the sweet yellow darlings wi' Geordie imprest." So *monitor* and *una-boat*, originally proper names, are now names of kinds of vessels.

In nautical nomenclature *ship* and *bark* have particular technical meanings, though their almost indiscriminate use ashore, and such compounds as *shipmate*, *embark*, and the like, perhaps indicate that formerly their meanings were more general. *Bark*, however, is used for any kind of a vessel by the poets, doubtless owing to its convenience for rhyme, and the sailor, familiarly, affectionately and perhaps no less poetically, applies the diminutive *barkie* to a favorite vessel or that to which he belongs. Indeed, *vessels*, though too comprehensive, is the only term strictly applicable to any kind of craft—except the very term just slipped from the pen. Anything intended to float and move by pole, oar, sail or steam, is known to the sailor as *craft*. Resorting again to analogy, as French *bâtiment* is a building and particularly a vessel, and if *craft* is from Anglo-Saxon *craeftan*, to build, the "guess" that *frigate* is from Latin *fabricata* (sc. *navis*) is worthy of consideration. Tacitus uses the Latin word in reference to shipbuilding in *Annales* 14, 29: "Paullinus Suetoniusnaves fabricatur."

H. L. B.

Media, Pa.

GOLD AS AN AMULET.

When the illegitimate son of Frederick III, of Denmark, about the middle of the 17th century, entered the city of Amsterdam, his first commission to discharge for his royal parent in this town was to seek an interview, on the King's account, with a noted Italian transmuter of gold, by the name of Burrhi. Frederick III, as so many more princes and gentry then with great zeal devoted themselves to the art of making gold.

(Frederik den Tredje, der, som saamange andre Fyrster og Herrer dengang ivrigt dyrkede Guldsmagerkunsten. Jacobsen, Fru Marie Grubbe, p. 136). The same writer describes the furniture of the alchemist's apartments where he was supposed to successfully pursue the extraction or transmutation of gold.

"The chamber, in which he had introduced Ulrick Frederick, was large and spacious with a vaulted ceiling and small pointed windows well up on the walls. An immense round table stood in the middle of the floor, surrounded with wooden chairs, on whose seats were placed soft cushions of red silk, hung with heavy tassels at each of the four corners. The table top slab was inlaid with a large silver plate, on which was represented in enamel the twelve zodiacal signs, planets and most important star symbols."

"A row of ostrich eggs hung on a string down from the rosette in the centre of the vaulted ceiling. The floor was painted in grey and red tile, and within the door let into the wooden flooring, were fixed in triangular shape, old horse shoes. A large coral tree stood below one window, a dark engraved wooden press studded with brass, under the other.

"In a corner a wax doll, of human size, was placed representing a blackamoor, while along the wall were arranged tin and copper blocks."

Before the bastard Frederick left, the wizard presented him with a three-cornered piece of malachite, which he assured, if worn on the person or in a ring, would prevent accidents, being thrown from his horse, etc., on his journey to Spain, but if set in a ring it must be so that the stone could touch the skin. (Om I lader dem sætte i en ring, da tag guedet ud bag ved, *i. e.* literally: "if you have it set in a ring then take the gold from its back"—make it open work, so the stone should actually touch the person). "Observe you have here a jasper stone, in which there is fixed what closely resembles a tree. This is very rare and fine, and is an excellent ward-off of stealthy thrusts of murderous weapon and liquid poisons." "God mod snigendes Naabenstick og flydendes Forgift." Ibid p. 142.

But this writer furnishes indirectly an in-

teresting and instructive item regarding the position, even in the first decade of the 18th century, of the traveling craftsman. It seems that as late as about 1710 in the Kingdom of Denmark and Norway a journeyman on his travels was entitled to pay only one-half fare: "At han var rejsende sevend og som saadon kun pligtig at betale det Halve." Ibid p. 300.

I may in the near future refer again to the amulet properties of minerals and metals.

GEO. F. FORT.

ANDROMEDA.

Linnæus often gave names to plants from most fanciful and singular reasons. Of the plant which he called *Andromeda*, he says: ("Tour in Lapland" i. 188.) "The corolla is of a flesh color. Scarcely any painter's art can so happily imitate the beauty of a fine female complexion. . . . As I contemplated it, I could not help thinking of Andromeda, as described by the poets . . . Andromeda is represented by them as a virgin of most exquisite and unrivalled charms; but these charms remain in perfection only so long as she retains her virginal purity, which is also applicable to the plant now preparing to celebrate its nuptials. This plant is always fixed on some little turfey hillock in the midst of the swamps, as Andromeda herself was chained to a rock in the sea. . . . Dragons and venomous serpents surrounded her, as toads or other reptiles frequent the abode of her vegetable resembler. . . . As the distressed virgin cast down her blushing face through affliction. . . . So does this flower hang its head, as if to conceal its blushes. . . ." At length comes Perkus in the shape of summer, etc.

ISLANDER.

CONJUGAL AFFECTION IN FISHES.

Risso relates that on one occasion a huge female ray was captured at sea, and her mate followed the boat for three days, and then died. These "devil fishes" are said, by some, to defend their young with great courage.

OBED.

Mass.

QUERIES.

Rind Tent.—What is a *rind* tent?

Q. X. V.

New York.

Authorship of Quotation.—

"Home, home! Friends, health, repose!
What are Golconda's gems to those?"

I saw these lines in a foreign paper long ago. Does any one know the context? Whose are they?

C. D. ROGERS.

Tid, Mid, Misera.—An old north of England rhyme, which I often heard from the lips of my grandmother, thus designates the Sundays in Lent:

"Tid, Mid, Misera,
Carling, Palm and Paste Egg day."

What can be the meaning of the first three names?"

RICHARD L.

Browning Puzzles.—Dr. Berdoe, says *The Tribune*, has been forced to prefix to his "Browning Cyclopædia" a list of "Unsolved Difficulties." He doesn't know what are "cue owls" of Andrea del Sarto; who was "Pappocoda:" what is the meaning of "Saponian strength" (no illusion of course to the vigorous style of the late Bishop, of Oxford); who was "The Caliph's wheel workman" and "Betringarius;" and what was "the sole joke of Thucydides."

Do you?

GEO. HARRIS.

New York City.

Wayfaring Tree.—The *Viburnum lantano*, of Europe, and its American representative, *V. lantanoides* are both known as "the wayfaring tree." I would like to repeat William Howitt's query:—

"Wayfaring tree, what ancient claim
Hast thou to that right pleasant name?"

Book of the Seasons, p. 115.

I would like to learn the date, as well as the reason, of the name.

ORPHEUS.

N. C.

European School Insubordination.—From time time to time foreign dispatches contain reference to the leading part "College or University students" take in insubordina-

tion or revolt against authority, municipal and otherwise. Will not some correspondents of AM. N. AND N. "exchange views" on this subject, whether historical or political?

OBITER.

An Enigma.—Can any one oblige me with the remaining stanzas of this enigma, and, better still, with the answer thereto?

"What though some boast through ages dark
Their pedigree from Noah's ark
Painted on parchment nice,
I'm older still, for I was there,
And before Adam did appear
With Eve in Paradise."

INQUIRER.

Tennyson Queries.—

Sixty-five years a Poet.—Has the literary career of any poet, English or other, exceeded the sixty-five years of Tennyson's, the first of whose published works was *Poems by Two Brothers*, 1827?

Three Brothers Poets.—Is there any other instance in which *three brothers* have published volumes of poetry, as Alfred, Frederick and Charles Tennyson have done? Edward, another brother, published a sonnet in the *Yorkshire Literary Annual* for 1832, perhaps his only acknowledged work. Mr. R. H. Shepherd, in his *Tennysonian* (2d. ed., 1879) says that "all or nearly all," of Tennyson's six brothers "have written poetry."

W. J. R.

Cambridge, Mass.

Bash-Bish—Wabash.—A river of size in Indiana is known as the Wabash.

A wild mountain stream in the Tahconics, Mass., comes down through a wonderful gorge in a series of chasms and cascades, and continues as a charming stream between the Alander and Cedar mountains and so through the village of Copake Iron Works, Harlem R. R., N. Y., and is visited by hundreds, if not by thousands of people yearly, and is known as Bash-Bish. What is the true Indian meaning of the terms Bash-Bish—and Wabash? What the connection in which two streams so far apart, and very unlike, are united by half their etymology?

Were those Eastern and Western Indians giving kindred names, kindred people? Having many sketches of the Bash-Bish, I have often wished the real Indian signification—whatever I may have imagined.

AMATEUR ARTIST.

REPLIES.

Cromwell in Ireland (Vol. viii, p. 170).—Hibernicus is surprised at the *treasonable* mention of Cromwell in Ireland, but it is well known that though much lauded by Carlyle [and he really was a great man] Cromwell's severe measures in Ireland made his name utterly odious there. "The curse of Cromwell" was the bitterest malediction and I have, myself, only a year or two back, heard an Irishman speak with deep feeling of the sufferings of his ancestors, when they were driven out from eastern Ireland to the wild western provinces, as the proverbial phrase went, "to Hell or Connaught" to make room for the Scottish Protestant settlers who came to the north of Ireland and are the ancestors of the "Scotch-Irish" folk, whereof we hear something in these days. From this sturdy Presbyterian stock are descended many of our prominent statesmen—Polk, Buchanan and Jackson, among our Presidents, and John C. Calhoun are the first names that occur to me, but there are doubtless many more.

E. P.

Baton Rouge, La.

The fifth of November is practically unknown in Ireland; Christmas time is probably the season at which your correspondent's informant saw the procession in question; and I doubt very much if in any part of Ireland but the north the Mummers were ever very popular.

Chambers's Book of Days (ed. 1879) gives a description of a Mumming drama as exhibited at Tenby, South Wales "at the present day."

The language put in Cromwell's mouth towards the end of the performance is much the same as that quoted by Hibernicus.

"Here come I, Oliver Cromwell
As you may suppose,
Many nations I have conquered,
With my copper nose,
I made the French to tremble,
And the Spanish for to quake,
I fought the jolly Dutchman,
And made their hearts to ache."

Another character introduces himself thus:

"Here come I, Beelzebub,
Under my arm I carry a club,
Under my chin I carry a pan,
Don't I look a nice young man?"

At the conclusion of this speech, the main object of the visit is thus delicately hinted

by a third personage who has been doing the Turkish Knight:

"Ladies and gentlemen
Our story is ended,
Our money-box is recommended;
Five or six shillings will not do us harm,
Silver, or copper, or gold if you can."

TOURIST.

Sixty-five Years a Poet (*ante*, p. 222).—Three names occur to us; our correspondents may remember more.

GOETHE, if we mistake not, composed a poem on Joseph and his brethren when he was fifteen years of age, and continued to write until his death in 1832. *viz*, for a period of sixty-eight years.

VICTOR HUGO, also, composed his first poem at the age of fifteen, and was "honorably mentioned" for it by the Académie. As he died in 1885, he, like Goethe, wrote for sixty-eight years.

HANS SACHS died at eighty-two years of age (1576) and we have his own word for it that he had composed over 6,000 poems. If we assume that he did not begin to write earlier than Goethe and Victor Hugo, an average of ninety poems per year, for *every single year* without interruption, would give him a literary career of sixty-seven years duration.

ED. AM. N. & Q.

"Happy is the Land Whose Annals are not Long" (Vol. viii, p. 213, etc.).—This expression, or the similar one, "Happy is the nation that has no history," can be traced back to the Greek, as in the following lines:

"How the best state to know? It is found out,
Like the best woman—the least talked about."

The Greeks seem to have had the Oriental idea of woman's sphere—a sheltered domesticity—a quiet life and devotion to husband, children and household affairs.

E. P.

Indian Place-Names (Vol. viii, p. 137).—"Chicago" is derived from the old Indian word, 'She-gaugk-mah-me-goo.' The white man drops out of his busy tongue the two syllable 'mah-me,' and, catching the three syllables, says 'She-gaugk-goo.' The interpretation of 'She-gaugk-mah-me-goo' is this, 'The skunk is swallow down.' 'She-gah-goong,' or 'Chicago,' 'a place of skunks,' is a recent name."

(*Christian Advocate*.)

"Sheeny" for "Jew" (Vol i, p. 283; Vol. ii, p. 285, and Vol. iii, p. 298).—The new Century Dictionary defines "Sheeny" as: "A sharp fellow, hence a Jew; a term of opprobrium, also used attributively." Dr. Hirsch, of Chicago, says that the word was first used by Thackeray, where he speaks of "Sheeny and Moses." But now a recent writer comes forth with the declaration that Thackeray was not the author of this famous although somewhat vulgar slang word. The writer referred to says that to his certain knowledge the word occurred at least once in William Maginn's satirical novel, "Whitehall, or the days of George IV."

This is the passage in which the word appears:

"Sir George MacGregor was sent forward to delude the Jews into that fatal pass. The talent of that great man and his influence with the Hebrews soon succeeded. 'Sheenies! Sheenies!' he cried, 'A fence! A fence!' The cry was sufficient."

J. W. W.

Knoxville, Ia.

Teach Your Grandmother to Suck Eggs (Vol. vii, p. 306; Vol. viii, p. 125).—In "Tall Writing" Bombaugh has the following parody on the phrase "Teach Your Grandmother to Suck Eggs":

"Teach not a parent's mother to extract
The embryo juices of an egg by suction;
That good old lady can the feat enact,
Quite irrespective of your kind instruction."

J. W. W.

Knoxville, Iowa.

Adverbs in -ad (Vol. viii, p. 185).—The *Century Dictionary* and the latest Webster agree in making this final *-ad* the Latin preposition *ad* used as a termination. The *New English Dictionary* omits most, but not all, of these words; and in one or more instances it makes the final *ad* represent the Greek adverb in α with $\delta\epsilon$ appended, as in $\omicron\iota\lambda\alpha\delta\epsilon$. My suggestion as to the adjectival quality of these words was anticipated by Foster's "Medical Dictionary," which marks some of them "adjective or adverb." If I do not mistake, John Barclay who published a biological work in 1803, first used this a dverbial form in *-ad*.

G.

"There'll be but one Lum, etc." (Vol. viii, p. 196).—A Scotch gentleman of education, who little thought he would thereby enable me to reply to one of your queries, once told me the story of Patrick Duff, great-grandfather of the present Duke of Fife (now Macduff). He was a pedlar and very avaricious. He lived in a populous valley, with many cottages, which he purchased as fast as he could and tore them down. One day he said to a neighbor: "D'ye tak' note of a' they *lums* and their reeks? If I live, there'll be but the ae lum and ae reek," and he kept his word.

CAROLUS.

Spade Guineas (Vol. viii, p. 198).—The initials M. B. F., et H. Rex F. D., represent the abbreviated Latin legend common on English coins, entitling the sovereign King of Great Britain, France and Ireland, and Defender of the Faith; and the initials B. et L. D. S. R. I. A. T. et E., represent the Continental titles of the House of Hanover, as appears from a fuller form on coins of the first two Georges. Hence the full legend would be "Magnæ Britanniae, Franciæ et Hiberniæ Rex, Fidei Defensor, Brunsvicensis et Lunenbergensis Dux Sacri Romani Imperii, Archi-Thesaurius et Elector."

H. L. B.

Media, Pa.

Landpike (Vol. iii, p. 107, etc.).—The name, *landpike*, as applied to a swine, occurs in an article in the March number (1892) of the *Century Magazine*. The article was written by R. M. Johnson. As to the other meaning (that given in Vol. v, p. 21), I have not yet found it outside of the dictionaries.

QUI TAM.

Pa.

Leap Year Saints (Vol. viii, p. 212).—I am sorry to disagree with my daily friend the *Tribune*. The other day it said:

"Like any other day in any other year the 29th of February has a saint of its own, but unlike other days of other years it has but one. That one is St. Oswald, who, having died on this day, in the year 992, just 900 years ago, has the day to himself, all the other saints having secured days of annual recurrence. Oswald was Bishop of Worcester and Archbishop of York. He was the

firm friend of St. Dunstan, he who pinched the devil's nose."

I happen to know that St. Justus is also specially honored on the 29th of February and probably others will yet be named by your correspondents.

GEO. HARRISON.

New York City.

Please put down St. Cassian as a 29th February saint. If I be not misinformed, the Russian peasant has a proverb which seems to show that he considers leap year as unlucky a year as the old Romans did: "If St. Cassian looks on a cow she will wither."

C. D. H.

Trenton.

Goose Land (Vol. viii, p. 211).—The more southerly of the two principal islands of Nova Zembla is called Goose Land by some writers; but properly it is the name of a plateau on that island.

CH. WARREN.

COMMUNICATIONS.

A Swastika Cross (Vol. viii, p. 199, etc.)—Your interesting quotation from the *Boston Herald*, mentioning the discovery in an Ohio mound of a form of the cross hitherto found only in the Orient, says that this discovery is the first one "that casts a certain light upon the origin of man in America."

Permit me to say that such a discovery by no means certainly casts any light at all upon the origin of man in America, or anywhere else. The fact that the same simple geometric figure should have been devised or selected for an emblem by an athletic association in Massachusetts, by the followers of Buddha in India, and by Indians in North America, proves nothing more than that some of the rudiments of æsthetic taste are the same the world over, and that man, wherever he is found, is a reasoning being.

The author of the *Herald* article and all others interested in such matters, should hunt up an article written twenty years ago by Prof. C. Fred Hartt, and published in the *Popular Science Monthly*, on the "The Evolution of Ornament." Prof. Hartt had found in the work of the Indians of Central

and South America a vast number of ornamental forms hitherto supposed to be distinctively Greek or Egyptian, or East Indian, yet he showed conclusively that these forms were invented by the Central and South American Indians and unaided by any knowledge gained from other races of men. He found and made photographs of hundreds of examples of the "Greek fret" with many variations and stages of development, the "wave scroll," "zig-zag," and many more highly developed classical forms together with others peculiar to these Indians.

C. H. AMES.

Boston, Mass.

The Thumb as Indicative of Character.—Your article on The Thumb as a rule suggests my sending you this from our *Globe-Democrat*:

There is as much character in the thumbs of people as in their faces. A long first joint of the thumb indicates will power; a long second joint indicates strong logical or reasoning power; a wide, thick thumb indicates strong individuality, while a broad knob at the end of the thumb is a sure indication of obstinacy. The thumb is the characteristic feature of the human hand, a characteristic in which it differs from the hand of the monkey, and of all parts of the hand no one is so strongly individual or tell-tale as the thumb.

C. RICHARDS.

St. Louis, Mo.

Books, Then and Now.—Experts are predicting that the books of to-day will fall to pieces before the middle of the century. The paper in the books that have survived two or three centuries was made by hand, of honest rags, and without the use of strong chemicals, while the ink was made of nut galls. To-day much of the paper for books is made, at least in part, of wood pulp, treated with powerful acids, while the ink is a compound of various substances naturally at war with the flimsy paper upon which it is laid. The printing of two centuries ago has improved with age; that of to day, it is feared, will, within fifty years, have eaten its way through the pages upon which it is impressed. (*The Paper World*.)

Thought Transference.—At the last meeting of the British Association for the Advancement of Science, Prof. Oliver J. Lodge, speaking of the limitations of man's knowledge of nature, referred to the phenomenon known as "thought transference", and, after recalling the fact, which of course everybody knows, that a thought can be transferred from one mind to another either by the agency of sight, as in writing, or of sound, as in speaking, he uttered these remarkable words:—

"Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? In this case I have evidence. I assert that I have seen it done, and am perfectly convinced of the fact."

Professor Lodge, who has devoted particular attention to this subject for a number of years, suggests that the ether which pervades space and conveys the waves of light, electricity, and so forth, may serve as a medium of communication between mind and mind. In this way many mysterious and apparently miraculous phenomena could be explained without resorting to supernatural agencies.

(*Youth's Companion*.)

Nineteenth Century (*Fin de Siecle*) Jottings.

—*Mining Mules and Mining Men.*—"One mule is worth a dozen horses in a coal mine," Engineer Coryell, of New Jersey, said. "Why? Because mules take care of themselves. A horse or pony would knock himself all to pieces in a coal mine. A mule will thrive and fatten on coal mine work. We have mules that have lived and worked twenty years underground. They are never brought up to the surface unless there should be a prolonged strike or an abandonment of work. They live in the mine until they die, and then they are buried down there in some abandoned drift. We bring every bit of stable refuse to the surface, but we never haul up the mules. A curious thing happened when the epizootic visited this country. The mules in the mine had it before it made its appearance among the horses on top of ground. People who know nothing about mining waste a good deal of sympathy on "the poor miner." Coal mining is not a

hard or a disagreeable occupation. The miners are in out of the cold in winter and out of the heat in summer. They work in about the same temperature the year round. They carry mighty good dinners with them. Their wages average better than the pay for the same degree of labor above ground. A miner will get down eight tons of coal a day. He doesn't have to lift it. He just breaks it down and rolls it into the car, which is always below where he is working. Eight tons a day means \$4. Coal miners don't often get wealthy, but they are the healthiest people in the world, and a hundred per cent better off than laboring men generally. There is never any lack of men. We have to turn them away. (*Baltimore Corresp.*)

Salt in Food.—Salt does not enter into the food of the poor Venetians. They never taste it, and the hospital for the scrofulous children at Lido is filled by those who have not had this necessary article in their food. Every evening I have noticed a poorly dressed woman, accompanied by two small children, a boy and a girl, go to a point on the river and lean over the edge of the wall and fill a bottle with the salt water. Becoming curious as to the use made of it, I approached her, with an apology for the question, and asked what she did with the seawater. Turning upon me a sweet, sad face, in which traces of beauty were still visible, she replied that this was the only way she had of giving her children the taste of salt which they required. The tax levied upon this article by the Government placed it entirely beyond reach of the poor. (*Venice Letter to Omaha Bee.*)

Thumb as a Rule (Vol. viii, p. 191).—There is a Scottish proverb, referred to in Scott's *Monastery*, which speaks of the "Miller's Golden Thumb." I conclude it means that as he measured the meal, he left his thumb inside the measure merely defrauding the purchaser of as much meal as was taken up by the space occupied by his thumb. Nowadays a butcher is sometimes said to "sell his fist," as he throws the meat on the scales and does not remove his hand, and thus weighs the hand with the purchase.

E. P.

Baton Rouge, La.

Who First Used Tobacco?—It appears probable that even before the discovery of the fourth quarter of the globe a sort of tobacco was smoked in Asia. This conjecture being dubitatively mentioned to the celebrated traveler M. Pallas, he gave the following answer: "That in Asia, and especially in China, the use of tobacco for smoking is more ancient than the discovery of the New World, I, too, scarcely entertain a doubt. Among the Chinese, and among the Mongol tribes who had the most intercourse with them, the custom of smoking is so general, so frequent, and become so indispensable a luxury; the tobacco purse affixed to their belt so necessary an article of dress; the form of the pipes—from which the Dutch seem to have taken the model of theirs—so original, and, lastly, the preparation of the yellow leaves, which are merely rubbed to pieces and then put into the pipes, so peculiar, that we cannot possibly derive all this from America, by way of Europe, especially as India, where the habit of smoking tobacco is not so general, intervenes between Persia and China. May we not expect to find traces of this custom in the first account of the voyages of the Portuguese and Dutch to China?" To investigate this subject I have indeed the inclination, but at present, at least, not sufficient leisure, and must, therefore, leave it to others. However, I can now adduce one important confirmation of my conjecture from "Ulloa's Voyage to America." "It is not probable," says he, "that the Europeans learned the use of tobacco from America; for, as it is very ancient in the Eastern countries, it is natural to suppose that the knowledge of it came to Europe from those regions by means of the intercourse carried on with them by the commercial States on the Mediterranean Sea."

(*Blackman's Technology*).

A Quaint XVIth Century Sermon.—I find in my *Presbyterian Journal* an old Queen Anne's time sermon, the MS of which was (on the authority of *Inter-Ocean*) found at the Burston Rectory, near Diss Hundred, Eng., some ten years ago. It was delivered by the Rev. Mr. Moore, of Burston, on the funeral of a Mr. Proctor, minister of Gissing, some time between the years 1595 and 1625:

Fight the good fight—I Tim., iv, 12.

Beloved, we are met together to solemnize the funeral of Mr. Proctor: his father's name was Mr. Thomas Proctor, of the second family; his brother's name also was Mr. Thomas Proctor; he lived some time at Burston Hall, in Norfolk, and was high constable of Diss Hundred; this man's name was Mr. Thomas Proctor, and his wife was Mrs. Buxton; late wife of Mr. Matthew Buxton; she came from Helston Hall beyond Norwich. He was a good husband and she a good housewife; and they two got money; she brought a thousand pounds with her for her portion. But now, beloved, I shall make it clear by demonstrative arguments.

First. He was a good man, and that in several respects: he was a loving man to his neighbors, a charitable man to the poor, a favorable man in his tithes, and a good landlord to his tenants; there sits one, Mr. Spurgeon, can tell what a great sum of money he forgave him upon his deathbed, it was four score pounds: Now, beloved, was not this a good man and a man of God, and his wife a good woman, and she came from Helston Hall beyond Norwich. This is the first argument.

Secondly, to prove this man to be a good man and a man of God: in the time of his sickness, which was long and tedious, he sent for Mr. Cole, a minister of Shimpfing, to pray for him. He was not a self-ended man to be prayed for himself only; no beloved, he desired him to pray for all his relations and acquaintances, for Mr. Buxton's worship, and for all Mr. Buxton's children, against it should please God to send him any: and to Mr. Cole's prayers he devoutly said Amen, Amen, Amen; was not this a good man and a man of God, think you, and his wife a good woman? and she came from Helston Hall beyond Norwich. Then he sent for Mr. Gibbs to pray for him; when he came and prayed for him, for all his friends, relations and acquaintances; for Mr. Buxton's worship, and for all Mr. Buxton's children, against it should please God to send him any, and to Mr. Gibbs' prayers he likewise devoutly said, Amen, Amen, Amen; was not this a good man and a man of God think you, and his wife a good woman? and she came from Helston Hall beyond Norwich. Then he sent for me, and I came

and prayed for this good man, Mr. Proctor, for all his friends, relations, and acquaintances; for Mr. Buxton's worship, for Mrs. Buxton's worship and for Mr. Buxton's children, against it should please God to send him any; and to my prayers he devoutly said Amen, Amen, Amen; was not this a good man and a man of God, think you? and his wife a good woman? and she came from Helston Hall, beyond Norwich.

(To be continued.)

A. LEE-SCOTT.

Authors and Printers.—Mr. J. T. Young, F. G. S., has collected the following examples from sundry old volumes of theology, history and science, in which lists of errata are introduced.

Taking the first edition of Collingworth's "Religion of Protestants" (Oxford, 1638), a folio of 413 pages, I find the author prefixing to his list these courteous words:—

"Good reader, through the Author's necessary absence for some weeks: while this book was printing, and by reason of an uncorrected copy sent to the press, some errors have escaped, notwithstanding the printer's solicitous and extraordinary care, and the corrector's most assiduous diligence, which I would intreat thee to correct according to the following directions."

The most curious errors in the list (some thirty in number) are "principal" for "prudential;" "canonized" for "dis canonized;" "atheists" for "antithesis;" and "government" for "communion." Very different is William Prynne's heading to the errata in his "Canterbury's Doom" (1646):

"Courteous Reader: I shall desire thee to correct these ensuing errataes which, through the printer's negligence, have escaped the press."

And at the end of nearly a folio page of small print he adds: "Some other slips there are which I shall desire thee to amend as thou findest them, having no leisure to make an exact catalogue of them all."

Jeremy Taylor's "Liberty of Prophesying," a small 4to of 267 pages was printed in London in 1647, while the author was a refugee in Wales, and has a very brief list of errata with the following address from the printer to the reader prefixed:

"The absence of the Author and his inconvenient distance from London, hath occasioned some lesser escapes in the figures of the margin, which render the quotations in a few places hard to be found by the direction. The printer thinks it the best instance of pardon if his escapes be not laid upon the author. The mistakes in the text an ordinary understanding will amend and a little charity will forgive."

Blunder upon blunder—a mistake in the text and then a further blunder in the correction—occur now and again. The second edition of Knox's "History of the Reformation," a nicely printed folio, 1644, has a

curious example on page 201. A marginal note reads "The treason of John *Knox*," which was about the very last thing that was intended—it should have been the treason of John Hart. In the list of errata I find "In the margin p. 201 read 'heart.'"

Two other such notices to the reader as to errata may find a place here in default of a better. The first is at the end of George Wither's poem, "Britain's Remembrances," 1628, in the premonition to which he says that he was fain to imprint every sheet with his own hand, because he could not get allowance to do it publicly; and at the end he adds:

"The faults escaped in the printing, we had not such means to prevent as we desired; nor could we conveniently collect them, by reason of our haste, or hazard, or other interruptions; we therefore leave them to be amended, censured, and winked at, according to the reader's discretion."

The other is from a political tract of seventy-five pages by Lieut. Col. John Lilburne, 1649, at the close of which the printer addresses the reader thus:

"Reader, as thou the faults herein dost spy,
I pray thee to correct them with thy pen:
The Author in close prison, knows not why;
And shall have liberty he knows not when.
But if he falls; as he hath lived he dies,
A faithful martyr for our liberties."

BOOKWORM.

Millionths of a Second.—Among other experiments performed by Prof. C. V. Boys, F. R. S., at the London Institute, and recorded in the early volumes of the Royal Society's proceedings, was the measuring the flight of a bullet, which was done as follows:

"The bullet in its flight was made to cut two wires—one at the muzzle of the barrel and the other six feet distant. These were attached to electro-magnets in connection with the main apparatus, which, roughly speaking, consisted of a carriage running on wheels and worked by a powerful spring. The pistol went off, and immediately afterward Prof. Boys triumphantly displayed, by means of the familiar lantern and screen, a smoked glass on which the apparatus had recorded its work. The points at which the wire had been broken were marked by a breakage in the two straight lines traced by the electro-magnets, and the distance between these two breaks represented the time which the bullet had taken to travel the six feet. The question arose how that period was to be discovered. But besides the two magnets a tuning fork was also attached to the carriage,

and this tuning fork, when agitated, vibrated 1,000 times a second. The vibrations were recorded by a zigzag line on the glass, and just eight of the zigzags represented this distance marked by the magnets. This showed that the bullet traveled the six feet in 8-1000ths of a second, or 750 feet in a second."

But even this fraction of time, small as it might seem, was very large compared with those to be dealt with in optical and electrical science?

"What must be done, for instance, to measure the millionth part of a second? The Prof. did this by means of what was known as the revolving mirror, which was capable of being driven at the rate of 800 times a second. An electrical spark of the twenty-five millionth part of a second's duration had been measured by this means. But the sparks he was using were longer than that, and could be used for photographing. He had some photographs of a soap bubble taken by Lord Rayleigh, in which it could be seen precisely what the bubble was doing when it burst. This was not so extraordinary after all, for it only burst at about thirty miles an hour, or forty-five feet a second. But he had some more wonderful photographs of a bullet traveling at 1,000 feet a second."

(*Jeweler's Review.*)

Dr. Edward Guest Misinterpreted.—In the general index to Dr. Guest's "*Origines Celticae*" occurs the following: "Armorica, acc. to Bede the Brython came from A., ii, 11; the reverse the truth, ib."—From the Index, as quoted above, we are to infer that Dr. Guest believed that the Brython went *originally* from the British Isles to Armorica (Brittany and the coast trending northeast); but, when we turn to the text to which the Index refers, we find that, while Dr. Guest admits that Brythons *subsequently* passed from insular Britain to Brittany, he agrees with Bede and others who place the *original* home of the Briton on the Continent. The passing over to Brittany from insular Britain was but a return to their former home. (*Vide* pp. 11, 12, 13, 18 and 19, also synopsis of Chap. 1, p. 1, Vol. 2; "*Origines Celticae.*")

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TO CORRESPONDENTS:—A. D. U., Camden, N. J.—Glenvarloch.—

NOTES.

TRANSPLANTING TEETH.

In a re-perusal of *Watson's Annals*, I find the following, Vol. I, page 179, which sounds oddly enough to readers of the present generation:

"I have seen a printed advertisement of 1784, wherein Dr. Le Mayeur, dentist, proposes to transplant teeth; stating that he has successfully transplanted 123 in six months. At the same time he offers two guineas for every tooth which may be offered to him by 'persons disposed to sell their front teeth or any of them.' * * * * They were, in some cases, two months before they could eat with them. Tooth brushes were not even known, and the genteelest then were content to rub the teeth with a chalked rag or with snuff, some even deemed it an effeminacy in men to be seen cleaning the teeth at all."

ELLWOOD ROBERTS.

Norristown, Pa.

BY TURF AND WATER.

As having a connection with delivery of title to land by "turf and twig," which has been discussed in AMERICAN NOTES AND QUERIES at different times, it may be worth mentioning that *Watson's Annals*, Vol. I, Page 86, alludes to another form of the same custom, as follows:

"When New Castle and the lower counties were delivered by the Duke of York's agent to William Penn, it was done formally by delivery of turf and water!—a fit subject for a historical painting. The Duke's deed of sale is dated August 20th, 1682."

ELLWOOD ROBERTS.

Norristown, Pa.

SEAL HUNTING OFF NORWAY.

The ensuing description of "seal hunting" along the Norwegian coast islets of Bohus Bay, may interest some of your readers: The women-folk at times appear to have graced this exciting sport with their presence. Such at least is the inference that may be drawn from Carlén's "Rosen på Tistelön," from the first volume of which I note the description referred to. She says at p. 94; "Finally the party was ready and embarked, for ere sunrise the marksmen must lie hidden on the islands skirting the coast, along whose precipitous sides the seals clambered in order to sun themselves."

After arriving at a suitable place the party disposed itself in silence to await a chance shot at a seal, but "Gabriella (the heroine) with the most troublesome effort, only checked herself from a cry of joy, when she, beside the rest of the company, observed on a great rock close to the sea, an enormous male seal, that comfortably rolled itself to and fro and really seemed to enjoy the first rays of the rising sun." A stranger seal hunter, however, at a great distance, shot the seal, and "when it saw even in its agony the enemy approach, it flapped itself quickly along the rock into the sea. The youthful stranger, however, arrived at hand before his prey disappeared below the surface of the water and flung with great force a small harpoon into its side." "Den unge främlingen hann emellertid fram innan bytet försoann under vattenytan och slungade met kraft en liten harpunen i dess sida." Ibid, p. 103.

The seal was given full play of the short line fastened to the harpoon, which he quickly unreeled and then began the interesting but vigorous strife. After some effort to hook himself fast to projecting crags, the young huntsman was drawn down into and beneath the sea. The struggle was soon terminated by the seal bleeding to death and being hauled ashore by the daring hunter. He explained his failure to shoot the seal to death at once, "that by so doing he would have lost the best part of his enjoyment, i. e., to let himself be dragged around in the water"—p. 104. Perhaps a more satisfactory explanation was in his asserted fact: Att tranen aldrig blir så klar och ren, som när djuret sjelft får arbéta blodet ur kroppen

—"That a seal never renders its oil so clear and pure as when it ejects its own blood, itself, from the body."

GEO. F. FORT.

GOOD OLD (or New?) ETYMOLOGIES.

(Vol. viii, p. 209, 78; Vol. vii, p. 161, etc.)

The following etymologies, as given recently in our town by a lecturer, who makes a business of lecturing on the "Origin of Words," and who claims to be a graduate of Eton and Oxford, may suit the above heading or your XIXth Century Jottings.

East and *yeast* our professor derived from a root *est*, to foam. "The *east* wind brought the sea *foam* to them" (i. e., our Saxon forefathers). *Yeast* is the *foamy* stuff. *West*, from A. S. verb *wēsan*, to weep; because the *west* wind brought Nature's tears, the rain drops.

He said our language was *derived* (*sic*) from the Sanskrit, and illustrated his statement thus:—

Sanskrit *LI*, a helmet, the root idea meaning a cover; hence

Lid, a cover;

Loud, "because when I talk loud (*sic*) I speak so that my voice covers space; as this room for instance;"

Cloud, a collection of vapor which *covers* us;

Lad, the nobleman's son, who was allowed to remain *covered* in presence of royalty.

Sanskrit *BA*, a shield, the root idea being *protection*; hence,

Bar, that which protects;

Barn, for *bar-earn*, the place in which I protect what I earn;

Barley, the protected grain, i. e., by its spikes;

Bargain, a purchase by which I protect my gains.

These are but a few examples, selected from many, equally absurd; but they are sufficient to illustrate the methods by which philology (!) is taught in these latter days of the nineteenth century by one of its would-be masters.

GLENVARLOCH.

Fairfield, Ia.

EDMOND ABOUT'S "ROMAN QUESTION."

All the books of reference at my command which notice the writings of the late

Edmond About, speak of his treatise on "The Roman Question," and I myself have been for many years familiar with the book. But in Connop Thirlwall's "Letters to a Friend," p. 13, we are informed that the "*Préliminaires de la Question Romaine*, de M. Ed. About," were written by one F. Petrucelli della Gattina, who had permission from About to send forth the work with the above descriptive title.

M. F. W.

QUERIES.

Whip-poor-Will Superstition.—There is a superstition in Iowa, Illinois and Missouri, which says that the person who hears the whip-poor-will's call in day time will die before the end of the year. Is this superstition known and observed outside of the States named?

J. W. W.

Knoxville, Iowa.

Ground-Hog Day.—At about what date did the American pioneers begin to observe "Ground-Hog Day," and to foretell the weather accordingly?

J. W. W.

Knoxville, Iowa.

"Snowing" Worms.—The Lancaster, Pa., *Daily Examiner*, for March 1, contains the following:

"To-day's snow storm produced a singular phenomenon. Some observant person saw what he imagined to be 'life' among the snow. In other words he thought he saw something moving in the snow.

"A microscopical examination revealed the presence of thousands of amber-colored worms, about one-fourth of an inch in length. Some of the snow in the yard of Mr. H. C. Demuth, East King street, revealed, under the glass, the presence of these worms; and, when placed on a sheet of paper they crawled about in great shape. We have heard of them in other yards than that of Mr. Demuth. Where did they come from? How did they 'get there?'"

Echo answers: "How did they get there?"

ECHO.

The Great Pyramid of Egypt.—When and why was the Great Pyramid of Egypt built?

MARTIN.

Death Watch Superstition.—Whence arose the superstition connected with the death watch?

MARTIN.

Cock Lane Ghost.—Dickens mentions (*Nicholas Nickleby* chap. 49) a ghost called Cock-lane Ghost, what is the story of this particular apparition?

G. B.

Iona, Mich.

The Thirsty Woman of Tutbury.—What is the history of the "Thirsty Woman of Tutbury" mentioned in the same place?

G. B.

Iona, Mich.

Bay, a Color.—The question has been recently discussed at a farmers' club meeting in this vicinity how the name "bay" as the color of a horse originated. The dictionary (Webster's) traces it through the French to Latin *badius*, brown. In *Zachariah* vi, 2, 3, we find "In the first chariot were red horses; * * * and in the fourth chariot grizzled and bay horses."

ELLWOOD ROBERTS.

Norristown, Pa.

New Cæsar, Washington?—I have just seen the following in the *Doylestown* (Pa.) *Intelligencer*:

New Cæsar. "A Jersey colonial copper coin of 1787, ridiculing George Washington as the 'New Cæsar,' has just been found by Hilliary E. Skreen in the débris of the old Edelman store and mansion, Pottstown."

Can this be true with regard to Washington?

SCEPTIC.

REPLIES.

The Sleepy Disease (Vol viii, p. 211).—This peculiar ailment,—known also by the names of "African Lethargy", "Negro Lethargy", "Lethargus", "Nelavan" (which I guess to be a native name), and "Sleeping Dropsy", (owing to the edema and the enlargement of the lymphatic glands with which it is more or less accompanied),—is an endemic disease very common, and very fatal, among the negroes along the coast of West Africa. It might be described as

consisting of three stages marked respectively by heavy headache, a morbid and gradually increasing somnolence, and emaciation, the latter culminating in death in from three to six months. No treatment, hitherto devised, has proved effective, the reason being that the cause of this singular affliction is still a mystery. The only internal clue discovered in the post-mortem examinations that have been made is that the membrane of the brain and spinal cord between the dura and the pia mater is congested with blood.

M. N.

I would say in answer to the above query that the "Sleepy Disease" is technically known as "Narcolepsy." The Louisville, (Ky.) *Medical News*, of Sept., 1880, says:

"We have encountered two cases of 'Narcolepsy', the sleepy disease. One was a Lieutenant of Calvary in the Confederate Army; his narcolepsy dating from childhood. Before the war he was a dry goods merchant, and often fell asleep while selling goods, or in the midst of a conversation. In a few seconds, or minutes at most, he would awake, apparently unconscious that he had slept. An enormously obese man of great intellect was the second case. * * * * If talking when the sleep came on, these gentlemen would, on waking, resume where they had left off."

J. W. W.

Knoxville, Iowa.

Old "Liberty Bell" (Vol. viii, p. 211).—Long continued and constant use is the only reason that can be given for the "exact cause of the crack in 'Liberty Bell.'" It was originally cast in England in 1751, cracked upon being tested, and recast here in 1753. In 1776, it sounded out the glad tidings of the Declaration of Independence. "For full fifty years, as nearly as can be ascertained, our Liberty Bell—for so it should be universally denominated—continued to celebrate every national anniversary, and then it cracked, it had performed its mission and was mute forever.

ELHEGOS.

OLD "LIBERTY BELL."—I have the following, which was printed on a card for sale or for distribution at the Centennial Exhibition of 1876:

HISTORY OF THE OLD LIBERTY BELL.

"Cast in England for the old State House in Philadelphia, in 1751. Cracked by a stroke of the clapper before being properly hung in 1752. Recast and hung in the tower of Independence Hall in June, 1753. 'Proclaimed Liberty throughout all the land' at noon, Monday, July 8th, 1776 (not July 4th). Removed to Allentown, Pa., by the American troops when they evacuated Philadelphia (to prevent it being cast into cannon balls by the British) in 1777. Restored to its original position at the close of the Revolution, where it remained until 1828. Broken again while ringing out a fire alarm one murky morning in the fall of 1828. Placed on its original timbers, in the vestibule of Independence Hall, where it may now be seen, in 1872."

J. W. W.

Knoxville, Iowa.

Pronunciation of "Wound" (Vol. viii, p. 203).—I cannot admit that "woond" is an affectation of modern date. It is a long half century since I was at school. I was specially taught that "woond" (for a hurt) was the test of an educated person, while "wownd" was the mark of ignorance and vulgarity. As the past participle of the verb to wind, "wound" was correct. I am not rich in old pronouncing dictionaries. Fulton and Knight, Edinburgh, 1811, give "woond" and "wownd" respectively, as above. Craig, London, 1849, gives "woond" and omits the participle. I do not consider that my practice carries any weight, but I have all my life said "woond," though I have been surrounded with "wownd." I look upon the general return to "woond" as a correct and sensible change. The limited utility of the word in poetry, counts for little. Many words are of limited use in rhyme. Several are impossible in that respect.

DOLLAR.

"Old Probabilities" in Epithets of Noted People (Vol. viii, p. 215).—Is not your correspondent mistaken in applying "Old Probabilities" to Professor Cleveland Abbe? While Professor Abbe is one of the principal scientists in the Weather Bureau, my recollection is that the sobriquet "Old Probabilities" was applied to General Albert J.

Myer, who as Chief Signal Officer of the U. S. Army, organized the signal corps into a Weather Bureau.

D. W. N.

Harrisburg.

Keats's Rhymes: Slough, Bough (Vol. viii, p. 197, etc.)—In what is said *ante*, p. 198, in regard to the "mistake" of some poet—presumably Lowell—in using *slough* to rhyme with *bough*, your correspondent perhaps overlooked the fact that the *Century* gives the preference to that pronunciation—giving "slou or sluf" with the explanation that unmarked *ou* has the sound of "ou in *pound* or *ou* in *now*." Possibly the poet's *mistake* was intentional.

"E. M. H."

Palm-leaf Hats (Vol. viii, p. 198, etc.)—The enclosed appears in the *American Agriculturist* for March, over the signature F. I. Nicola, Guayaquil, Ecuador. It may be of interest in this connection:

"Before leaving Callao for a journey to Ecuador, I had been told that I would find at Payta, on the Peruvian coast, an interesting industry—that of the manufacture of Panama hats. I went ashore and attempted to buy one, but ransacked the forlorn adobe town in vain for one of these highly-prized hats. The American consular agent informed me that the industry had once flourished there, but had disappeared altogether, Guayaquil having become the centre of the trade. Two days afterward, I was at Guayaquil and had no difficulty in buying for eight dollars a hat which would have cost seventy-five dollars in New York. These hats are no longer made at Panama, but in a few Indian villages on the coast of Ecuador. The material is supplied from a plant about five feet high looking like a palm. It has fan-shaped leaves about three feet in length. The veins in the leaf are removed and the fibers plaited by hand—a laborious process for which stolid Indian patience is required. The coarsest hats can be made in a few days, but the finest involve three or four months of hard labor. The fiber is bleached in the sun after having been treated with boiling water. The Indian women use a wooden block in shaping the hat, and beginning at the centre of the crown gradually round out the brim. These Quayaquil hats

are worn not only in Ecuador, but in nearly all the west coast countries by those who can afford to buy them. They never wear out, but are readily soiled and blackened with dust. The natives clean them with soap and water and lime juice, drying them carefully and reblocking them. At Maracaibo in Venezuela, Panama hats of inferior quality are also made, but the stock is poor and lacking in flexibility."

G. R. T.

Rind Tents (Vol. viii, p. 221.)—According to Loudon's *Arboretum III*, p. 1709, the Canadians make excellent tents of the bark of the paper birch, *Betula papyracea*. These are called *rind tents*.

ILDERIM.

Pa.

St. Lambert (Vol. viii, pp. 186, 196).—I have five copper medals about the size of the old fashioned half cent. Three of them have on the obverse a mitred bust of St. Lambert. All are of different types and all show a young man. The inscriptions are: *S. Lambertus*, *Sanctus Lamber.*, and *Sanctus Lambert*. The reverses are different busts of the Madonna with: *S. Maria*, *Santa Maria* (sic) and *Sancta Maria*. Another piece has no devices, and merely the legends: obv. *S. Lambertus*; rev., *Mandata*. The fifth specimen shows another variety of bust, with mitre and halo, *S. Lambertus*, 1635. Rev., the Madonna and child. *Capit. Leodien. S. M. (Capitolium Leodiensis. Sancta Maria. "Chapter-House of Liege. Holy Mary.")* I hope some correspondent will oblige me with the why and wherefore of these tokens, and also explain the connection of St. Lambert, bishop of Maestricht, with Liege. Does the one date mark any particular event? What does *Mandata* refer to?

DOLLAR.

"Earth with her Ten Thousand Flowers" (Vol. viii, p. 212).—The hymn beginning with this line was written by Thomas Rawson Taylor, an English Congregational clergyman, who died of a pulmonary affection in 1835, in the twenty-eighth year of his age. He was also author of the more familiar hymn, "I'm but a stranger here." His *Memoirs*, in which were incorporated his most noteworthy hymns, were published in England the year following his decease, by

W. S. Matthews, and a second edition, with a preface by James Montgomery, the Scottish poet, appeared in 1842.

CONVERSE CLEAVES.

Germantown, Pa.

Seeing Stars in Day-time (Vol. vi, p. 211 and 233).—I have never been exactly satisfied with "E. P's" answer to my query as to whether one can see stars on entering a deep mining-shaft or well and looking out at the opening above. I am an amateur geologist myself and have spent days in deep mines. I have been at the bottom of at least one mining shaft that was over 300 feet deep, several between 100 and 200 feet in depth, but have never yet been able to get even the glimpse of a star by looking at the blue canopy above unless it was at star time (night).

Can any reader cite scientific authority on this subject?

J. W. W.

Knoxville, Iowa.

"Preserved Fish" in "How Names Grow" (Vol. viii, p. 215).—The extract from Geo. W. Sheldon's interesting article in the February, 1892, issue of *Harper's Magazine*, on "The Old Shipping Merchants of New York," does not, it seems to me, sufficiently explain the origin of Preserved Fish's very singular name.

I have another and more probable version from an old New England sea captain, drawn out a few weeks ago while discussing the *Magazine* article in question. He assures me the embryo shipping merchant was not "picked off a wreck," but was found in Coenties' Slip (a dock used in that day by coasting vessels) on the East river, near the Battery, in a floating box marked "*Pickled Fish*." The little waif rescued in such a marvelous manner, was adopted, supported and educated by the merchants doing business in the immediate vicinity of the slip, and it was from his foster fathers he received the appropriate name of *Preserved Fish*.

CONVERSE CLEAVES.

Germantown, Pa.

Spade Guineas (Vol. viii, p. 172, 198, etc.)—I happen to own two guineas of George III. One of 1769 has his young, or baby head on the obverse. The reverse has a

rounded shield. The other of 1794, has an older head and the pointed, or spade-ace shield. Both pieces show the blazonry of the four kingdoms, with the white horse of Hanover. The mystical letters are exactly the same on both coins, and are amplified as follows:—*Magnæ Britanniae Franciæ et Hiberniæ Rex. Fidei Defensor. Brunsvicensis et Luneburgensis Dux. Sacri Romani Imperii Archi Thesaurarius et Elector.* Or, in English:—"King of Great Britain, France and Ireland. Defender of the Faith. Duke of Brunswick and Luneburg. High-Treasurer of the Holy Roman Empire and Elector."

I have a gold one-third of a guinea, 1802.
DOLLAR.

Cold Harbor (Vol. viii, p. 213, etc.).—Thomas Powel, of London and Cambridge, wrote a book entitled "Wheresoever you see mee, Trust unto yourself. Or the Mysterie of Lending and Borrowing. Seria Jocis: or the Tickling Torture." It was printed in 1623, and contains a description of the noted places of refuge and retirement for persons wishing to avoid bailiffs and creditors. These are Ram-alley in Fleet street; Fulwood's Rents, Gray's Inn Lane; Milford Lane in the Strand; the Savoy; Duke Humphrey; Montague Close; Ely Rents; Cold Harbor; Black and Whitefriars, also called Alsatia, and St. Bartholomews. The author from acknowledged experience dwells on the separate conveniences of each, but especially upon the facilities of escape and concealment afforded by Ram-alley.

This Cold Harbor appears to have been a very disreputable part of the city, where men who were wanted could hide, and in which it was unsafe for any process server to venture.

It might also be of interest to note that the spelling is Harbor and not Harbour, the modern method which English writers and printers insist upon.

MILES STRANGFORD.

The Lincoln Club, Brooklyn.

COMMUNICATIONS.

A Quaint XVIth Century Sermon (contin. fr. p. 227).—Thirdly, and lastly, beloved, I come to a clear demonstrative argument to

prove this man to be a good man, and a man of God, and that is this: there was one Thomas Proctor, a very poor beggar boy, he came into this country upon the back of a dun cow, it was not a black cow, nor a brindle cow, nor a brown cow; no beloved, it was a dun cow; well, beloved, this poor boy came a begging to this good man's door, he did not do as some would have done, give him a small alms and send him away, or chide him, and make him a pass and send him into his own country; no beloved, he took him into his own house and bound him an apprentice to a gunsmith in Norwich; after his time was out he took him home again, and married him to a kinswoman of his wife's one Mrs. Christian Robertson here present, there she sits, she had a very good fortune, and to her this good man gave a considerable jointure; by her he had three daughters; this good man took home the eldest, brought her up to a woman's estate, married her to a very honorable gentleman, Mr. Buxton, here present, there he sits; who gave him a vast portion with her, and the remainder of his estate he gave to his two daughters. Now, was not this a good man, and a man of God, think you, and his wife a good woman? and she came from Helston Hall beyond Norwich.

Beloved, you may remember some time since I preached at the funeral of Mrs. Proctor, all which time I troubled you with many of her transcendent virtues; but your memories perhaps may fail you, and therefore, I shall now remind you of one or two of them. The first is, she was a good knitter, as any in the county of Norfolk; when her husband and family were in bed and asleep she would get a cushion and clap herself down by the fire, and sit and knit; but, beloved, be assured she was no prodigal woman, but a sparing woman: for to spare candle she would stir up the coals with her knitting pins; and by that light she would sit and knit, and make as good work as many other women by daylight. Beloved, I have a pair of stockings on my legs that were knit in the same manner; and they are the best stockings that I ever wore in my life.

Well, beloved, the days are short, and many of you have a great way to your habitations, and therefore I hasten to a conclusion. I think I have sufficiently proved this

man to be a good man, and his wife a good woman; but fearing your memories should fail you, I shall repeat the particulars; to wit.,

1. His love to his neighbor.
2. His charity to the poor.
3. His favorableness in his tithes.
4. His goodness to his tenants.
5. His devotions in his prayers, in saying Amen! Amen!! Amen!!! to the prayers of Mr. Cole, Mr. Gibbs and myself.

THE END.

Stephenson Antedated.—Close upon forty years before Stephenson's victory, a Swedish engineer, Karl Hogstrom by name, not only constructed a locomotive on similar lines to the one of Trevithick and Vivian, but also conceived the plan of a regular railroad. His first notion was that his locomotive should be used on ordinary roads, but soon realizing the insurmountable difficulties attending this style of locomotion, he, in the year 1791, brought out his railroad scheme. The rails were to be of cast iron and perfectly smooth, and in order to prevent derailment, the wheels were to have a projecting edge. Convinced of the insufficiency of friction between the smooth wheels and rails for the propelling of heavy trains, Hogstrom proposed that a tooth wheel on his locomotive should work on a central toothed bar or rail placed between the other rails—a plan which of late has been adopted in several instances where the gradient has been exceptional. Hogstrom's plan was laid before several scientists, who were unanimous in denouncing it as utter madness, as it was absurd to imagine that a carriage could ever be propelled by steam alone. The plan was entirely shelved, and nothing more appears to be known as to the fate of Hogstrom, who afterward went abroad. (*Scientific American*).

Tip-Cat (Vol. viii, p. 134).—As corroborating the ubiquity of this game, I read in one of our papers lately that in China the game is played as it is here, but it is called "little peach." In Japan the game is called "ten," and is played with a small stick, pointed at both ends, called ko, "son," and another stick, usually a foot or a foot and a half long, called the oya, or "parent."

In Europe it is of course quite as common as with us.

BOSTONIAN.

Remarkable Cures (Vol. viii, p. 191, etc.)
 —*Bone-setting a la chinoise.*—In setting a fractured limb the Chinese make no effort to bring the bones into apposition. The Chinese medicine man simply takes a lot of red clay and envelops the limb with it. Then he takes some strips of bamboo and indents them into the clay. Bandages are wrapped around those strips, and in the outer bandage he places the head of a live chicken. After he has secured this bandage he cuts the head off the fowl, allowing the blood to flow and penetrate the fracture. He then takes the chicken's head from beneath the bandage and covers the exterior with a coating of glue. The reason given for applying the chicken's head is that it nourishes the broken or fractured limb and is "heap good medicine." (*Butte Inter-Mountain.*)

Lowell's Wife Singularly and Opportunely Cured.—I gleaned the following, some time since, from a newspaper, the name of which I regret having neglected to preserve.

Lowell's transfer to England was rendered possible by a curious incident. The health of Mrs. Lowell at the time of his appointment was so delicate that she could not be moved from her room. Mr. Lowell therefore wrote to Washington that he should be unable to accept the post which was so honorable to him. Just at this moment it befell that the curtains of Mrs. Lowell's bed took fire. Nurses and attendants were frightened out of their senses, she alone retaining her presence of mind. She, who had been helpless but just before, sat up and gave directions for extinguishing the fire, and, in one word, she received such vitality if one may so speak, that she was a new person. The physicians, delighted with the result of this fortunate misfortune, told Mr. Lowell that no difficulty would follow her removal, and it was thus that he withdrew the letter which he had sent to Washington.

J. G. HOWARD.

Cured by the Earthquake.—Dr. Harris had a patient at the time of the earthquake, six years ago, who had been lying upon her back unable to move, or to speak a word, for fourteen months. He had her removed to St. Joseph's Infirmary to insure skillful treatment. The night of the earthquake, when

the first shock was felt the girl jumped from her bed and ran down the steps, and was the first patient to get out of the building. She was completely cured from that minute, and walked and talked with perfect naturalness. She has never been troubled with a recurrence of her complaint.—*Savannah News.*

The Napoleons and Their "Ms."—In Vol. vi, p. 152, there is an article on "Napoleon and the letter M.," which is wrongly credited to the *St. Louis Globe-Democrat*. The article in question appeared in *The Republic*, of St. Louis, on December 13, 1890, and was compiled by the writer hereof. Even at that time, now nearly sixteen months since, I was engaged in treasuring facts and fancies relative to the third Napoleon's superstitions concerning the same letter. The results of this research I give below:

He (Napoleon III) was born on the last day of *Machreal* (an old Corsican feast week) April 20, 1808. He received his early military instructions from *Moreith* of *Montelimar*. The first of the many books written or edited by him was his "*Manuel d' Artillerie*." When Louis Philippe began to suspect Louis, it was none other than M. *Mole*, who sent the Swiss Government papers requesting their expulsion of the obnoxious Prince. On May 25, 1846, after he had been in prison five years for making an attempt on the throne of France at Boulogne, he made his escape and went to England. Besides himself, the principal actors in the famous *coup d' état* of December 2, 1851, were M. de *Morny* and M. de *Maupas*. The most glorious feats of the French arms during his reign, were the capture of *Malakoff*, and the green of *Mamelech*, during the Crimean war. His famous field marshals were *MacMahon*, Duke of *Magenta*, and *Malakoff*. The great victory of *Solferino* took place on the banks and in the waters of the *Minicio*. His wife was *Eugenie Marie*, Countess of *Montijo*. The cities of *Mantua* and *Milan* play important parts in his campaigns. *Maximilian's* Mexican blunder caused the third Napoleon's powers to wane; the banks of the *Meuse* (*Sedan*) and *Metz* lowered his star forever, and *Moltke* was the chief cause of its lowering. No wonder he had a superstitious regard for the letter "M."

J. W. W.

Knoxville, Ia.

Snake Poison Cure (Vol. vii, p. 260, etc).—Superintendent Arthur Brown, of the Reptile House, at the Philadelphia Zoological Gardens, holds a different opinion from that mentioned in your columns.

He was asked by a *Press* reporter, the other day, whether whisky was not an antidote for snake poison.

"No sir. It is a popular fancy, but not a fact", said Mr. Brown. "Whisky is what might be called a bridge used to carry a victim over the dangerous period. The general effect of snake poison is that of a powerful depressor of the nervous system, with reflex action on the heart and respiratory organs. Alcoholic liquor has a contrary effect, and while the poison carries the vital energies below the normal, alcohol brings them back. Too much whisky, as a large number of persons well know, the morning after, has a depressing effect, and if an overdose be administered the result will be to aggravate and intensify the original trouble. The great danger in the use of whisky in snake bites lies in carrying its effects beyond the stimulating and exciting stage. Quite a number of remedies have been suggested in such emergencies, among them being the hypodermic injection of ammonia, permanganate of potash, and jaborandi. Personally, I know nothing of the efficacy of these drugs. While I have frequently been bitten by non-venomous reptiles, I have never felt the fangs of a venomous snake."

"Thus far there has been no antidote discovered, for the toxicological effect of reptile venom. Dr. Stradling did a great deal of experimenting with snake poison, and claimed to have discovered an antidote. To demonstrate the efficacy of his discovery he allowed himself to be bitten on several occasions, after he had prepared himself, with no serious results. I presume he would have carried his investigations to successful issue, or ended in killing himself, had he not got married. His wife refused to let him continue his experiments, and so he abandoned his researches.

"That there is an antidote for the bite of the most venomous snake, there is no doubt. It is possessed by some of the aboriginal peoples of South America, Africa and portions of the United States. The Zuni Indians of

Arizona hold an annual snake dance at which they not only handle the most poisonous snakes, but hold them in their teeth during a frenzy of excitement. They prepare for this horrible festival by taking an antidote, or rubbing themselves with some vegetable compound. I do not think that there has been a single death recorded among the Zunis from a snake bite during one of these dances. Surgeons in the United States Army have endeavored to obtain their secret, but without avail."

D. Mc. N.

Manners, the Result of Language.—"The Japanese people, as a whole, are the most elegant and polite in the world. This is a result of the language, which is a marvel of politeness and refinement. 'Fellow' is the worst word in the language, and when a man's house burns up he may lose his patience enough to give way to some such awful expression as: 'There, there!' A Japanese never would say: 'Where did you go?' but: 'Where did you augustly condescend to repair?' or instead of a brusque 'come in' would request you to 'condescend the honorable entrance.' In short, all the people seem to honor each other rather than themselves. It was a grammar that took me to Japan, for I was anxious to hear a language where there was no imperative mode, no oaths or terms of abuse." (*Sir Edwin Arnold.*)

Gold in a Meteoric Stone.—Geologist H. W. Turner, of Washington, D. C., who for two years past, under the auspices of the California Division of Mining Geology, has been exploring the gold regions of the Sierras, recently obtained from a gulch at Cave City, Calaveras county, a meteoric stone that will create no little interest in the scientific world.

It is about as large as one's fist, and around a good portion of it is a solid film of gold. In one place the gold shows for about an inch square of surface. Hitherto in all the discoveries of the world no meteoric iron has been found in connection with gold.

It demonstrates, Mr. Turner says, that there is gold in the worlds of space from which the meteor has fallen. (*San Francisco Examiner.*)

B. Franklin's "New England Courant."—Mr. Henry Merritt, of this place, has in his possession a copy of the *New England Courant*, No. 80, dated "from Monday, February 4, to Monday, February 11, 1723," says a Kent, O., dispatch in the *Cincinnati Commercial Gazette*. The paper consists of a single sheet, twelve inches in length, and two columns wide, and is printed on both sides. At the foot of the last page in capital letters is this inscription: "Printed and sold by Benjamine Franklin in Queen street, where advertisements are taken in." In an article over a column in length the editor tells the objects and plans of his adventures, closing as follows:

"Gentle readers, we design never to let a paper pass without a latin motto if we can possibly pick one up, which carries a charm for the vulgar, and the learned admire the pleasure of construing. We should have obliged the world with a Greek scrap or two, but the printer has no types, and therefore we entreat the candid reader not to impute the defect in our ignorance, for our Doctor can say all the Greek letters by heart."

The "Doctor" is probably some individual connected with the paper. There are only two advertisements in the paper, with no display type. One of them reads as follows: "The best new Philadelphia town-bolted flour, to be sold by Mr. William Clark, in Merchant's Row, at twenty-eight shillings per hundred." Another reads thus: "A servant boy's time for four years to be disposed of. He is about sixteen years of age, and can keep accounts. Inquire at Blue Ball, in Union street, and know further." The paper also devotes a half column to "His Majesty's most gracious speech to both Houses of Parliament, on Thursday, October 11, 1722." It is remarkably well preserved, and the entire sheet can be read very easily.

Christopher Columbus's Wife.—You didn't know there ever was a Mrs. Columbus? Well, according to a writer in the *Chicago Tribune*, she was probably more deserving of a share of the credit of Mr. Columbus's success than have been most of the unknown wives of well-known men.

"Columbus was married in 1470, or thereabouts, to a Miss Palestrello, of Lisbon,

whose father had distinguished himself as a navigator. A part of Miss Palestrello's marriage dower was a great collection of valuable charts, journals and important memoranda. From childhood she had displayed wonderful enthusiasm on the subject, partaking to a marked degree of the speculative and venturesome ideas and schemes in the line of geographical discovery for which Lisbon was then headquarters. She possessed a fine education, and was widely known as a brainy, brilliant woman, who was constantly urging her husband on in the path which finally brought him to the wonderful goal with which we are so familiar.

"While a girl, Miss Palestrello made a number of hazardous voyages with her father, in unfamiliar waters, and, later, made many geographical drawings, several of which were used with great profit by Columbus when he had won her for his wife and set out upon his more important wanderings on the great deep.

"There is probably no picture of this brave, talented woman extant, but certainly it would seem a gracious and most fitting thing that her memory receive some tribute upon the forthcoming occasion."

STUDENT.

Origin of "Bangs."—The bang is one of the latest innovations among women and girls. It had its origin in the reformatory for girls on Blackwell's Island, New York. The inmates were in the habit of getting away, and it was difficult to recognize them after changing their apparel. It was first suggested to crop them, but this was considered too sweeping. The bang was then adopted, and it was a perfect mark. For some reason or other the style struck the popular fancy, and in the course of a few years after its adoption as a mark in a reformatory it became one of the fads of fashion.

(*Pittsburg Commercial*.)

Duel and Literature.—The query under the heading *Dante and Ariosto*, p. 135, recalls one of the traditions of the old *quartier Latin* in Paris:

When Le Sage's famous "*Le Diable Boiteux*" came out in 1707, it was so eagerly bought up that a second edition was published that same year; and this, too, was ex-

hausted in a very short time. Bookseller Barbin—a name to this day revered on the left bank of the Seine—had but one single copy left in his store, when two purchasers called for it at one and the same time. As neither would yield the precious copy to the other, they agreed to settle the matter by a duel with swords, *séance tenante*; and it was done accordingly.

TOURIST.

When Will the XXth Century Begin?—"Permit me to answer the question put so many times, and often so seriously discussed, concerning the beginning and the end of a century. It is somewhat inexplicable that one-half of the disputants declares that the year 1900 will belong to the nineteenth century, while another half affirms that it will belong to the twentieth, for the reason that a child of no year and some months exists and is pretty and healthy.

Now, it is agreed that the first year of our era is known as the year 1, and not as the year 0. The first century began with the year 1 and ended with the year 100. The second century began with the year 101 and ended with the year 200. The nineteenth century began with the year 1801 and it will come to an end on the 31st of December, 1900.

The year 1 means the first year, and not a completed year plus a new current year. The first decade in a century should then be counted from 1 to 10, and the last decade from 91 to 100, inclusively.

The twentieth century, then, will begin on the 1st of January, 1901."

(*Camille Flammarion in N. Y. Sun.*)

Breeding Pearls; A Remarkable Superstition.—The pearl hunters of Borneo and adjacent islands have a peculiar superstition. When engaged in opening shells in search of pearls they take every ninth find whether it be large or small, and put it into a bottle which is kept tightly corked with a dead man's finger! The pearls thus kept are known as "seed pearls," or "breeding pearls," the natives of all the islands mentioned firmly believing that they will reproduce their kind. For every pearl put into the phial, two grains of rice are put in, for the

pearls to "feed" upon. Some whites in Borneo believe as firmly in the superstition as the natives do, and almost every hut along the coast has its "dead finger" bottle with from nine to fifty "seed pearls" and twice that number of rice grains carefully and evenly stowed away among them. Prof. Kimmerly says that nearly all the burial places along the coast have been desecrated by "pearl breeders" in search of corks for their bottles.

J. W. W.

Knoxville, Ia.

Absurd Names.—In a Maine newspaper I find this sensible comment upon the absurd custom of giving names to children of which they must always necessarily be ashamed. Probably a list similarly ridiculous could be prepared without going beyond the limits of our own State:

"It is astonishing how our native-born Americans will inflict upon their helpless infants the burden of carrying through life the most outlandish and sentimental names. The following are a few of those that have appeared in Maine papers during the past few months: Among masculine proper names of people whose last names are unmistakably American, we have Ithiel, Shadrach, Amarrath, Aratur, Arad, Amaziah, Azov, Ishmael, Zeri, Zuinglius, Zephaniah, Zera, Ithama, Shubael, Bliss, Love, Frelove, Dallas, Vermum, Nahum and Dummer. Among feminine proper names are Orilla, Euzilla, Statira, Azuba, Zoa, Manna, Filena and Raspberry. Some American surnames in Maine are peculiar. For instance, Coolbroth, Youngbaby, Lovely, Law, Look, Sensabough, Comforth, Suckforth, Skeetop, Segar, etc.

ELLWOOD ROBERTS.

Norristown, Pa.

Toll Free (Vol. viii, p. 204).—The case referred to at the above place reminds me of the practice of many railways in the far west, where Indians are carried (mainly on freight trains) free of cost. The policy seems to prevail of getting the good-will of the Indians, rather than their ill-will; for their revengeful spirit, when offended, is well-known.

N. E. N.

Egypt (Vol. vi, p. 294, etc.) — In the "Elements of Political Economy," by the Rev. Dr. R. E. Thompson, p. 112 (ed. of 1882) it is stated that the district called "Egypt" includes not only southern Illinois, but extends "far east of the Wabash." The reverend author gives a graphic picture of the rude simplicity of the region, with its hand-loom, spinning-wheels, raw-hide saddles and straw stirrups. Yet to me this simple way of life seems very far from being the worst way.

ISLANDER.

How Names Grow (Vol. viii. p. 215, etc). "*Missionary*"—*Rum and Gin*—"The very air of Africa", says a correspondent of the *Fortnightly Review*, reeks with rum and gin imported by us; every hut is redolent of its fumes. Gin bottles and boxes meet the eye at every step, and in some places the wealth and importance of the various villages are measured by the size of the pyramids of empty gin bottles which they erect and worship. Over large areas drink is almost the sole currency, and in many parts the year's wages of the negro factory-worker are paid altogether in spirits.

The steamer in which I recently returned from West Africa brought home with her a cargo of rubber, palm oil, ivory, gold and other rich products she had obtained in exchange for a compound called rum and gin, bartered at the rate of 'rum 9 pence per gallon and gin 2 shillings and 6 pence per dozen pint bottles.' This so-called rum and gin is known to the natives as '*the missionary*.' The introduction of this *missionary* into peaceful villages transforms them into a hades peopled by brutalized human beings, whose punishment is to be possessed by a never-ending thirst for more *missionary*."

No wonder, by the way, that the African chiefs, as the writer puts it, "pathetically implore the English Queen to stop sending her rum and her gin to their people."

A XIXth Century Man Ashamed.

History of Corps Badges.—Gen. Daniel Butterfield who invented the corps badges used by the army of the Potomac has just given the *World* his reason for choosing the various emblems:

"The selection of a design for the First Corps," he said, "was simply the first thing thought of—a disc, and had no particular reason or cause. A patch or lozenge was reserved for the Third Corps, as Kearny's division was of that corps, so that the mark he had put on his men need not be changed, and that incident fixed the color of the mark for the First division, red; the white for the Second, and blue for the Third, following naturally as national colors.

"For the Second Corps the trefoil was chosen as a sort of shamrock, there being many troops of Irish origin or descent in that corps, and I wished the marks to become popular with the commands.

"In the Fifth Corps in my old brigade was my old regiment, the Twelfth New York, which I had commanded as a militia regiment before the war. I had decorated many of its officers and men with bronze and gold Maltese crosses for efficient and thorough discharge of duty prior to this, so I reserved the Maltese cross for them for that reason."

In some cases the General had no special motive for his selections. With the choosing of the Fourteenth corps badge he was indirectly connected, as follows:

Gen. George H. Thomas, of the Fourteenth, and Gen. Butterfield were personal acquaintances. The former "liked the idea of our corps marks and badges, and directed Gen. Whipple, his adjutant-general, to prepare one for the Fourteenth. Gen. Whipple had many designs of a geometrical form, but Gen. Thomas did not seem to like them and told him to send for me and consult me. I saw his forms and told him that, had I commanded the Fourteenth corps, which 'stood as firm as an oak' at Chicamauga, as it was then spoken of, I would give them the acorn for a badge in honor of their bravery. Gen. Thomas said: 'That is what we will do; let it be the acorn.'"

LIEUTENANT.

TO CORRESPONDENTS.

A. D. U., Camden, N. J.—Kindly send your name (not necessarily for publication) and we will comply with your request.

Glenvarloch.—For instances of the British Queen's absolute power see *AM. N. & Q.*, current vol. p. 116.

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NOTES.

THE REVOLUTION IN ETHNOLOGY.

Until within the last ten or twelve years the teaching of ethnology has been monopolized by the philologists, whose High Priest, the Sanscritist, ruled with all that arrogance and tyranny usual to the *Pontifex* of a special cult, neither knowing nor acknowledging any other way, leading back to the mysterious past and the ethnic affinities of our race, than what his own partial path afforded. To all the Doctors of this school the only guide was language, and by them it was considered all-sufficient; for they held that similarity of speech proved unity of race.

And so, from this dictum, was evolved that certainly beautiful and noble theory: viz., That the great white race of the globe was one—one in blood, as it had erst been one in tongue,—and that like Minerva it had sprung upon the world fully armed, a very god, perfect in soul and body, sweeping before it the dark autochthons of the west, inferior beings, that had crawled up, through ages of savagery, unto a feeble barbaric civility, only to be annihilated by the godlike Aryan.

Such was the creed, and to it all bowed—all save a few skeptics whose excessive perversity, debarring them from all choral unity, prompted them to dig and delve in pre-historic caves, mounds, and half-dry lakes for skulls, bones and rough or polished stones. And having found these relics of the lithic ages, these scoffing skeptics beset themselves to classifying the stones and measuring the skulls, announcing to the world a new creed in ethnology, heretical

to that of the mere philologist but, nevertheless, based upon philology in conjunction with the sciences of archæology and anthropology. Archæology discovered that there was a time when the hand of man had but implements of stone to fashion or to slay with; anthropology revealed that the men of this age were of several types and that these continued on, in unbroken series, down from Neolithic, perhaps even from Palæolithic times to our own day; while philology deduced an ancient unity of speech, though not truly of blood.

But let us be precise and state distinctly the creed of the new science of ethnology, based upon philology, archæology and anthropology—to say nothing of geology,—a creed which, as before indicated, has been gradually evolved and formulated during the last decade, and whose elementary parts may be found scattered throughout the different ethnological journals and other publications, as set forth by Mr. A. P. C. Griffin, in the "Bulletin of the Boston Public Library", for April, of the year 1890; but since the limits of this paper would not permit a general review of all the numerous works therein recapitulated, even if its writer had the time and ability to make such, we will choose from the mass one: viz., Canon Isaac Taylor's "Origin of the Aryans", as being not only a most clear and concise statement of the principal past and present theories of ethnology, including the doctrine of the European origin of the Aryans; and, moreover, as *the* book which, by its vigorous and direct stroke, has suddenly finished the revolution.

And so, with the reverend and learned Canon as our guide and chief referee, let us begin.

In the first place, it must be borne in mind that the matter under consideration is not the origin of the whole human race but merely that of the present white peoples of Europe, now frequently called "Aryans." To discover this it is not necessary to go beyond the Neolithic Age of Europe, because anthropology shows that the present types of the races of the continent go back in unbroken chains even to that remote time—an age of vast remoteness and shown by philology to have been the one in which the Aryan race was still united in speech, and

so continuous with and forming a part of the period of its origin.

During this time—embracing the Neolithic Age, which commenced at least ten thousand years ago (p. 58)*—it is evident, from the skulls of that era which have been discovered, that there were in Europe four distinct types of men: viz., A small, dark, long-headed (dolichocephalic) race, called now Iberian; a tall, fair race, also long-headed,—the Scandinavian; a short, dark, broad-headed (brachycephalic) race, known as Ligurian, and a tall, fair, broad-headed people—the Celts, and their congeners. Among these four must be sought the proto-Aryan—and he is found in the Celt: the Celt, whose perfect type is tall, *broad*-headed, fair, blue-eyed and golden haired, the mighty race of the Ages of Stone and Bronze, originating in central Europe and stretching in an unbroken chain from Ireland to Asia. To this great people, the true Aryans in blood and language, are now attributed those great works of the past: viz., The round barrows and stone circles of Great Britain, Ireland and the Continent. Spreading to the north, the Aryans brought under their rule the equally tall, fair, blue-eyed, golden-haired, but *long*-headed Scandinavians, non-Aryan in blood, but ultimately so thoroughly aryanized, in speech and custom, as to long usurp the Aryan title and appropriate the Aryan gods—a mighty people of later time, becoming in the end, as Germans, the conquerors of their conquerors, and the masters of Europe.

But to return to the Aryans—the proto-Celts of western, the proto-Slaves of eastern Europe. In the Ivernian Isles were the Gaels and Britons, while on the continent were the Belgians and the Kelts or Gauls of Gallia, of Hispania, of Italy, of Greece and Asia Minor, while, in central Europe, were the old Helvetii, Boii, Vindelici, Norici, and other tribes, stretching down the Danube and the Vistula, in diverging lines, until they touched their kindred, the ancestors of the Slavonians of eastern Europe, whose hosts reached from the Baltic to the Black Sea, and on through Sarmatia to Asia.

Thus these great congeneric peoples, the Celts and Slavonians, whose common ances-

* Unless otherwise stated, the references are to Taylor's "Origin of the Aryans."

tors were the true Aryans, in the sense of a united, conquering, civilizing race, held all Europe in the Lithic and Bronze Ages, east and west, penetrating Asia Orientalis, even into India, as proved by the speech of Iran and Hindostan, for it must not be forgotten that the new doctrine of ethnology presumes a migration to India from Europe rather than the reverse.

Returning to Europe we find the Slavo-Celtic Aryans to have been the ancestors of Greece and Rome. The progenitor of the Hellenes and, also, the progenitor of the Latini were both, most likely, great, brawny, fair-skinned, red-haired Celts—the small, bronzed type of Greek and Roman, of after ages, being the effect of the intermingling of Iberic and Ligurian blood.*

Yes, ages and ages ago, the Celt came down upon Greece and Italy, nor has he ceased even unto this day; well does the writer remember the truly gigantic appearance of the fair, blue-eyed, red-haired Irishmen of the Papal Zouaves, as they stalked about among the swarthy, sturdy but short Italians in modern Rome.

Strange, aye, startling are the revelations of *inquisitorial* science. Speculative philology, speaking through the Germans, announced their Scandinavian ancestors to have been the true Aryans in blood as well as speech. The modern inhabitants of the Island of Britain, attacked with Teuto-mania, would be satisfied with nothing short of absolute "Engleism"—they were, as were their ancestors, "the Engle". But what were "the Engle"?—"Teutons, and so Aryans." Ah, this was very satisfactory until *Inquisitorial Science* showed that the English of Britain might be

descended from a different "Engle" than that what they supposed and so made uncertain the parentage of the insular English, while Craniology proves them to be not a pure but a mixed race, the modern English skull being the most ortho-cephalic in Europe (p. 65), thus proving that the race is not wholly Teutonic, but the mingled result of, likewise, Silurian and Celtic ancestors. And it is from the latter that the English receive their right to the claim of being Aryans not only in speech but also in blood, for if there is one thing made clear and positive, in Canon Taylor's book, it is that the ancient Britons were Celts and that they Aryanized the isle, bringing to it and there developing its first civilization. As to the Teutonic and Scandinavian claim of being the original Aryans by blood, it is a fallacy: their Aryanism came to them through subjection to the Celt and was thus first acquired and afterwards wholly usurped when they, in turn, conquered the Celt (pp. 192, 216, 234, 257, 314). And here we must call attention to the narrow-mindedness of the modern English in ignoring as utter barbarians the peoples of Britain prior to the advent of the "Engle." By thus denying their British ancestors they cut short the national pedigree and snap asunder the link that binds them, the English, in blood to the Aryans of the West. Yes, the modern English are not only descended from the *Aryanized* Teuton, but, also, from *Aryan* Celt and so can truly claim to be Aryan in blood, and thus be a part of that mighty race of the past, as well as one of the greatest peoples of the present.

The memory of this great ancestry, the fact of the union in England of the two greatest races of the earth—the Celt and the Teuton—gives cause for her greatness and promise of its endurance, for the people of Britain themselves form the living proof of the truth of the assertion that race is permanent and type persistent:—in England, in Wales, in Scotland and in Ireland can be found, this day, as golden heads, as blue eyes, as white skins and as great, tall men as were those Celts who, ages ago, reared the great stone circle or heaped up the huge barrow. While living Englishmen, Scotsmen and Irishmen stand before us, perfect types in form, color and spirit, of the ancient Aryans, it cannot be said, truly, that the Aryan

* Evidence of the blonde character of the most ancient Greeks and Romans is given by Drs. Penka, Sayce and Taylor. The two former suppose these classic nations to have sprung from Scandinavian or Teutonic ancestors; but since, as the latter shows, in his "Aryans", the Greek and Roman skull was brachycephalic, not dolichocephalic, it is to a Celtic origin that they must be referred. And this stands to reason, for the civilization of the Teuton is of a much later date than that of the Celt. Concerning the yellow and red hue of the hair of the ancient Celts on the Continent and in Britain, the Classic authors bear witness, while the Bards do the same for Erin. Thus it is related of Connor, King of Ulster, about the time of the Incarnation, that a wound in his head was sewn up with golden thread, so as to match the color of his hair, while the Queen of Connaught, Maev, who invades his kingdom, as told in that ancient Irish epic, the "Tain", is "A woman, comely, white-faced, long-cheeked, and large, (with) gold-yellow hair on her." Her sons' curling locks are of the same hue, while, in the most ancient chronicles of the Gael, Macha of Ulster, whose era is placed in the third or fourth century before Christ, is called the "red-headed" queen.

race is extinct. No, it is not extinct, but lives on in unbroken chain to the present day. Think of its mighty course, ages and ages ago, before the continent west of Asia received its present shape, the Aryan held aloft the torch of civilization to future Europe. It overran the land, conquering and teaching. From it came Greece, Rome, Gaul, Hispania, Britain, the Scotia of Hibernia and Caledonia, the lands of the Britons, the Cymry and the Gael, while to the eastward it evolved the Slavo-Lettic families of the race, the Serbs and Polaks who, on the fall of Eastern Rome, stood in the breach and saved all Western Europe from the Turk. Think of its valor, of its learning, of its faith. If, as is now supposed, the Aryans originated in Europe and went thence to Asia, they may first be found in India and Medo-Persia. The sword of the Mede struck down the first great empire—the Assyrian; that of Aryan Cyrus raised the Persian, stretching from Asia to Europe; then came the Aryan Greek, and Alexander reversed the course of empire, and then rose Aryan Rome and conquered all the world. And after, when the great flood of Teutonic barbarism had submerged or utterly swept away the art and learning of antiquity, it was the Aryan Scot of Erin and Caledonia that rekindled on the continent, north of the Alps, the sacred fire, and it was in his island home that the awakening intellect of northern Europe found schools and teachers. The Angle, the Saxon and the Frank received from Celtic hands their letters and their baptism—witness S. S. Aidan, Columbanus, Kilian and Gall.

In Britain, from the days of Boadicea on to Arthur's and the later times, the Celtic Cymry stood up manfully till overwhelmed or intermingled with Teutonic conquerors. The Scot, in Caledonia, stood successfully at bay. In Ireland he strove and struggled on for centuries, winning a brilliant victory under Brian, and when at last, in after time, expelled his native isle, his sword and intellect found a fair field and honor on the continent; later the Gael and Cymry peopled America and now are filling yet another continent—Australia, while hidden under German masks the Celt yet fills the middle land of Europe; the broad, red-headed Celt still swarms upon the world, the living proof that

Aryan blood still flows and animates the human race.

The unsatisfactory feature of the new school is its apparent destruction of the doctrine of the primeval unity of the human race; but since it suggests that the four types of the Neolithic Age may have originated from two existant in the Palæolithic, it may not be too much, perhaps, to at least suppose that these two may have sprung from one in the dawn of time. To this it may be objected that, granting there were but two types of skull in the Palæolithic Age, these two types are quite distinct and unconnected. True; but is not the "Step Theory" (p. 36) and its cause as applicable to race as to language? The gulf between these two types may be caused by the loss of a link, they may not be, each an original, but, on the contrary, each one may be an exaggeration of two different features possessed by a remote, common ancestor.

But, whether or not the human race is sprung from one ancestor or many, this is certain, viz., The Celt has not only Aryanized but has also unified the White Race. Unless there is such a thing as an absolutely pure Scandinavian, that is pure in the sense of being free from the slightest drop of Celtic, Slavonic, or Lettic blood, there is not a fair bosom, a rosy cheek, a blue eye nor a golden head without at least a drop of Celtic or its congeneric blood.

The British Isles, the nations of all central Europe are full of it, while to America it has flowed from all of them and there united—reunited in blood and speech the Aryan Race.

C.

LETTERS FOR NUMBERS.

According to the Rev. Orby Shipley's "Glossary of Ecclesiastical Terms" all the letters of the Latin alphabet have or had numerical values attached. I have brought the following list together from his book:

A, as a numerical letter stands for 500; B, 300; C, 100; D, 500; E, 250; F, 40; G, 400; H, 200; I, 100; K, 150 or 151; L, 50; M, 1,000; N, 90; O, 11; P, 400; Q, 500; R, 80; S, 7 or in old notation 70; T, 160; V, 5; X, 10; Y, 150 or 159; Z, 2,000.

It will be observed not only that this list exceeds the familiar Roman system which gives values to I, V, X, L, C, D and M, but that it introduces duplicates. A, D and Q have here the same value; C and I both represent 100.

Shipley's Glossary also notes that a straight line drawn above a letter multiplies it in most cases by 1,000. This is according to the ancient practice as recorded in most Latin grammars. But in Shipley's book there are some exceptions. A, B and I are increased tenfold; G is increased a hundred fold; and E is not noted as thus used. Perhaps some of these deviations are due to misprints.

I should like to know how far this fuller system of literal notation was actually used. Several dictionaries mention A as having the numerical value 500, but I do not remember any instance being pointed out.

NUMBER ONE.

DANDY.

This word is said to be a creation of the present century; but I find the expression "He's no *dandling*", in a play by Richard Brome, "The Court-Beggar," printed in 1653, but probably older than that by a score of years at least. *Dandling* seems like a diminutive of *dandy*; but it probably means "He is no baby."

QUI TAM.

INDIAN RELICS.

It may not be generally known to the readers of the AMERICAN NOTES AND QUERIES, especially those residing in Philadelphia and vicinity, that there are Indian relics so accessible as is indicated by the following paragraph which originally appeared in the New York *Sun*:

"Not more than half a mile from Port Penn, Delaware, in a sheltered copse between two tidewater streams flowing into Delaware Bay, there are, within an area of five acres, more than fifty dugouts, or rude earthen houses, used by the Indians of the region more than a century ago. The mounds are fast disappearing, but the earth thereabouts abounds in arrow heads, tomahawks and other Indian relics, while the bones of many savages lie buried hard by.

Some of the neighboring farmers hold the land, that was granted to them in earliest colonial days, and one of the oldest inhabited houses in the United States, a substantial brick structure, is still standing near Port Penn, and in good repair. Probably three-fourths of the white inhabitants are descendants of colonial settlers."

ELLWOOD ROBERTS.

Norristown, Pa.

NEGROES WITH A BROGUE.

It is well known that Cromwell banished many Irish people to the West Indies. Most of the white people of the island of Montserrat are of Irish descent; and even the negroes of Montserrat make use of a rich brogue in speaking. There ought to be some valuable dialectal survivals in this interesting old colony.

MYSTAX.

North Carolina.

QUERIES.

Mother of the Maids.—Who was called by this name?

DON FULANO.

How Grateful Was He?—In the preface to the second edition of his "Dictionary of Phrase and Fable", Dr. Brewer says in closing: "If other eyes less fond see defects in this work and will communicate with the author, he will promise to be more grateful than the Archbishop of Toledo [was] to his secretary Gil Blas." About how grateful was the Archbishop?

J. W. W.

Knoxville, Ia.

Authorship Wanted.—Who wrote an anonymous book entitled "Conflict in Nature and Life; a Study of Antagonism in the Constitution of Things. For the Elucidation of the Problem of Good and Evil, and the Reconciliation of Optimism and Pessimism." New York: D. Appleton & Co., 1883, 12mo., p. 448.

M. W. T.

Cheese Week.—What is it, pray? To me it smacks of Lent, but I wish to know more.

IGNORAMUS.

A White Lobster.—The white lobster, twelve inches in length, captured at Welchpool, Campobello, has been sent to Washington for exhibition in the National Museum. But one other white lobster has ever been known.

So says the *Kennebec Journal*; is the *K. J.* correct in its last statement?

ROBERT S.

Christmas Evergreens.—Whence came the custom of placing evergreens along the thoroughfares during Christmas week, and why particularly do the Germans adopt the practice?

MARTIN.

Vortigern's Grandsire.—In Monro's excellent edition of Lucretius' *De Rerum Natura*, he has this critical note on l. 971, of Bk. V.: "*Nuda dabant* Lamb, ed. 3, first for *Nudabant* which *Wak.* indignantly restores, making these simple sons of earth unclothe their naked limbs and rival the famed exploit of Prince Vortigern's grandsire." What was this famed exploit?

GLENVARLOCH.

The Character "&."—Whence the origin of the character "&?"

J. W. W.

Knoxville, Ia.

Moccasin.—Can anyone inform me about the Indian game of *Moccasin*?

QUESTOR.

New York.

Local Superstitions.—Can it be possible that there is any neighborhood at this late day where ignorance is so dense as the following newspaper paragraph would indicate?

"There resides near Riegelsville, Pa., several farmers who are veritable advocates of this theory. When any of their cattle dies, or their milk fails to make the amount and quality of butter desired, or any accident befalls them, they consider it the work of some unknown witches. So firm are they in this belief that they have adopted a method by which to prevent their visitation, and to neutralize their influence. It consist of the following letters and characters: x. T. x. N. x. R. x. Y. x. What they signify is a mystery. These are written on

small strips of paper and placed above every door to be found on their premises. Wherever these are posted, according to their belief, the witches cannot enter. Such is the inexcusable ignorance and superstition of a few of the farmers of Durham township, near Riegelsville, Pa. It seems almost incredible, but it is nevertheless true."

What is the probable signification of these mysterious characters?

ELLWOOD ROBERTS.

Norristown, Pa.

REPLIES.

Bash-Bish (Vol. viii, p. 222).—"Amateur Artist" asks the meaning of the *Indian* name "Bash Bish". Is he sure that it is an Indian name? I have for many years supposed that the name was given to these Falls by Swiss emigrants, who called them "Pisse Vache", after the famous waterfall near Martigny, even as they called the mountain "The Righi". The natives accepted the names, but corrupted the one, making it "Bash Bish", and the other "Riga".

S.

American Words and Phrases (Vol. viii, p. 210).—I have never seen more nonsense put together and called "Americanisms". Still, I fear we must plead guilty to a few of them. "Bourbon" is often applied to a stubborn, old-fashioned politician, sometimes in the expressive form of "a moss-back Bourbon". The allusion is to a saying about the Bourbons, current after the restoration of Louis XVIII of France: "The Bourbons never forgot anything, nor learned anything." They never forgot their old, absolute prerogatives, and they never learned that the world had changed.

I have frequently heard *mean* whiskey called "bald-face". I can suggest no reason for the title.

What is termed "one of the most remarkable lines in the book", is not at all strange to me. A pair of old boot-legs fitted to new *foot-parts* were said to be "foxed". Boots are not so generally worn now, and many economical habits of forty years ago have disappeared. It is long since I have heard the word. I may be wrong, but I thought it was more an Irish expression than a real

Americanism. It used to be very common in what was then "out West".

"Cowcumber" for cucumber was once very common, and it still lingers. The improved school-ma'am is driving it out. Webster acknowledges it as the old pronunciation, and as being still in vulgar use.

"Disremember" is, to me, a hideous word. Webster sets the stamp of his authority on it, and it is not unfrequently used. "The more's the pity". The word is certainly not an Americanism. Craig's Dictionary (London, 1849) gives it, with a slight mark of disapprobation.

DOLLAR.

Dogs of War! (Vol. vii, p. 305, etc).—On the 28th of July, 1838, Gen. Zachary Taylor, afterwards President of the United States, requested the government to furnish him with blood-hounds to be used in hunting the Seminole Indians of Florida. His request was complied with.

Z. T. L.

Toko for Yam (Vol. viii, p. 78, etc).—According to *The Slang Dictionary* of Chatto & Windus, ed. of 1889, p. 325, *Toko for Yam* means "a Roland for an Oliver". Possibly from a system of barter carried on between sailors and aborigines.

S. BEAUMONT FLETCHER.

New York.

School-Boy's Latin (?) Puzzles (Vol. viii, p. 211).—Your examples remind me of two others:

"Gallus tuus ego, atque ignis via".

"Qui crudus quattuor lectum albus et spiravit".

By the way, was not *est* accidentally left out in your correspondent's second quotation?

J. RICHARDSON.

[It would be a pity to insert *est* and thereby spoil a brilliant conception, if one of our youthful traditions speaks true. According to our version (and evidently our correspondent, M. J.'s) the smart boy who first penned the elliptical "mea mater mala sus" had been so repeatedly taught that the leaving out of *est* was in accordance with the genius of the Latin language that he thought he would astonish his teacher this time, and omitted the verb accordingly.

ED. AM. N. & Q.]

New Cæsar, not Washington (Vol. viii, p. 231).—If the date of 1787 be correct, the coin is not a *Colonial* one. I fancy that the *New Cæsar* was not George Washington, but only "Neo Cæsar", standing for *Neo Cæsarea*, or New Jersey.

QUI TAM.

The New Jersey State cent of 1786-7-8 has on the obverse a horse's head and a plow with the legend *Nova Cæsarea* (New Jersey), and on the reverse a shield with the legend *E Pluribus Unum*. I think it likely the newspaper paragrapher, by the application to this common coin of a very little Latinity and a good deal of imagination, has made *New Cæsar* of *Nova Cæsarea*, and referred to Washington the "ridicule" that properly belongs to himself.

H. L. B.

Media, Pa.

Caliban's Island (Vol. viii, p. 213).—There are other South American features in *Caliban's Island* besides those which your correspondent has collected. According to Prof. Dowden the name *Caliban* is an anagram of *cannibal*, a word of American origin. "The nimble marmozet" is South American. The *scamel*, or godwit, is English. "Sharp furzes, pricking goss" are also English, and are of one and the same species; for the goss, or gorse, and the furze are identical. The mention of the Bermoothes affords another suggestion of an American connection.

ALWYN.

Keats's Rhymes: Slough, Bough (Vol. viii., p. 233).—The reply at the above reference should have read as follows:

Sough, Bough.—In what I said *ante*, p. 198, in regard to the "mistake" of some poet—presumably Lowell—in using *sough* to rhyme with *bough*, your correspondent perhaps overlooked the fact that the *Century* gives the preference to that pronunciation—giving "sou or suf" with the explanation that unmarked *ou* has the sound of "*ou* in *pound* or *ou* in *now*." Possibly the poet's *mistake* was intentional.

"E. M. H."

Browning Puzzles (Vol. viii, p. 221).—The query about "the sole joke of Thucydides" is answered in A. N. & Q., Vol. viii, p. 33. Are the "cue-owls" of Andrea del Sarto the same as the so-called *harpies* which mark his celebrated Madonna delle Arpie? That picture is reckoned to be Andrea's masterpiece. But Browning says "The *cue-owls* speak the name we call them by." In Italian *cucu* means "to hoot as an owl; and I, therefore, think that *cue-owl* is simply a hooting owl.

N. S. S.

"Father, By Thy Love and Power" (Vol. viii, p. 160).—The hymn, of which this is the first line, was written by Joseph Anstice, who was a Professor of Classical Literature at King's College, London, England. He was born in 1808 and died in 1836. S. W. Duffield, in his "English Hymns," thus comments on this and other songs of praise composed by Professor Anstice: "This hymn and others which have been drawn from a collection of fifty-four, published subsequent to his death, cannot fail of a certain pathetic value, when it is known that they were composed by a dying man. They were all dictated to his wife during the final weeks of his illness."

CONVERSE CLEAVES.

Tacoma (Vol. viii, p. 195).—Answering "G. F. S." at above reference: While Theo. Winthrop's "Canoe and Saddle" contains the first known reference in literature to the name "Tahoma," (corruptly "Tacoma"), Indian tradition indicates its use by the Aborigines (the Puyallup and Nisqually tribes) from time immemorial, as applied to the noble peak variously known as Mount "Tacoma," "Ranier," "Rainier" and "Regnier." Like most Indian nomenclature, the name is not only euphonious, but descriptively significant, meaning "Nourishing Breast," because the rich valleys at its base derive their fertility from its glacial streams with their immense deposits of alluvial, volcanic silt.

The name "Rainier" was applied to the mountain by Vancouver in honor, as he says, "of my friend, Admiral Rainier," presumably an Admiral of the British Navy, though the records of the British Admiralty fail to record his name. If entitled to fame, he doubtless gained it fighting against this country during the Revolutionary war, and the writer fails to see why his name should be perpetuated by patriotic Americans in thus applying it to the noblest of all American mountains, particularly when, as above stated, its Indian appellation is so much more appropriate.

F. J. P.

Rouncefall (Vol. viii, p. 79, etc.).—"This horn-grey pea is of a pretty large size, but not so large as to deserve the name of a *rouncival* pea."

W. Ellis, *Husbandry*, i. p. 373.

Submarine Observatory (Vol. viii, p. 211).—A few years ago London *Tit-Bits* stated that such an observatory had been constructed at Naples by Signor Toselli. It was a steel chamber, with plate glass floors and a float arranged to sink it to any desired depth. It carried eight persons and was illuminated by the electric light, while telephones communicated with the shore. Whether it is still in existence or not I do not know.

E. G. KEEN.

Warwick, Pa.

Whistling as a Speech (Vol. viii, p. 173).—According to the London *Public Opinion* quoted in *Current Literature* for June, 1890, this curious speech is confined solely to the island of Gomera in the Canary group. Its adoption is due to the geological formation of the island, which is intersected by frequent gullies and ravines. These, not being bridged, may compel a person living within a stone's throw of another to make a journey of several miles to reach his neighbor—hence the invention of the whistling language as a convenient method of intercourse.

E. G. KEEN.

Warwick, Pa.

"You Was" (Vol. vii, pp. 43, 80).—The following, somewhat curtailed from an article in *The Nation* over the signature E. F., may answer the above question:

"Mr. T. L. Kington Oliphant, in *The New English* (1886), vol. ii., p. 133, referring to Dr. Bentley's *Dissertation on the Epistles of Phalaris* (1699), writes: 'The new use of *was*, just coming in, is seen in p. 299; when *you was* a boy.'

The fact, however, is, that the expression instanced was current at least ten years before Dr. Bentley was born, and all along in the latter half of the seventeenth century:

"'But thus you will not have the same Individuall Soul *you was* Christened with.' Rev. Dr. Henry More, *The Second Lasn of Alazonomastix* (1651), etc.

"'Having known that *you was* there.' 'After *you was* departed from Valence.' 'You *was* about to marry the widow.' Anon., Translation of *The History of Don Fenise* (1651).

"'I have heard that *you*, Polymachus, *was* much offended when Aganacton was sick of

this disease.' Rev. Dr. Nathanael Ingelo, *Bentivolio and Urania* (1660).

" 'What *was you* saying?' John Wilson (1664).

" 'You, your self, *was* pleased particularly to shew me the place.' Dr. Henry Stubbe (1670).

" 'You . . . *was*.' Dryden and Lee, *Duke of Guise* (1682), Act IV.

" 'My sister told me *you was* pleased . . . to wonder I did so seldom write to you.' Dean Swift (1692).

"Other quotations could be given, as from Sir Aston Cokain (1658 and 1662), and from Charles Cotton (1664).

"Mr. Barrett Wendell, in his *English Composition* (1891), p. 79, observes: 'A slight examination of some of the best writers of the last century will show that, certainly as late as the time of Fielding, there was a great deal of good authority for *you was*, when the second person singular was intended.' Fielding published from 1730 till 1754, the year of his death; and nearly all that he wrote was of the lighter cast of literature. But, as is shown below, in such literature, and more especially in familiar epistolary correspondence, *you was* continued to enjoy good repute long after his days:

" 'I find *you was* no more born for servitude than myself.' Bp. William Warburton (1758). In sixteen other passages in this volume, dated between 1749 and 1775, Warburton has *you was*.

" 'You, I was told, had been married, and *was* a widow.' Mrs. Frances Sheridan, (1761).

" 'You *was* the most lovely person in the world.' 'I learned, from Don Carlos, that *you was* resolved to go away with him.' Oliver Goldsmith (*a.* 1774).

" 'As I told you, when *you was* here.' 'You, I think, *was* never a dabbler in rhyme.' William Cowper (1780 and 1786). Other instances of *you was* occur in vol. xv.

" 'You *was* prevented, by Sir Joshua Reynolds, in your kind intentions of giving me the earliest notice of the honour you have done me. Bp. Jonathan Shipley (1780).

" 'I am sorry *you was* disappointed of going to Vallombrosa.' Horace Walpole (1791).

"For *you was* could also be quoted: Dr. Hawkesworth (1773); Miss Elizabeth Carter 1785); Richard Cumberland (1786); with

many other writers between 1760 and 1800.

"The quotations which follow are not without interest:

" 'Was you ever in Dovedale?' Lord Byron (1817).

" 'I understand that Pillans is to be succeeded by Carson, whom, if I am not mistaken, you saw while *you was* at Edinburgh.' Professor Dugald Stewart (after 1819).

"Byron, it may be surmised, picked up *was you* in Scotland, where, as I know from my own observation, it is still used by persons fairly well educated."

A. LEE SCOTT.

COMMUNICATIONS.

Verbal Snares (Vol. vii, p. 271).—The following may not be a verbal snare in the sense of those given on page and in volume cited; but that it is really and truly a literary oddity none will doubt:

If you stick a stick across a stick,
Or stick a cross across a stick,
Or cross a stick across a stick,
Or stick a cross across a cross,
Or cross a cross across a stick,
Or cross a cross across a cross,
Or stick a crossed stick across a stick,
Or stick a crossed stick across a crossed stick,
Or cross a crossed stick across a cross,
Or cross a crossed stick across a stick,
Or cross a crossed stick across a crossed stick,
Would that be an acrostic?
It's a tongue-twister. Try it.

J. W. W.

Knoxville, Iowa.

Blowing Wells (Vol. viii, p. 36, etc.).—There is a very remarkable *blowing* or *breathing* well at Stanwood in the State of Washington. It was dug in 1890, and for some time discharged a mephitic gas. At present it blows *out* air strongly for a part of the time; but at other times the air rushes *into* it in a remarkable manner.

ALWYN.

XIXth Century (Fin de Siècle) *Jottings* (Vol. viii, p. 225).—*The Astrologer of the Nineteenth Century*. I like your century's tale-end jottings; they are interesting and will prove more interesting still to those who will come after us.

I wonder whether they will think it really possible that, with all our boasted progress, there was a man who published and there were people who eagerly purchased such rubbish as the following, in the year of grace 1892.

It is the guide for every day of the present month of March given by Raphael, of London, Eng., an almanac-maker who styles himself "The Astrologer of the Nineteenth Century":

1. Court, marry, ask favors and seek employment.
2. Avoid females; do not court or travel.
3. Buy, seek employment, ask favors and hire servants before noon.
4. Buy, deal, speculate and commence new undertakings before 11 a. m.
5. Avoid superiors and keep very quiet.
6. Sunday—Visit thy friends and court before 1 p. m.; after which, unlucky.
7. Travel and remove in morning; be careful in all else.
8. Travel and sign writings before 11 a. m.; then ask favors and buy carefully.
9. Avoid women, and do not travel or remove.
10. An unlucky day; be careful.
11. Court, marry, travel, remove, seek employment, and push thy affairs before 5 p. m.
12. A doubtful day; be careful.
13. Sunday—A most unfortunate day.
14. Sign no writings and travel not.
15. Very uncertain and doubtful; postpone important matters.
16. Travel, deal with others, and ask favors before 6 p. m.
17. A very unlucky day; keep quiet.
18. Buy carefully, and ask favors of aged persons in the p. m.
19. Very uncertain and doubtful all this day.
20. Sunday—Travel and visit thy friends.
21. Sell; do not buy, speculate, or do anything else.
22. Travel in a. m.; court, marry and ask favors in p. m.
23. Buy carefully and ask favors in p. m.
24. Very doubtful and uncertain; be careful.
25. Sign writings and travel before noon.
26. Travel, remove and deal with others before noon, after which, doubtful.
27. Sunday—An unfortunate day.
28. Avoid superiors, and keep very quiet all this day.
29. Travel, remove, and sign writings in the p. m.
30. Travel, deal with surgeons and law-

yers, ask favors, and seek employment before 4 p. m.

31. Court, marry, hire servants and buy carefully before 3. p. m., after which ask favors of elderly persons.

The Dude's Diary (from *Life's Calendar*) will, I am sure, prove a curiosity, too. Will posterity ever believe that the portrait was taken from nature?

A. M.	P. M.
8.00—Woke.	12.30—Lunched.
8.05—Dozed.	2.30—Drove.
8.24—Yawned.	6.00—Dressed.
8.25—Rose.	7.00—Dined.
8.30—Dressed.	9.30—Mashed.
9.00—Breakfast.	10.00—Proposed.
10.00—Walked.	10.10—Rejected.
10.15—Talked.	10.23—Drank.
11.00—Cigarette.	11.04—Drunk.
11.15—Sick.	A. M.
11.17—Better.	1.00—Disrobed.
11.19—Lemonade.	1.10—Retired.
11.45—Dressed.	1.11—Slept.

A THINKER.

Hired Sin-Eaters.—Your notes on *Hired Weepers* (*ante* p. 162, etc.), remind one of the old-time "hired sin-eater," concerning whom I quote the following from Halliwell:

"Within the memory of our fathers, in Shropshire, in those villages adjoining to Wales, when a person died there was notice given to an old sire (for so they called him), who presently repaired to the place where the deceased lay, and stood before the door of the house, when some of the family came out and furnished him with a cricket, on which he sat down facing the door. Then they gave him a groat, which he put in his pocket; a crust of bread, which he eat; and a full bowl of ale which he drank off at a draught. After this he got up from the cricket and pronounced, with a composed gesture, the ease and rest of the soul departed, for which he would pawn his own soul. This I had from the ingenious John Aubrey, Esq., who made a collection of curious observations, which I have seen, and is now remaining in the hands of Mr. Churchill, the bookseller. How can a man think otherwise of this, than that it proceeded from the ancient heathens?"

M. N.

Spelling Puzzles.—

Stand up, ye spellers, now, and spell ;
 Spell phenakistoscope and knell ;
 Or take the same simple word as chilly,
 Or gauger, or the garden lily,
 To spell such words as syllogism,
 And lachrymose, and synchronism,
 And pentateuch, and saccharine,
 Apochrypha and celandine.
 Lactiferous and cecity,
 Jejune and homeopathy,
 Paralysis and chloroform,
 Rhinoceros and pachyderm,
 Metempsychosis and Tennessee,
 Kamchatka and dispensary,
 Diphthong and erysipelas,
 And etiquette and sassafras,
 Infallible and pyalism,
 Allopathy and rheumatism,
 And cataclysm and beleaguer,
 Twelfth, eighteenth, rendezvous, intriguer,
 And hosts of similar words are found
 On English and on classic ground.
 Thus Behring Straits and Michaelmas,
 Thermopylae, Cordilleras,
 Suite, hemorrhage, jalap and Havana,
 Cinquefoil and ipecacuanha,
 And Rappahannock, Shenandoah,
 And Schuylkill, and a thousand more,
 And words some prime good spellers miss
 In dictionary lands like this ;
 Nor need one think himself a scroyle
 If some of these his efforts foil,
 Nor deem himself undone for ever
 To miss the name of either river,
 The Dneiper, Seine or Guadalquivir.

(*Catholic News*).

The Oldest (?) Bible in America.—Probably the oldest Bible in America is owned by Mr. H. W. Young, of Augusta, Ill. The address, with "Preface to the Christian Reader", touching the two alphabets ensuing, with instructions how to study the work, was written and signed by Robert L. Henry, London, England, in 1578, and the Bible was reprinted in 1615. Records kept in this Bible show that it was owned by John Gramy, in 1660, and afterward by Margaret S. Wales, grandmother of the late Dr. H. A. Young, deceased, of this place. The instructions, apocrypha and Bible are printed in three different kinds of type. It is more than probable that this Bible was brought over in the Mayflower by some of Dr. Young's ancestors. Probably this is one of the very first Bibles printed after King James' authorized edition. This book, which is doubtless over 200 years old, will be exhibited at the World's Fair.

(*St. Louis Globe Democrat*).

The Second Oldest English Book.—The second book printed in the English language was "The Game and Playe of the Chesse", which, the title page says, was "Fynyshid the last day of Marche, the yer of our lord god a thousande foure hondred and

LXXIIj." Only twelve copies of the work are now known to exist. In 1813, an Englishman by the name of Alchorne sold his copy for a sum equal to \$270 of United States currency. Fifty-six years later, in 1869, the same volume (an imperfect copy) was sold for \$2,150. The British Museum has refused an offer of \$10,000 for their copy, which is imperfect to the extent of having seven leaves missing.—(*St. Louis Republic*.)

Lafayette's Name.—A dispatch states that M. Bureaux, great-grandson of General de Lafayette, has been authorized to add to his name that of Dumottier de Lafayette.

In July, 1891, M. Oscar Pierre Maurice Bureaux de Pusy, great-grandson of General Dumottier de Lafayette and grandnephew of the late Senator Edmond François de Lafayette, made application to the Minister of Justice to add to his patronymic the name of Dumottier de Lafayette.

General de Lafayette left by his wife, née d'Ayen, a son, George Washington, Marquis de Lafayette, and two daughters—Mme de Latour-Marbourg, who had two daughters only, and Mme. de Lasteyrie, who gave birth to a son and three daughters, Mme. d'Assailly, Mme. de Corcelle and Mme. de Remusat.

George Washington de Lafayette, who was born in 1780, married in 1802 Mlle. de Destut de Tracy, by whom he had two sons, Oscar and Edmond de Lafayette, and three daughters, who respectively married M. Bureaux de Pusy, M. Adolphe Perier (a nephew of Casimir Perier) and M. de Beaumont.

The two last Lafayettes, both Senators of the Third Republic, passed away without issue. The elder, who died in 1881, had married Mlle. Bureaux de Pusy, the sister of his brother-in-law. Edmond de Lafayette died a bachelor in December, 1890.

M. Oscar Pierre Maurice Bureaux de Pusy Dumottier de Lafayette was born at Avillon, in the Department of the Yonne, in December, 1872, and resides at the Chateau de Bergenes, near Montmirail, in the Department of the Marne. (*New York World*.)

The Largest Libraries.—A floating newspaper paragraph contains the following information as to the size of libraries :

"The largest libraries in the world are the National Library at Paris, the London

British Museum and the St. Petersburg Imperial Public Library. These contain respectively 2,290,000, 1,500,000 and 1,000,000 volumes. The libraries in the United States containing over 100,000 volumes, named in order from the largest, are the Congressional Library at Washington, Boston Public Library, New York Astor Library, Harvard University Library, New York Mercantile Library, Chicago Public Library, Cincinnati Public Library, Philadelphia Library Company, Boston Athenæum, Albany State Library, Yale College Library, the House of Representatives Library, Washington, and the Wisconsin State Historical Library at Madison."

ELLWOOD ROBERTS.

Norristown, Pa.

Ch'hattoor, an East Indian Superstition.—

Ch'hattoor, Ch'hattur, is the name given in Northern India to a covering placed on a heap of winnowed corn. It is from the Hindi Ch'hatr, an umbrella. In Benares it is generally a mere cake of cow-dung; elsewhere it is a shoot of grass or a dry stick of the arhar, *Cajanus Indicus*, with several (generally five) projecting twigs, on each of which a small piece of cow-dung is placed, or a flower of the ak or mudar (*Calotropis gigantea*). Sometimes a speat is stuck in the ground at the side of the heap; and sometimes an artificial flower is placed at a short distance from the bottom of the heap. The object in view is to prevent the effect of an evil eye, or the injury which is sure to be sustained from the praises of any casual visitor, or any eye-biter, as an Irishman would say. That this strange opinion was entertained among the ancients is known to every reader of Virgil and Theocritus. It is a prevalent opinion not only among the Scotch and Irish, but with almost every other nation of the globe.

But by the native of Northern India the Ch'hattoor is devoutly believed to offer a sure safeguard against the disastrous effects of fascination. If his ras or heap be but provided with this protection the husbandman may sleep secure; but as sure as he neglects it, should an evil eye fall upon the grain, he will have to weep over the lost hopes of a year's labors.

"Nam quocunque aciem horribilem intendisset ibi omnes
Cernere erat subito afflatus languescere flores.
Spemque anni agricolæ mœsti flevere caducam."

(Balfour's Cyclopædia of India.)

Ancient Riddles.—"Let us study some of the points in which the riddle of our race resembles the riddle of the Greeks.

"In the first place, in both cases, the riddle has a tendency to sing itself, to fall into some kind of rude verse, now alliterative, now quantitative, now rhyming. The riddles of the nursery are almost all chants, and the earliest Greek riddles are in verse. And the earliest makers of riddles are women, 'spae-wives' to use the homely Scotch word for Sibyls. The Sphinx at one end, Mother Goose at the other.

"The great riddlemaker among the Greeks was one Clesbulina, also called Eumetis, the Wise Woman, and a comedy was named after her, 'The Clesbulinas', doubtless a repertory of Joe Millers. Her riddle about the 'cupping glass', or rather the 'cupping brass', one of the oldest of surgical instruments, is among the earliest and most famous on record:

"I saw a man glue brass with fire upon another man.
So close the two
Together grew
That you would say
One blood were they.

Now read my riddle if you can.

"Of very ancient date are contests in riddles. King Solomon and the Queen of Sheba met for such a trial of wits, and Josephus tells us that Solomon was too much for Hiram, of Tyre, as well as for the Queen of Sheba, until Hiram got help from one of his subjects.

"It may be not without interest that in one of the oldest contests of this kind, the one between the seer Glaucus and the seer Polyidus, the inevitable blackberry riddle figures:

"'First red, then white, then black.'

"And as blackberries have been proverbially plentiful ever since, it is no wonder that this riddle has held its own to the present day. Only in a German popular riddle the cherry has taken its place. The rude verse, imitated, not translated, runs thus:

"'White as snow,
I let it go;
Green as grass,
I let it pass;
Red as blood,
Not yet good;
Black as pitch,
Give me sich!'

"Some of the literary riddles were exceedingly clever, so clever that the solution has not been found yet, like Praed's 'Sir Hilary at Agincourt.' "

(B. L. Gildersleeve, in *Phila. Inquirer*.)

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NOTES.

DR. MURRAY'S "NEW ENGLISH DICTIONARY" ON HISTORICAL PRINCIPLES.

(Cf. Vol. viii, p., 195, etc., etc.)

Cancellor.—Murray's only quotation of *cancellor*, one who cancels, is from Cotgrave's French Dictionary, 1611; the word occurs in John Burroughs' "Signs and Seasons", 1886.

Breed.—For this word, in the sense of *generation, production or growth*, Dr. Murray's latest example dates from 1632, and comes from the writings of George Herbert. There are excellent examples of the same meaning of this word occurring in the *Husbandry* of William Ellis, written in 1732—just a century later.

G.

THE LONGEST WORD IN CLASSICAL GREEK.

Collaterally to the question of the longest word in the English language, it is not inopportune to recall the longest recorded compound word in ancient Greek. I mean the salivary-secretion-stimulating(!) name of that dainty dish in Aristophanes:

Λεπαδοτεμαχοσελαχογαλεοκρανιολειψανοδριμυποτριμματοσιλφιοπαραομελιτοκατακεχυμενοκιχλεπικοσσυφοφαττοπεριστεραλεκτρυονοπτεγκεφαλοκιγκλοπελειολαγροσιραιοβαλητραγανοπτερυγων.

Everybody knows it, of course; but I question its having been beaten yet.

A. ESTOCLET.

MODERN SESQUIPEDALIANS.

Our \$100 prize competition for March (fully reported on the last page of our advertising sheet) has brought out the fact that the two longest words at present spelt without a hyphen by Worcester, Webster or the Century Dictionary, are:

Palatopharyngeolaryngeal, and
Transubstantiationists.

Not to speak of mere twenty-three-letter dwarfs (like *occipitotemporoparietal*, *electrophotomicrography* and *sternochondroscapularis*), or pigmies of twenty-two (like *metaphysicotheological*, *honorificabilitudinitas* and *pseudomonocotyledonous*), much less of puny

twenty-oners (such as *undistinguishableness*, *anticonstitutionalist*, *disproportionableness*, *photochromolithograph*, *cryptocrystallization*, *electrodynamometrical*, etc., etc.), our two unique twenty-four letter dictionary-wordlets above pale into insignificance before many other terms that modern science has created or that speakers and writers have coined for the nonce, the better or the more concisely to convey their meaning, but which lexicographers have not yet recognized—may never recognize perhaps.

To the courtesy of several correspondents we are indebted for the following specimens; it were a pity not to place them on record here:

Methylbenzomethoxyethyltetrahydropyridinecarboxylate (52 let.)
Metaethoxydiethyldibenzildiamidotriphenylmethane* (48 l.)
Metadiazotetralkyldiamidotriphenylmethanchloride* (48 l.)
Hexamethylmethoxytriamidotriphenylcarbinol (42 l.)
Trihydroxytetrahydrobenzenemonocarboxylic† (41 l.)
Metaamidotetralkyldiamidotriphenylmethane* (41 l.)
Orthonitromethylmetahydroxybenzaldehyde|| (39 l.)
Tetramethyldiamidodiphenylmethaneoxide* (38 l.)
Metaoxydiethyldibenzilyldiamidotriphenyl* (38 l.)
Velocipedestrianistrianarianologist‡ (35 l.)
Orthonitrometamethoxyphenalactic* (32 l.)
Unpropreantepenultimaticability‡ (31 l.)
Dacryocystosyringokatakleisis§ (29 l.)
Quadrisacramentarianistically (29 l.)

ED. AM. N. AND Q.

AMERICANS COMMEMORATED BY GENERIC PLANT-NAMES.

The following plant names commemorate Americans, of whom some few were of European birth: *Washingtonia* commemorates George Washington; *Jeffersonia*, Thomas Jefferson; George Guess, or Sequoyah, a half-breed Indian, is commemorated by *Sequoia*; *Sarracenia* was named for Dr. Sarrazen, of Quebec; *Darlingtonia* stands for the botanist, Darlington of Pennsylvania; *Adlumia*, for Major J. Adlum; M. C. Leavenworth gave name to *Leavenworthia*; Dr. Chapman, to *Chapmannia*; *Warea* was named for a Mr. Ware; *Baileya*, the accomplished Prof. Bailey, of West Point; *Lespedeza*, a Spanish governor of Florida, named Lespedez; *Wisteria*, Dr. Caspar Wister; *Clarkia* honors Gen. Wm. Clark; *Echeveria*

stands for the Mexican (Basque?) artist, Echeverri; *Eatonia*, for Prof. Amos Eaton; *Boykinia*, for Dr. Boykin, of Georgia; *Sullivantia*, for W. S. Sullivant; *Olneya*, for the Rhode Island collector, Olney; *Pinckneya*, for Gen. C. C. Pinckney; *Mitchella*, for (English born) Dr. John Mitchell, of Virginia; *Kuhnia*, dedicated to Adam Kuhn, of Pennsylvania; *Brickellia*, to Dr. Brickell, of Georgia; *Bigelovia*, to Dr. Bigelow, of Boston; *Baldwinia*, Dr. Wm. Baldwin; *Marshallia*, to Humphrey Marshall, of Pennsylvania; *Gaultheria*, to a Dr. Gaulthier, of Quebec; *Elliottia*, Dr. Stephen Elliott, of South Carolina; *Franklinia*, to Dr. Benj. Franklin; *Schweinitzia*, to Rev. Lewis de Schweinitz; *Asagraea* honors the distinguished Dr. Asa Gray, who is further honored by the genus *Grayia*; *Torreya* com-

*U. S. specific. of patent. †Scientific American. ||Roscoe and Schorlemmer's Chemistry.
‡This we remember seeing in the Boston Journal. §Zell's Encyclopedia.

memorates the excellent John Torrey; *Collinsia* stands for Z. Collins, of Philadelphia; *Macbridea*, for Dr. W. Macbride, of Charleston; *Bartonia*, dedicated to B. F. Barton, of Philadelphia; *Frasera*, to John Fraser; *Amsonia*, to Mr. Charles Amson; *Engelmannia*, the eminent German-American scientist, George Engelmann; *Buckleya*, to that active botanist, S. B. Buckley; *Maclura*, named for Wm. Maclure; *Oakesia*, William Oakes; *Tuckermania*, Edward Tuckerman; *Croomia*, the lamented H. B. Croom, of Florida; *Nolina*, P. C. Nolin; *Clintonia*, DeWitt Clinton; *Claytonia*, John Clayton; *Muhlenbergia*, the Rev. Dr. H. Muhlenberg; *Bolivaria*, the celebrated Simon Bolivar; *Draytonia*, a Mr. Drayton; *Fremontia*, Gen. Fremont; *Gardenia*, Dr. Garden, of South Carolina; *Gattingeria*, Dr. A. Gattinger; *Hosackia*, Dr. Hosack; *Lewisia*, the explorer Lewis; *Logania*, James Logan, of Philadelphia; *Newberrya*, Prof. Newberry; *Neviusia*, the Rev. Mr. Nevius; *Nuttalia*, the English-American, Dr. Nuttall; *Quassia* is for Quashy, a negro slave of Guiana; *Drummondia*, for Thomas Drummond; *Bartramia*, John Bartram; *Tuomeya*, the late Prof. Tuomey, of Alabama; *Serenoa* commemorates Prof. Sereno Watson; *Jamesia*, Prof. T. P. James; *Kelloggia*, the botanist, Kellogg; *Parryia*, Dr. Parry; *Fendlera*, the German-American, Fendler; *Grinnellia* stands in honor of Mr. Henry Grinnell, of New York; *Farlowia* is named for Dr. Farlow, of Harvard College; *Roupellia* was named in honor of Charles Roupel, "a distinguished botanist of South Carolina", says Henderson; *Priestleya* was named for the eminent Dr. Priestley, English by birth, but an adopted citizen of Pennsylvania; I believe that L. C. Noisette, for whom *Noisettia* was named, lived for a time in Charleston, S. C.; *Michaux* was named for M. Michaux, a Frenchman, whose name, with that of his equally distinguished son, is so prominent in the botanical history of this country; *Bravoa* was named for the Mexican botanist, Bravo.

I know that the above list is incomplete, but I shall add others. G.

VASCO DA GAMA.

Pinheiro Chagas has taken high rank as a historical novelist, mainly dealing with

the rise and fall of Portugal as a maritime power. Last year he published a work of this sort entitled "A Descoberta da India," which is based on the gossip narrative of Gaspar Correia who, as a young man, in the year 1515 met in the far East an old mariner who had belonged to the illustrious navigator Vasco da Gama's crew in the then wonderful doubling of "o cabo da Boa Esperanca",—the Cape of Good Hope. The seaman mentioned, Fernandes, seems to have been a foster brother of a son of Sr. Nicolau Coelho, "who" he asserts "was cheek by jowl with Sr. D. Vasco", (poderse dizer, unha com carne, p. 15); and from this son got to know many things relating to the singular manner in which Vasco da Gama was selected by King Don Manuel, of Portugal, to be "Captain-General" of the three ships that were to demonstrate the facility of a route to the Indies by the Cape of Good Hope. He says "the king resting the pen against his mouth, having a name already half signed in the order, pondered as to who ought to be captain-general of so great an expedition."

Just at this point Vasco da Gama incidentally traversed the saloon, and caused the king's eyes to turn from contemplating the Tagus river to the intruder who seems to have attempted to go through the room "on the tips of his toes" so as not to interrupt his majesty: "Entrava n'esse momento na Sala, que atravessava nos bicos d'ospés, para não interromper el-rei, um cavalleiro da sua casa", p. 15. Instantly the king exclaimed to himself:

E' a vontade de Deus—"it is the will of God." He thereupon erased the half-written name on the commission of Captain-General of the Portuguese fleet and rewrote da Gama's name. This is declared to be the manner by which this notable navigator was selected to open a way to the Indies around the African continent—a feat hitherto unaccomplished by modern sailors.

When the fleet had "doubled" the Cape: "Dobramos o cabo! pensamos", Ib. p. 43, the crews of the several vessels "fell to crying and laughing with great satisfaction, and gave thanks to God for having delivered them from that fearful death which would destroy their bodies as well as their souls, if in reality they had entered the seas of hell"

(que perderia os nossos corpos e as nossas almas, se effectivamente haviamos entrado nos mares enfernaes", Ib. p. 44). This explained signifies that the superstitious seamen thought the darkness and gloom around this point of the continent, portended an entrance upon waters under the domain of the devil, and all vessels sailing there were piloted to Hades by his imps.

It is a significant fact that when da Gama was about leaving the land of Camboya he set up as a token of vassalage one of the columns that the King of Portugal had given him to erect in newly discovered territory; ("Quiz o Sr. Vasco da Gama pôr em terra uma das Seis Columnas que El-Rei lhe dera para pôr nas terras que avassallasse," Ib. p. 83).

The worst scholar will recall the same symbol of domination adopted by the Viking settlers of Iceland who threw overboard two columns on approaching the island, and landing where these were washed ashore. According to the northern records this event took place nearly seven hundred years before da Gama's like emblematic use of "pillars of vassalage."

GEO. F. FORT.

QUERIES.

Throwing the Cat Instead of the Slipper and Rice.—When a newly married couple left the house where the ceremony was performed, it was a long established custom in the Swedish provinces lying along the Gulf of Bohus, to throw a cat, together with a "bread-cake", out through the door, in order to conciliate domestic happiness. "Katten jemte en brödkaka, skjutsades likväl, enligt vedertagen sed." Emilie-Carlén "Rosen på Tistelön." Vol. ii, p. 179.

In the 4th chapter of the same volume, the terrible privations endured by the inhabitants of Swedish fishing hamlets in winter, are sketched with such fidelity to truth, as to make one shudder. The authoress asserts, "These pale, emaciated, starved and frozen beings crawl around the naked cliffs, on which they were born, and live and die without perhaps ever having known a loftier enjoyment than the satisfaction of occasionally *eating a full meal!*" "Utan att kanske någonsin hafva känt en högre njutning än

tillfredsställelsen att stundom få äta sig mätta." Ib. p. 61.

Who can explain the significance of the cat so symbolized in post-nuptial rites? The oldtime shoe and rice symbol are of very easy interpretation.

GEO. F. FORT.

Checktowoga.—The *Mail and Express*, this city, lately gave the following: A little hamlet or suburb just outside the city of Buffalo, which has for some time been laboring under the name of "Checktowoga", which, being interpreted, means almost anything, has just been raised to the dignity of a town, and will be called for all future time "Depew." The event marks the practical consummation of an immense railroad enterprise.

I guess "Depew" is quite an appropriate name for a site where the Central Railroad will presently erect a number of repair and car shops; nor have I any desire to call in doubt the genuine wit of the above remark as to the possible meanings of Checktowoga; but I would like to know just what it does mean.

NEW YORKER.

The "Mayflower."—Has this question ever been asked and answered, in your paper or any other? What was the ultimate fate of our historical "Mayflower?"

CIVIS.

The Life of a Ship.—Is this newspaper clipping reliable? "The ordinary life of a ship is, in the United States eighteen years, in France twenty years, in Holland twenty-two years, in Germany twenty-five years, in Great Britain twenty-six years, in Italy twenty-eight years, and in Norway thirty years. The annual death rate of the world's shipping is about four per cent. and the birth rate five per cent."

ONE INTERESTED.

Western Reserve.—What is the best history of the "Western Reserve", of Ohio?

N. P. O.

Brooklyn.

Liberty Trees.—Are there still standing any of the so-called *liberty trees* that were planted about the close of the War of American Independence?

E. A. BEDLOW.

Statenville, Ga.

Ada.—What is the origin of this name, as applied to a genus of orchids?

F. S. L.

Edelweiss.—What is the origin and derivation of the name of the peculiar little flower growing in the Alps? Edelweiss is the name I think.

B. A. M., JR.

Phila.

REPLIES.

Whip-poor-will Superstition (Vol. viii, p. 231).—"When in thy hammock, should the thought of thy little crosses and disappointments in thy ups and downs through life break in upon thee and throw thee into a pensive mood, the owl will bear thee company. She will tell thee that hard has been her fate too; and at intervals 'Whip-poor-will' and 'Willy-come-go', will take up the tale of sorrow. Ovid has told thee how the owl once boasted the human form and lost it for a very small offence; and were the poet alive now, he would inform thee, that 'Whip-poor-will' and 'Willy-come-go', are the shades of these poor African and Indian slaves, who died worn out and broken-hearted. They wail and cry, 'Whip-poor-will' and 'Willy-come-go', all night long, and often, when the moon shines, you see them sitting on the green turf, near the houses of those whose ancestors tore them from the bosom of their helpless families, which all probably perished through grief and want after their support was gone."

(See Waterton's "Wanderings in South America.")

Wordsworth, in "The Excursion", speaks of "the melancholy *muckawiss*", following Carver's *Travels*, which state that the whip-poor-will is called *muckawis* in "the Indian language." Lenape names for this bird are *wecoalis* or *wecoolis*, and the Ojibways call it *wawonaissa*. J. F. Cooper called it *wish-ton-wish*, and his estimable and accomplished daughter, Susan Fenimore Cooper, has informed me that her father took the name from a printed vocabulary of some Eastern tribe. But it is well known that *wish-ton-wish* or *wis-ton-wish* ordinarily stands as the name of the social marmot, or prairie-

dog. It is said to belong, in this sense, to the language of the Osages.

The following citation is surely most apposite in this place:

"And in thy iteration, whip-poor-will,
Is heard the spirit of a toil-worn slave
Lashed out of life, not quiet in its grave."
Wordsworth. "A Morning Exercise." 1828.

Tylor says of the whip-poor-wills, "Their melancholy night song has led some Indians to consider them the souls of ancestors killed in battle."

Many people in New England hear the cry of the whip-poor-will with fear and dread. It is looked upon as the forerunner of death, and chiefly of the death of young children. Farmers think that wood-ashes attract the whip-poor-will. In the old days much domestic soap was made from wood-ashes; and on the farm where I was born, there was a little brick "ash house" for storing the ashes. This house stood in a small grove of plum trees, which trees were the resort of many whip-poor-wills. We children grew up to love, and not to dread, these strange and uncouth looking birds and their wild crepuscular singing.

S. E. L.

Cock Lane Ghost, also the Fasting Woman of Tutbury (Vol. viii, p. 231.) The name given to the imagined cause of certain strange phenomena which took place in 1762 about the bed of a young girl at house No. 33, Cock Lane, Clerkenwell. Dr. Johnson wrote a statement of the affair, which was published in the *Gentleman's Magazine*, Vol. 32, pages 43-81. *Webster's International Dic.* (Noted Names of Fiction).

SPHINX.

"Boswell's Life of Johnson" gives a full account of the Cocklane Ghost and of Johnson's share in detecting the imposture. (Vol. I, p. 183, Croker's edition). It was an imposition practiced by Wm. Parsons, his wife, and daughter, by means of a female ventriloquist, 1760-61, at 33 Cock Lane, London. It was at length detected and the parents condemned to the pillory and imprisonment in July, 1762. Anne Tofts, the "Fasting Woman of Tutbury", in Staffordshire, was said to have lived for twenty months without food but her imposture was detected by Dr. Henderson, Nov. 1808.

Johnson, whose robust mind ought

to have ignored such vulgar, sensational affairs as that of the Cocklane imposture, was much ridiculed for investigating it, especially by Churchill in his poem called "The Ghost", in which Johnson is dubbed "Pomposo."

E. PRIOLEAU.

Memphis, Tenn.

Heir Apparent, Heir Presumptive (Vol. viii, p. 149).—The London *Times* has printed a list which may be of help in this question; it contains the first eighteen names in succession to the British crown. The letters S., G. S., G. D. and G. G. D. stand for son, grandson, granddaughter and great-granddaughter, and indicate the relationship of the person named to her Majesty:

	Ages.
1. Prince of Wales, S.....	50
2. Prince George of Wales, G. S.....	26
3. Duchess of Fife, G. D.....	25
4. Lady Alexandra Duff, G. G. D.....	1
5. Princess Victoria of Wales, G. D.....	23
6. Princess Maud of Wales, G. D.....	22
7. Duke of Edinburgh, S.....	48
8. Prince Alfred of Edinburgh, G. S.....	17
9. Princess Marie of Edinburgh, G. D.....	16
10. Princess Victoria of Edinburgh, G. D.....	15
11. Princess Alexandra of Edinburgh, G. D.....	13
12. Princess Beatrice of Edinburgh, G. D.....	7
13. Duke of Connaught, S.....	41
14. Prince Arthur of Connaught, G. S.....	9
15. Princess Margaret of Connaught, G. D.....	10
16. Princess Victoria of Connaught, G. D.....	5
17. Duke of Albany, G. S.....	7
18. Princess Alice of Albany, G. D.....	9

BROOKS.

Sheffield, Eng.

Seminole (Vol. viii, p. 15).—In Thomas Donaldson's review of the George Catlin Indian Gallery (see Report of the Smithsonian Institute for 1885, p. 215) I find the following pronunciation given—"Sem-i-nó-lee."

H. R.

Halgerda (Vol. viii, p. 172).—In the story of "Burnt Njal" (Icelandic), Halgerda was the beautiful wife of Gunnar, the greatest warrior of Iceland and a close friend of Njal. When Gunnar sought her hand in marriage, he was warned by her uncle that she was a widow with an evil name who had compassed the death of the two husbands she had already had, in revenge for a blow each had struck her in the face. But Gunnar was so much infatuated that he professed himself willing to take the risk, and married her.

Shortly after their marriage, while attending a feast at the house of Njal, she quarrel-

led with his wife and sought to embroil her husband with his old friend, but without success. A feud between the two women resulted, which lasted for several years and cost the lives of many adherents on either side. The husbands, however, would not permit their friendship to be broken, and regularly paid the usual fine, one to the other, on the death of a retainer. After this a famine fell on the land, and Gunnar shared his provisions with his less fortunate neighbors with so liberal a hand that he began to be in want himself. In this strait, he sent to Otkell to buy, but was refused. Njal hearing of his friend's need, sent him plenty of hay and meat, but Halgerda was so much angered at Otkell for his refusal to sell that she sent a thrall named Malcolm, formerly owned by Otkell, to steal provisions from him. Malcolm succeeded in obtaining the butter and cheese for which he had been sent, but was unfortunate enough to leave his knife and belt behind him, which were identified. When Halgerda set out the food on the board, Gunnar knew that it must have been obtained by foul means, and asked whence it came. Halgerda answered "Eat and ask no questions." But he said, "Nay, I will be no partaker with thieves," and waxing angry, gave her a slap on the face.

Discovering that it had been stolen from Otkell, Gunnar offered to pay him double for all he had lost, but by the advice of scheming counselors, his offer was rejected, and a series of battles followed resulting in the death of both Gunnar and Otkell.

When Gunnar was besieged in the house where he met his death, he besought Halgerda to give him two locks of her long hair to replace his bow-string, cut by an enemy. She tauntingly reminded him of the blow he had given her, told him it mattered nothing to her whether he held out for a short while or a long, and loosing her hair which reached to her knees, she laughed bitterly in his face and left him to his fate.

E. G. KEEN.

Warwick, Pa.

Florida Mountains (Vol. vii, p. 281, etc). A third set of mountains with this name is found in Grant and Dona Ana counties, New Mexico.

M. L.

The Great Pyramid (Vol. viii, p. 231). The Great Pyramid of Egypt appears to have been built by Khufu or Cheops, 3,000 years B. C., as a Tomb.

Procter ("The Great Pyramid", 1882), holds it primarily an "Astronomical Observatory", 'secondarily' 'a Tomb' 'carefully orientated', 'details evidently related to astronomical facts.' Payne Smyth thinks 'The Sarcophagus' a standard measure of Capacity"; vide "Chambers Cyclopaedia", for much else concerning G. P.

Some ten years ago I read an interesting article, which I cannot even refer to except memory retains these items:

'The whole size and shape of the room 'about the Sarcophagus, the tiers of stone 'and number of the same in said room 'planned and placed in connection with the 'Sarcophagus to record scientific knowledge 'of high order, wherein the initiated would 'find Egypt's best lore of the earth's size, 'density, specific gravity, reduced to unit of 'measure, unit of weight, (perhaps) also of 'time, and that modern knowledge scientific 'has not come nearer the facts, to speak of.'

'Think I read at the same time, the 'passage way thereto somehow related to 'the Pleiades, (by direction and angle of 'elevation) and the vernal Equinox.'

Whatever that relation was, owing to the 'procession of the Equinoxes, it no longer 'coincides with the "sweet influence of 'Pleiades."

Some think the pyramid a prophecy in stone. That, however intended by its builder Khufu, more was built into it than men think, perhaps than he thought,—for he seems to have been a sort of godless man, setting the Egyptian service of gods and temples aside to build this pyramid with a forced and vast service.

The Tower Publishing Company, Allegheny, Pa., issued a book, "Plan of the Ages", vol. i, a Pyramidal Plan; interesting. Vol. iii says, "The Great Pyramid of Egypt and its wonderful corroboration of all the prophetic testimony. Have not read Vol. iii, but hope to do so (twenty-five cents or fifty cents each).

Rawlinson's Herodotus, so interesting about Egypt, Assyria, Persia and all the peoples drawn by Xerxes into the invasion of Greece (a rather expensive book; 4 vols.)

I have been reading this winter, and with great pleasure, to find what Herodotus saw in Egypt and other countries, and what many modern explorers have verified, from whom Rawlinson draws freely for a world of information. *Not a little also about the pyramids, by whom built and how.*

W. L. B.

The *Century Dictionary* says: "The date of the Great Pyramid, which is believed to have been built by or for King Shufu (Cheops) of the fourth dynasty, is variously fixed by Egyptologists at from 2450 to 4235 B. C. The latter is the date assigned Mariette. Further, the same authority says: "All the Egyptian pyramids were built for tombs, and certainly in most cases, if not in all, for royal personages." "The greatest (pyramid) is said to have been erected by Cheops, 1082 B. C., but earlier dates are assigned."—*Haydn's Diction. of Dates.*

SPHINX.

Tops and Bottoms (Vol. viii, p. 195).—"Tops and Bottoms are small rolls of dough baked, cut in halves, and then browned in an oven and used as food for infants. Hood, in describing the golden infancy of Miss Kilmansegg, says:

"'Tis said that her tops and bottoms were gilt."

E. PRIOLEAU.

Pronunciation of "Wound" (Vol. viii, p. 232).—As to the pronunciation of wound: There is an old story that, in reply to the question how it should be pronounced, a certain writer replied: "I never have found any good ground for giving the sound of of woond to wound, any more than to mound, or round, or pound." So bound, hound, round, etc., and flounder and many more.

R. S. T.

Boston, Mass.

Mother of the Maids (Vol. viii, p. 245).—The Hon. Miss Murray, one of Queen Victoria's maids of honor being older than her colleagues, was so-called. She published two volumes of *Letters from America*, in which she defended slavery. For this reason she was deprived of her place.

S. WARD.

Rhymes in "Ough" (Vol. viii, pp. 247, etc.).—Our vocables in *ough* have long been proverbial stumbling-blocks for foreigners,* and, it seems, they sometimes become such to those who are to the manner born, especially when aided by lexicons. I thank E. M. H. for calling my attention to the *Century's* double pronunciation of *sough*, and am obliged to confess that I wrote the paragraph under criticism without a glance at any dictionary, knowing that neither Webster nor Worcester offer an alternative orthoëpy for the word, and that the derivation given by the former contains no suggestion toward such choice. Nor does Webster's "Synopsis" of variations, prefaced to the dictionary, proper, give a hint of any radical difference in practice.

Stormonth has the two sounds, putting "suf" first, and the "Imperial" may agree with the *Century* although "Ogilvie's" apparently did not; but I have none of the older English pronouncing vocabularies at hand to trace the authority.

The couplet that called out my comment must have been written before the modern issue of dictionaries, yet it is no doubt true that the poet Lowell or another used the sound both intentionally and correctly, whether he consulted some unknown dictionary, or simply followed the pronunciation to which he was accustomed.

This chances to be the more interesting to me, because—myself a New-Englander by birth and heredity, if that fact is in point, I have always personally felt held in by the bit and bridle of lexicons when using this particular word; "sou" seeming far more expressive than "suf" to represent the wail of the wind; and I now experience a certain sense of recovered freedom!

The study of the monosyllables in *ough* shows many curious variations, not only as between the separate words, but in the spelling and the pronunciation of the same words at different periods. The phonetic history of the word "chough" displays these changes perhaps better than any word yet reached in the New English Dictionary, and the point may be illustrated by "a little story" about it.

* "A rough, dough-faced ploughman from Broughton, coughing and hiccoughing, thoughtfully led a houghed horse through a clough near Loughrea," is a sentence to show some of the difficulties.

A long-standing Chaucer puzzle has been the allusion in the Wife of Bath's prologue where "a wys wyf" is advised to convince her husband that "the cow is wood". Tyrwhitt thought that the last phrase might mean either that "the cow is *mad*", or, made of *wood*, but that the real interpretation must wait for the discovery of the old story to which allusion is evidently made.

"Mad," has long been accepted, but the cow story remained undiscovered. A year or two ago Professor Skeat pointed out in the *Academy* that the N. E. D. has now solved the problem: "Cow" proving to be a M. E. spelling of the familiar *chough*, and the allusion, as became evident, being to the tale, well-known to folk-lorists in several languages, of the light-minded wife who persuades her husband that the jackdaw, that has tattled, is mad; with the result that the bird suffers instead of the woman.

"Clough", a ravine, at different periods from 1420 to 1813, has been rhymed with *grow*, *now*, *rough* and *dew*.

M. C. L.

The Longest Bridge (Vol. viii, p. 185).—My scrap-book contains the following (source unrecorded); I send it to you for what it is worth.

The longest bridge in the world is the Lion Bridge near Sangang, in China. It extends five and one-quarter miles over an area of the Yellow Sea, and is supported by 300 huge stone arches. The roadway is seventy feet above the water and is enclosed in an iron network. A marble lion twenty-one feet long rests on the crown of each pillar. The bridge was built at the command of the Emperor Keing Long, who abdicated in 1796 on account of old age.

A. D. E.

Cromwell in Ireland (Vol. viii, p. 222, etc.).—The "Mummers", or at least their Irish representatives, were not confined to the north of Ireland. Right in the center of Ireland as a boy I well remember their annual parade through our village on St. Stephen's day. The company was usually composed of young lads with blackened faces, and sometimes disguised in women's garments, guided, or more truly driven, by "the leader", who was armed with a long stick, having attached to it a string with a

cow's blown bladder at the end, which he used freely on the heads and shoulders of his minions to the great delight of the "gamins." The company, with one in the center carrying a bush to which was attached a dead wren, sang the following effusion, which I spell as it was pronounced:

"The wren, the wren, the king of all birds!
On Stephen's Day he was caught in the furs;
Altho' he was little his family was great.
Rise up landlady and give us a thrate!
Here comes I, Beelzebub!
Under my arm I carry my club;
Give me a bit of the Christmas pie,
If I don't like it lave it by."

"Give me a dhrop of the Christmas beer;
If I don't like it lave it here;
So, up with the kettle and down with the pan!
Give us our answer, and let us be gone."

Of course it was a begging expedition, yet it was indulged in more for the frolic than for the shekels. I have also a faint recollection of men, "mummers" who added dancing to their "diversion." The tradition of the martyred wren had, probably, some remote reference to St. Stephen, the first Christian martyr. The wren was "the king of all birds", because in the prize flight of birds towards heaven the wren won by a neck by mounting on the lark's back. "He was little and his family great", his progeny being, I believe, the most numerous in the bird family, symbolizing, without doubt, the small beginning and rapid development of the "mustard seed." If a more satisfactory explanation of the tradition can be given than that of my theory, I will be glad to know it.

J. J. B.

"*Old Probabilities*" (Vol. viii, pp. 215, 232).—The *Encyclopædia Americana*, art. "ABBE, CLEVELAND", states that the title "Old Probabilities" belongs to him. I have not a copy of Appleton's "*Biographical Dictionary*", but I should not be surprised to learn that the same statement was to be found there.

R. T. V.

COMMUNICATIONS.

Seal-hunting in Alaska.—In connection with the account of "Norway Seal Hunting"—*ante*, p. 230—it may be interesting to notice M. M. Ballou's description of the way seals are captured in Alaska. See *Our New Eldorado*, p. 152.

"We speak of 'seal fisheries', but there is in reality no fishing about the business. The seals are all taken on land. The employees of the company get between the seals and the water, and drive such as are selected inland like a flock of sheep. They move slowly, pulling themselves along by their fore flippers, as a dog might do with his hind legs broken, but they get over the ground at the rate of one or two miles in an hour, and are driven the latter distance to the warehouse before the killing takes place."

E. M. H.

Charles Lamb and His Pay.—A letter of Charles Lamb was lately offered for sale, which he wrote in 1826, to Colburn, the publisher of *The New Monthly Magazine*. The *London*, herein alluded to, had changed hands, and Lamb was now contributing "Popular Fallacies" to Colburn's magazine.

"I am quite ashamed", he says, "after your kind letter, of having expressed any disappointment about my remuneration. It is quite equivalent to the value I can set upon anything I have ever sent you. I had twenty guineas a sheet from the *London*; and what I did for them was worth more than anything, I am afraid, I can now produce, would be worth the lesser sum. I used up all my best thoughts in that publication, and do not like to go on writing worse and worse, feeling that I do so."

Twenty guineas a sheet, say seventy-five cents per hundred words!

OLD BOOKWORM.

The French and the Spawn of Cromwell Quadrating for America.—Your several recent notes on Cromwell drew my special attention to the following historical tid-bit in *The American Catholic Hist. Researches*, for January:

"*The Pennsylvania Royal Gazette*, published in Philadelphia, May 12th, 1778, when the British were in possession of the city, republished "From the York-town Rebel paper of May 4th" an account of the treaty of alliance of the United States with France. The *Royal Gazette* made the following comments:

"This piece of intelligence, which has been received with raptures by those who, regardless of the happiness of their

fellow-creatures, would even, were it in their power, and, like the first ARCH REBEL, 'rather rule in hell than serve in heaven.'—It cannot be imagined that many will be so credulous as to think the religious sentiments of the French, and those imbibed by the spawn of Cromwell, will ever quadrate so as to promote a lasting harmony—or that an honest Arminian will relinquish his reason so far as to risk his eternal concerns on the inverted eyes, sour grimace or ecclesiastical thump of a Presbyterian fist, were the pious orator even endowed with the eloquence of John Cotton Mather. At any rate, before the French could give them any aid, the country may at discretion be laid waste, and leave them as little sanctuary as the wild beasts in the woods, who are in less danger of perishing by famine than the miserable adherents of these new-fangled legislators, who have, like the mushroom, sprung from the dunghill, and must decay when the scorching sunbeams approach. The lenity of Britain must blush and retire before such repeated instances of perfidity and ingratitude, and leave her justice to hurl vengeance on those who have oppressed and deluded their fellow-subjects."

Jos. E.

The Paine Condorcet Declaration of Rights.

—The draft of a Constitution for France, written 100 years ago, by Thomas Paine and the Marquis de Condorcet is said to have never appeared in English, but is printed in Condorcet's Works (Paris, 1805). It was offered to the French Convention in Feb. 1793, but was declined by the "Mountain" which really desired permanent revolutionism.

The Declaration of Rights is thus translated by Moncure D. Conway, in *The Open Court*:

"1. The natural rights, civil and political, of men are liberty, equality, security, property, social protection and resistance to oppression.

"2. Liberty consists in the power to do whatever is not contrary to the rights of others; thus the natural rights of each man has no limits other than those which secure to other members of society enjoyment of the same rights.

"3. The preservation of liberty depends on the sovereignty of the law, which is the expression of the general will. Nothing unforbidden by law can be impeached, and none may be constrained to do what it does not command.

"4. Every man is free to make known his thought and his opinions.

"5. Freedom of the press, and every other means of publishing one's thoughts, cannot be prohibited, suspended, or limited.

"6. Every citizen shall be free in the exercise of his religion.

"7. Equality consists in the power of each to enjoy the same rights.

"8. The law should be equal for all whether in reward, punishment, or restraint.

"9. All citizens are admissible to all public positions, employments, and functions. Free peoples can recognize no grounds of preference except talents and virtues.

"10. Security consists in the protection accorded by society to each citizen for the preservation of his person, property and rights.

"11. None should be sued, accused, arrested, or detained, save in cases determined by the law, and in accordance with forms prescribed by it. Every other act against a citizen is arbitrary and null.

"12. Those who solicit, promote, sign, execute, or cause to be executed such arbitrary acts are culpable, and should be punished.

"13. Citizens against whom the execution of such acts is attempted have the right of resistance by force. Every citizen summoned or arrested by the authority of law, and in the forms prescribed by it, should instantly obey; he renders himself guilty by resistance.

"14. Every man being presumed innocent until declared guilty, should his arrest be judged indispensable, all rigor not necessary to secure his person should be severely repressed by law.

(To be continued).

The Poetry of the Rose.—Poets of all lands and of all ages have sung songs to the rose and paid tribute to it. It is even mentioned in the Bible when we are told that "the desert shall rejoice and blossom as the rose."

Over four hundred years ago, Dunbar, the Scotch poet, wrote:

"Hold none other flower in such duty
As the fresh rose, of color red and white;
For if thou dost, hurt is thine own honesty;
Considering that no flower is so perfect,
So full of virtue, pleasance and delight,
So full of blissful, angelic beauty,
Imperial birth, honor and dignity."

And nearly a hundred years later came Spenser, saying:

"The virgin rose, how sweetly she
Doth first peep forth with bashful modesty,
That fairer seems the less you see her may."

Then comes Shakespeare with frequent reference to this royal flower, beloved of all the ages:

"Sweet rose, fair flower, untimely plucked, soon faded,
Plucked in the bud, and faded in the spring,"

And, again, he says:

"The roses fearfully on thorns did stand,
One blushing shame, another white despair,
A third, nor red, nor white, had stolen of both,
And to his robbery had annexed thy breath."

In later days came Beaumont and Fletcher, saying:

"Of all flowers, methinks a rose is best."

It was Herrick who wrote the pretty, fanciful verse with which all lovers of flowers are familiar:

"Gather ye rosebuds while ye may;
Old Time is still a-flying,
And this same flower that smiles to-day,
To-morrow will be dying."

William Brome and Quarles and Herbert and Waller and Sir Richard Fanshawe and Lovelace all sang songs to the rose, and then came good old Isaac Watts, singing:

"How fair is the rose! what a beautiful flower,
The glory of April and May!
But the leaves are beginning to fade in an hour,
And they wither and die in a day.
"Yet the rose has one powerful virtue to boast,
Above all the flowers of the field,
When its leaves are all dead, and its fine colors lost,
Still how sweet a perfume it will yield!"

The rose was the flower of flowers to Cowper, for he said:

"Flowers
But one, the rose, the regent of them all."

And one might expect some such tribute as this from Burns:

"Here's the flower that I love best,
The rose that's like the snow!"

Wordsworth says of this favorite and beautiful flower:

"Proud be the rose, with rain and dews
Her head empearling."

Scott sang of the rose and so did Montgomery, while Southey wrote a long poem, entitled "The Rose", and it was the graceful fancy of Campbell that gave us these lines:

"When love came first to earth, the spring
Spread rose buds to receive him."

The rose must have been the prime favorite of Moore, for he refers to it many times in his poems, besides giving it immortality in the song that the sweetest of singers have loved to sing: "The Last Rose of Summer." Leigh Hunt called the Rose "The Woman of Flowers"; and Byron asks:

"Who can view the ripen'd rose, nor seek
To wear it?"

One of Mrs. Heman's sweetest poems is "A Song of the Rose." Sheeley and Clare wrote of it and it was a favorite flower with Keats and Bryant and many minor poets. Tennyson sang of it, Longfellow loved the

rose and it was a favorite flower of Lowell's. The singers of to-day are singing of it still and it will doubtless be the theme of many singers yet to come. It is full of grace and purity and beauty, and worthy the pen of the greatest poet.

J. L. H., in "Success with Flowers."*

German as She was Writ by Frederick the Great.—The distressing specimens of *English* composition delivered in public for years past by the various members of Queen Victoria's family have oftentimes brought a blush to the cheeks of astonished *English* listeners. I confess it was a little comfort to my injured feelings to read in Thomas Campbell's history of Frederick the Great that, "owing to the manner in which Frederick William was brought up, his written as well as his spoken language was a jargon compounded of High German and Low German, French and Latin, which set at defiance all the rules of grammar"; in proof of which the historian gives the enclosed note, written in the king's own hand, to the emperor, on behalf of some Protestant schools founded under the auspices of Franke, in Silesia, in 1719, and arbitrarily closed by imperial order in 1727:

"Ich deklarire hiemit, das ich in keine *domestica* von grosse Herren ich mich meliren thue, absonderlich von Ihre Kaiserl. Majestat sachen, da ich zu grossen *Respect* davor habe, aber dieweil es eine gewissenhafte Sache ist, stille zu schweigen, da ich darum ersuchet bin, also uberschicke ich diese Bitte [das Schreiben von Franke] an den General-Feldmarschal Lieutenant Grafen Seckendorf es umb Jesu Willen zu Recommendiren, dass seine Kaiserl. Maj. Gnade und Barmherzigkeit habe. Seine Majestat *intencion*, bin persuadirt, is guht, aber die Jesuiten sind zuwider, die Vogels, die den Satan Raum geben und sein Reich vermehren wollen.

"Gott gebe seinen Segen und leuke S. Kaiserl. Majestat Herze. Der bin ich, etc.

"FR. WILHELM."

No wonder that Grumbkow accompanied the copy he had to make of this with the marginal comment: "*Quel diable de galimathias; cela nous fera crever la cervelle!*"

A FRIEND.

London, Eng.

Longevity in Japan.—In the current number of the *Sei-i-Kwai Medical Journal* several tables are published showing the number and age of the inhabitants of the Empire, together with the number of houses at the end of the year 1890, as reported to the Home Department, and we believe these tables are annually compiled. The population of the Empire is about forty million and a half, and there are nearly eight million

*Dingee & Conard Co., West Grove, Pa.

houses in occupation. In 1890 there were 325,141 marriages and 109,088 divorces; but what is perhaps more especially noteworthy is the large number of persons who have attained the age of a hundred years and upwards. In one table we read that at the end of 1890 there were eighty-one persons 100 years of age, forty-six of 101, twenty-six of 102, seven of 103, six of 104, one of 105, seven of 106, and three of 107. In other words the total number of persons whose vital innings had reached "three figures" in the Japanese Empire is 177, and the united ages of this "century" community yields the astonishing total of 16,937 years. These figures cannot but make us pause, always supposing that the Japanese Home Department can guarantee the accuracy of their reports. England, according to the census of last year, has practically about the same population as Japan, but where are the centenarians in that country? The rarity of a person reaching the age of a hundred years is so marvelous, that we are accustomed to suppose that there must be in some cases a little mistake somewhere. However, the proof that the Japanese must have the faculty of longevity among them is further shown by the fact that in the aged decade 90-99 there are, or were, living at the end of 1890, in Japan, no less than 11,245 persons. A most stupendous collection indeed is this of old individuals.

(*Cincinnati Medical Journal*).

The Bell of Engakuji, Japan.—Under a lofty open shed, with a tiled Chinese roof, the great bell is hung. I should judge it to be fully nine feet high and about five feet in diameter, with walls about eight inches thick. The shape of it is not like that of our bells, which broaden towards the lips; this has the same diameter through all its height, and it is covered with Buddhist texts cut into the smooth metal of it. It is hung by means of a heavy swinging beam, suspended from the roof by chains and moved like a battering ram. There are loops of palm-fibre rope attached to this beam to pull it by, and when you pull hard enough, so as to give it a good swing, it strikes a moulding like a lotus-flower on the side of the bell. This it must have done many hundred times, for the square flat end of it, though showing the grain of very dense wood, has been battered

into a convex disk with ragged protruding edges, like the surface of a long-used printer's mallet.

A priest makes a sign to me to ring the bell. I first touch the great lips with my hand very lightly, and a low, rich murmur comes from them. Then I set the beam swinging strongly and a sound deep as thunder, rich as the bass of a mighty organ, a sound enormous, extraordinary, yet beautiful, rolls over the hills and away. Then swiftly follows another and lesser and sweeter billowing of tone; then another; then a wondrous eddying of waves of echoes. * * Only once was it struck, the astonishing bell; yet it continues to sob and moan for at least ten minutes!

And the age of this bell is 650 years.

(*Lafcadio Hearn in N. Y. World*).

"The King's Pleasure," Etc., A. D. 1714.—

The present Emperor of Germany is no innovator after all, according to Thomas Campbell's History of Frederick the Great.

"The Elector George William, who was so passionately fond of the chase, that, during the distresses of the Thirty Years' war, he gave seven thousand dollars for a hound, chose Neuhausen, near Konigsburg, for his principal hunting seat in East Prussia; and here he instituted, in 1627, the silver musket and powder-horn, which are now preserved in the Royal Museum in Berlin. This piece was not charged with powder and ball, but with wine; and every one who came for the first time to Neuhausen to hunt, was obliged to empty the musket, which held three pints and a half, and the powder-flask which held three pints, each at a single draught, and then to write a rhyme or a sentiment, with his name, in a book, which is likewise preserved. On the 9th of September, 1714, Frederick William paid his first visit to Neuhausen, and did not fail to empty the musket and powder-flask, and to inscribe his name in the book, as well as the persons of his retinue. The reader may be curious to see what was written on this occasion:

Vivat Preussen.

Ultra posse nemo obligatur.

getreu bis in den thott [Tod.]

bene vivere et letari.

Des Koniges Vezgnugen ist unsere Glückseeligkeit. DONHOFF.

FRIEDRICH WILHELM.

DOHNA.

LEOPOLD F. ZU ANHALT.

GRAF VON FINCKENSTEIN.

The *Italics* are my own.

A FRIEND.

London, Eng.

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NOTES.

MORE SESQUIPEDALIANS, IN GOOD COMPANY.

Prof. Noah K. Davis, of the University of Virginia, favors us with the following notes:

In "Love's Labor's Lost", act v, sc. 1, referring to some grandiloquent talk between the pedants and his master, *Moth* says:

"They have been at a great feast of languages, and stolen the scraps."

To which *Costard* replies:

"O! they have lived long on the alms-basket of words. I marvel thy master hath not eaten thee for a word; for thou art not so long by the bread as *honorificabilitudinitatibus*."

These thirteen syllables are reduced to eleven in the English word, *honorificability*, which *Costard* humorously Latinizes by the termination, "*atibus*", in imitation of the Latin speeches of the pedants.

The English word (of Latin origin) is found in early English literature, I believe, but have not time to hunt it up.

Again: In the "Journal of Sir Walter Scott" (Harper and Bros.), p. 146 of vol. i, occurs the following passage:

"I have succeeded in putting the matters perfectly out of my mind since I cannot help them, and have arrived at a *flocci-paucinihilipilification* of money, and I thank Shenstone for inventing that long word."

The foot-note says: "W. Shenstone's *Essays* (1765), p. 115, or *Works* (1764-69), vol. iii, p. 49."

ED. AM. N. & Q.

NAMES OF PLANTS GIVEN IN HONOR OF LADIES.

The following list includes only *generic* names, and omits classical names, like *Andromeda*. The list may doubtless be much lengthened.

Aloysia, the lemon verbena, was named from Maria *Louisa*, a queen of Spain; *Beaufortia*, after Mary, Duchess of Beaufort; *Beaumontia*, after a Mrs. Beaumont, of Bretton Hall; *Burlingtonia*, after the Countess of Burlington; *Cinchona*, for the Countess of Chinchon *Clivia*, from a duchess of Northumberland, by birth a Clive; *Cummingia*, from Lady Gordon-Cumming; *Humea*, after Lady Hume; *Lapageria*, for the Empress Josephine [de la Pagerie]; *Leopoldinia*, for *Leopoldina*, one of the many Christian names of the first empress of Brazil; *Libertia*, for Mdle. Liebert, a Flemish lady; *Marianthus* is a genus named in honor of the Blessed Virgin: *Monsonia*, for Ann, Lady Monson; *Morna*, from one of Ossian's heroines; *Pawlownia*, in honor of a daughter of a Russian emperor; *Portlandia*, for the Duchess of Portland; *Strelitzia*, named in compliment to the wife of George III—she was of the house of Mecklenburg-Strelitz; *Telfairia* commemorates a Mrs. Telfair; *Victoria* is named for the Queen of England; *Zichya* stands for the Countess Molly Zichy; *Amherstia* commemorates an English countess; *Carludovica* honors Don Carlos and Doña Luisa, of Spain; *Veronica* apparently does *not* commemorate the saint of that name; *Zenobia*, the queen, gave name to the genus; *Maurandia* commemorates a Madame Maurandy; *Griffithsia* was named for Mrs. Griffiths, an English algologist of note.

G.

QUERIES.

A "Lost Art."—What is the "lost art" mentioned in the twenty-fourth line of the old poem I send herewith?

F. J. P.

Walla Walla, Wash.

[See further, p. 274.—ED. AM. N. AND Q.]

Barony of Nazareth.—Where in the United States was the "Barony of Nazareth" and who was the owner and ruler?

M. M. H.

Political Catch-word.—Who originated the political catch-word which the Democratic party in 1844 used, viz., 54-40 or fight?

M. M. H.

Authorship Wanted.—Who is the author of the poem entitled "Carmen Bellicosum",

only a few lines of which the writer can recall:

"In their ragged regimentals,
Stood the old Continentals,
Yielding not", etc.

T. C. Z.

Paul Bourget quotes from "one of the greatest later English poets" this line:

"The siren loves the sea—and I love the past."

Who was the poet and in what poem does the line occur?

W. S.

Vei or Vey Syllabary.—What was the name of the inventor of the Vey Syllabary noticed in your columns?

B. L. F.

Paddy and Pat.—I heard an Irishman from "Downshire" remark that *Paddy* and *Pat* were not originally the same Saint; and now I find in Jamieson's *Dictionary* that St. Palladius's Day is called Padiday, or *Paddy-day*, in some parts of Scotland. Was St. Palladius the true and original Paddy?

Q. X. V.

Women's Age in the Old Testament.—I have just been told that although women are mentioned ever so often in the Old Testament, no reference is made to their actual age, except in one instance: that of Sarah.

You will excuse my ignorance, won't you? if I ask you whether that is really a fact.

ISABELLA.

Occamy Spoon.—What is an "occamy spoon"? Webster gives "ocpemy" with a reference to occamy, but it is entirely omitted in the proper place. The *Guardian*, April 10, 1713, mentions the word. Webster gives ochimy, corrupted from alchemy and gives a second reference to occamy. Perhaps it means made of base metal, in contradistinction to gold or silver.

E. P.

The Potter's Field.—Why was Potter's Field so named? Neither the Ency. Brit., nor even Clarke in his commentaries answers the question. There is a theory that the field south of Jerusalem (referred to in Matt. xxvii, 7), was a plot of abandoned ground from which the potters removed the clay, and which the Jews bought with the thirty pieces of silver—"the price of blood—to

bury strangers in." Is this the right solution?

T. C. Z.

Mincio.—The reference to this river, *ante*, p. 236, has brought to my mind that famous production, "The Elbows of the Mincio", a copy of which I should be pleased to obtain, if ever produced in a form to make it possible. My first introduction to it was upon its first appearance in the *Herald*, and as I was a school lad at the time, well up in geography, I became somewhat rattled in trying to follow its windings, since my lesson of the day before had been the map of Italy. Can any one tell me where to obtain a copy and the name of the writer?

"CITIZEN."

Walden, N. Y.

REPLIES.

The Aryan Race (Vol. viii, p. 241).—I would like to ask your correspondent "C" a few questions. The Hindus, Persians, Armenians, Assamese, Dards, Ceylonese, Afghans, etc., all speak languages which are (at the foundation) of Aryan affinity. Did the old Kelts conquer the ancestors of these peoples, too, and impress their language upon them so forcibly that they adopted it? "There is not a fair bosom, a rosy cheek, a blue eye, nor a golden head without at least a drop of Celtic or its congeneric blood". How about the *Esths*? They speak a *Finnic*, or non-Aryan language; yet many of the people are blondes; it is even said that a brunette Esthonian girl is very likely to grow up a spinster. Have these people sprung from the Kelts, but given up their language? What a delightful science craniology must be. I think, however, I should rather call it a religion, since its conclusions seem largely to be based on faith. Far be it from me to sneer at faith, or at religion, for to my mind life without them is not worth living; but I do not mix them up with science.

I will confess to your correspondent "C" that I have not read Canon Taylor's "Origin of the Aryans", but I have read others of his writings, and I do not place a high value upon them. Prof. Sayce, whom he quotes in a note on page 243, is another

writer much given to drawing great and often impossible consequences from unimportant facts. I expect to read Canon Taylor's book on the strength of what your correspondent has said. I may say that I have not the slightest grudge against the Celtic race. My own ancestors left the Celtic, or North Cymric region of Cumberland for America about 1635; and I have no reason to doubt that I must have a partially Celtic ancestry. Yet a late writer (Hovelacque, "The Science of Language", chap. v, sec. 6), declares that the Cymric race, though Keltic in speech, is by no means Keltic in blood. This he says has been *proved*. But I don't believe it has been proved, or ever will be.

Your correspondent speaks "of great brawny, fair-skinned, red-haired Celts"; but Hovelacque (*loco citato*) says the old race was "small and swarthy"; and later, that they were "small, dark, brachycephalous". How did the "Iberic blood" that C. mentions, get mixed with that of the Greeks? Is there any proof whatever that the "Iberic" race was "small and bronzed"? If we may consider the Basques as of this Iberic race, we find at present both blonde and brunette Basques, and their skulls are about as often dolichocephalic as otherwise.

There is a considerable sprinkling of small dark people in Ireland and in South Wales. Some people have rushed into print with the declaration that this proves a large admixture of Iberic as non-Aryan blood. I am disposed to believe that it is true that there is a large non-Aryan element, but I deny strenuously that there is the slightest evidence that this element was "Iberic". But there is almost certainly a small, but important, *Finnic* element in the Irish language. Who knows but that the Irish people, and the French, and the Welsh, have derived their admirable national qualities from this non-Aryan, rather than from the truly Celtic side? I knew a gentleman, of Philadelphia, of Welsh Quaker stock, who used to declare seriously, solemnly that England never produced a great man that was not at least in part of Welsh stock. On the other hand, I know a gentleman who asserts that Rome never was anything but a petty town till she began to enlist German mercenaries, who won for her all her conquests. He asserts

that every great historic movement of progress came from Germany; that every respectable invention has been German; that France got all her good blood from the Franks; that Joan of Arc was a German, and what not. I believe that craniology is a respectable science, so long as it confines itself to fact, but when it goes back and speculates upon the events of prehistoric times, it is no longer a science.

N. F.

Browning Puzzles (Vol. viii, p. 221).—I give the entire list of the "Unsolved Difficulties" from Dr. Berdoo's "Cyclopedia", with their references to book and line of the longer poems, numbering the questions for convenience of reference.

Andrea Del Sarto.—(1.) What are the "cue-owls" referred to? (2.) Does Andrea refer to any existing picture of Rafael's in which the arm is incorrectly drawn?

Pictor Ignotus.—(3.) What streets in Florence were re-named after the picture mentioned passed through them?

Sordello.—(4.) What is the name of the plant referred to? *Bk. ii, l, 297*. (5.) Who was "Pappacoda"? *ii, 843*. (6.) What is meant by "Saponian strength"? *iii, 486*. (7.) Who was the "Mantuan Albert"? *v, 203*. (8.) Is anything known of "the Caliph's wheel-work man" here named? *v, 453*. (9.) What is meant by the phrase "gained . . . to brakes at balmshead, asphodels in blow"? *vi, 323*. (10.) What was "the old fable of the two eagles"? *vi, 614*.

The Ring and the Book.—(11.) Was there a poet named "Mirtillo"? *vii, 1153*. (12.) What was the torture referred to as the "Vigiliarum"? *viii, 39*. (13.) Who was "Butringarius"? *viii, 1542*. (14.) What was the sole joke of Thucydides? *ix, 1109*.

Red Cotton Night-cap Country.—(15.) Who was "L'Ingegno"? *p. 140 of 1st. Ed.* [*p. 49 of Houghton and Mifflin's Ed.*]

All these questions receive much light if read in connection with the passages in which they respectively belong. So read, questions (2) and (3) seem based on doubtful facts; in the last passage especially the poet's expression is far more like a supposition. Nos. (5), (11) and (13), when referred to the text, would appear not to be of burning interest to most people, even if solved. "Butringarius" was some one well versed in old

Italian law; "Mirtillo" is doubtfully a person; and Pappacoda, more attractive, appears in an involved sentence in connection with Tagliafer (Taillefer), William of Normandy's minstrel, who rode to his death in the battle of Senlac chanting the song of Roland. Dr. Berdoo suggests that Pappacoda may have been a troubadour. Of the remaining ten "difficulties", all of interest, some have already been solved, and others seem not impossible to trace. Mr. H. T. Wharton offered a plausible explanation in the *Academy*, of "Saponian strength." "Despaired Saponian strength of Lombard grace"? He supposes that Browning had in mind Martial's Epigram (xiv, 26), often called *Sapo*.

Caustica Teutonicos accendit spuma capillos:
Captivis poteris cultior esse comis.

Citing Pliny (N. H., 23:32 and 28:51), Mr. Wharton says commentators agree that the Germans (a vigorous race) used a pomade, *spuma*, to redden, *caustica*, their hair, the epigram implying that by the same means the Romans might obtain the coveted golden locks. This meaning, he thinks, is made more probable by the comparison with "Lombard grace", and by the shortly subsequent lines:

"Azzo better soothes our ears
Than Alberic? Or is this lion's crine
From over-mounts (this yellow hair of mine)
So weak a graft on Agnes Este's stock"?

For the solution of another of Dr. Berdoo's difficulties (14), we were referred some time ago to the Scholiast's comment upon Thucydides, Bk. i, ch. 126, ¶ 3, quoted A. N. AND Q., Vol. iii, p. 33. Will Professor Estoclet, or some other classical scholar, do me the favor of giving a literal translation of that scholion for comparison with one that seems correct to my scanty knowledge of Greek?

This note is already too long, or more might be said about the inference to be drawn from Browning's use of this allusion, as well as about "L'Ingegno" (15), a difficulty so easily removed, that one wonders how Dr. Berdoo could have stumbled over it.

M. C. L.

The Sole "Joke" of Thucydides.—The better to reply to the query above, it may not be amiss to recall the original passage in Thucydides.

By way of an incident in the midst of the preparations for the war, we are there told that there lived a certain Cylon, an old-time Athenian, of noble birth and influential, a man who had conquered at the Olympic games, who had married the daughter of the then ruler at Megara, etc. Now when this Cylon consulted the oracle at Delphi, "the god told him to seize upon the acropolis of the Athenians during the greatest feast of Jupiter" (*ἀνεῖλεν ὁ θεὸς ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν*). Whereupon Cylon gathers up a force and, forthwith, when comes the Olympic festival in the Peloponnese, he seizes upon the acropolis, "judging this to be both the greatest feast of Jupiter and a rather befitting occasion for him the whilom hero of the Olympics" to act (*νομίσας ἑορτὴν τε τοῦ Διὸς μεγίστην εἶναι καὶ ἑαυτῷ τι προσήκειν Ὀλύμπια νενικήκοτι*).

The Scholion referred to by M. C. L. (and given in AM. N. AND Q., vol. iii, p. 33) places on record a comment made on this passage to the effect that "right here the lion laughed" (*ὅτι λέων ἐγέλασεν ἐνταυθα*).

This expression seems to me far more felicitous than the designation "a joke." Of one of our modern "jokes" grand old Thucydides was, *κατὰ γε ἐμέ*, utterly incapable, while, methinks, one can readily picture the sober historian and deep thinker indulging in a quiet smile, the benign smile of self-conscious superiority, at poor, conceited human nature as he goes on describing Cylon to us and seems to take pains in explaining how, associating his own exploits at the Olympics with the performances of Zeus himself, our hero most naturally concludes that the greatest feast of Jupiter must needs be this one, of course; what greater could there be?

A more composed mind might have remembered the Diasian festivities and calculated that, as these took place outside the walls of the city, a specially opportune time had been indicated by the oracle for capturing the acropolis; but the victory-crowned conqueror at the Olympic games jumped at once to the (to him) only possible conclusion, and dearly paid for it, as the reader knows.

A Cervantes or a Voltaire would have sneered at Cylon each in his own characteristic way; Thucydides, the lion, *smiled*.

A. E.

Philadelphia.

Moccasin (Vol. viii, p. 246).—"Game of the Moccasin", (Ing-Kee-Ko-Kee).—

"Take care of yourself—shoot well, or you lose,
You warned me, but see! I have defeated you.
I am one of the Great Spirit's children!
Wa-konda I am! I am Wa-konda!"

This song is sung in this curious and most exciting, as well as fascinating game, which is played by two, or four, or six—seated on the ground in a circle, with three or four moccasins lying on the ground, when one lifts each moccasin in turn, and suddenly darts his right hand under each, dropping a little stone, the size of a hazelnut, under one of the moccasins, leaving his adversary to hit upon one or the other, and to take the counter and the chance if he chooses the one under which the stone is dropped. This is, perhaps, one of the silliest-looking games to the spectator, but it all goes to music, and in perfect time, and often for hours together without intermission, and forms one of the principal gambling games of these gambling people." From George Catlin's "Eight Years Among the American Indians."

H. R.

Tacoma (Vol. viii, p. 248, etc).—I lately asked one of our best Indian experts about the origin of the name Tacoma. He said that he had given the question careful study, but could make nothing out of it thus far. He added that it might after all be a real Indian name. My informant is connected with the U. S. Bureau of Ethnology.

N. S. S.

Palm-Leaf Hats (Vol. viii, p. 233, etc).—It should be remembered that the tree that produces the *Panama* hat stock is not a genuine palm; but it approaches the character of a palm so closely that it will probably do to speak of it as a palm, in a loose way.

H. TYRRELL.

Mount Tom (Vol. viii, p. 54, etc).—There is a place called Mount Thom, in Pictou county, Nova Scotia.

J. DARLINGTON.

Omnium Gatherum (Vol. viii, p. 138, etc.)
—For some old examples of the use of this expression see Jamieson's *Scottish Dictionary*.

S. MACN.

Cold Harbor (Vol. viii, p. 234).—There is a place in Nova Scotia called Cold [or Cole] Harbor. There is a *Kalterherberg* in Germany, a few miles south of Aachen and very near the Belgian frontier. I am reminded by a gentleman of Swiss birth and education that places called *Kaltenherberge* are not at all uncommon among the Alps. It is understood that in that country these "cold harbors" originally were houses of shelter for travelers, who had to furnish their own fire and food, or else go without them.

ISLANDER.

Indian Food-Plants (Vol. vii, p. 173).—In the report for 1870 of the U. S. Agricultural Department there is a long report on Indian food-plants, their various Indian, French and English names—evidently written by a very competent author.

A. S. G.

Muck-a-Muck (Vol. v, pp. 258, 271, etc.)
—The origin of this Chinook-jargon word is very curious. It is believed to be a Patagonian word, signifying "to cook." Sailors watering their ships at Port Julian learned this word, and when they arrived at Puget Sound they tried it upon the natives there, and thus it found its way into the new jargon. As to how the word came to have its very common meaning of "a big chief", there is considerable doubt.

ISLANDER.

Cocobola and Cocoloba (Vol. vi, p. 148).—The opinion that these two words are identical in meaning is borne out by the fact that some Spanish Dictionaries give the first named word only, while others omit it, but give the second in its place.

CH. WARREN.

Latania (Vol. v, p. 11; vi, p. 177).—Further study has convinced me that *Latania* is most likely a Latinized form of the Creole French *latanier*, a palmetto. *Latanier* itself seems to be an abridged form of *platanier*, a plane-tree. Lat. *platanus*; Gr. *πλατύς* broad, from its wide leaves. *Latanier* is to *platanier* as Gr. *πλατύς* is to

Lat. *latus*, broad. One species of *Latania*, growing in Rodriguez Island is called in French the *plantane* (see En. Br., art. RODRIGUEZ) which in this case is merely a nasalized form of *platane*, being attracted into that form by the influence of the word *platan*.

G.

Oldest Bible in America (Vol. viii, p. 251.)
—There are in New York City *two* copies of the *very oldest* Bible ever printed, namely, the so-called Mazarin Bible, printed by John Gutenberg. One of these is in the Lenox Library, and another was bought in 1881 for Hamilton Cole, of New York. Of this Bible twenty-seven copies only exist. I saw a copy two or three years since in Philadelphia, but it was owned by Mr. Quaritch, of London.

M. P.

Pseudo Americanisms (Vol. viii, 210-246.)
There is such a thing as a Basket-meeting among our negroes at the South. It is a continued religious service, going on most of the day and to avoid breaking into its continuity food is brought and eaten on the ground, something like a picnic, only with a different object. I have often heard the word "Deacon" and "Deaconing", referring to a fraudulent way of packing fruit in barrels, the *best on top*. "Fox" is the word used to indicate repairing a shoe by new toes and ornamental leather at the sides, to cover worn places. I have often heard "Bay", a low swampy tract covered with bay trees, is common in Florida and Louisiana. "Tickler", for a small flask, is slangy, but not at all uncommon in the South and West.

E. P.

Spade Guinea (Vol. viii, pp. 224, 234).—The spade guinea of 1769 is spoken of at the last reference as having thereon a young or *baby* head of Geo. III, but in that year he had attained the respectable age of thirty-one years, for he was born June 4th, 1738, and was the father of five children.

E. P.

Christopher Columbus's Wife (Vol. viii, p. 238).—Why did not the *Chicago Tribune* talk to us of the *wives* (not the *wife*) of Columbus?

Miss Palestrello lived less than twelve years after her union with the great-to-be

navigator. They were married in 1471, and in 1483, Christopher was left with the motherless boy, Diego, the same who was with his father when they begged for bread and water at the monastery of La Rabida. After mourning the loss of Felipa, the first wife, for four years, Christopher exchanged his widowerhood for the smiles and companionship of Beatriz Enriquez, to whom he was married at Cordova, in 1487. Beatriz was the mother of Fernando, who distinguished himself in the world of letters before he was twenty years old, one of his principal works being a biography of his father.

J. W. W.

Knoxville, Ia.

St. Lambert (Vol. viii, pp. 186, 196, 233).—St. Lambert suffered martyrdom in 709, and in 721 his friend and pupil, St. Hubert, Bishop of Liège, (six years before his own death), removed the body from Maestricht to Liège, sixteen miles distant. A church was built to receive the relic, and St. Lambert became the patron saint of the city. This church was made the cathedral, and, after being once rebuilt, continued in that dignity until near the close of the last century when it was destroyed by revolutionary excesses. I do not know whether it was named for St. Lambert or St. Mary, or whether any of its parochial dependencies had the latter dedication. The former Bishop's Palace, referred to in "Quentin Durward", afterwards became the *Palais de Justice*. St. Lambert's Place is the historical centre of the town. Twice during the seventeenth century the people of Liège had unacceptable bishops imposed upon them by command, and the ecclesiastical authority was maintained by force.

M. C. L.

Whole Duty of Man (Vol. viii, p. 196).—The *Tatler*, Sept. 1709, refers to this once favorite book and says that Dr. Nash in his history of Worcestershire, "has taken much pains to find out the author of this celebrated work; which has been ascribed to no less than eight different writers; viz., to Abraham Woodhead, Obadiah Walker, Bishop Fele, Bishop Chapple, Dr. Ahestree, Dr. Henchman, Mr. Fulman and Lady Pakington. Dr. Nash inclined to ascribe the authorship to Lady Pakington, tho' amply

and materially corrected by Bishop Fele, between whom and that lady there subsisted a long and uninterrupted correspondence. The first edition appeared in 1654. It has been supposed that the grandson of Lady Pakington was the original of the character of Sir Roger de Coverley in the *Spectator*." E. P.

The Fourth Finger the "Physician" (Vol. vii, p. 103).—"We learne from Petronius Arbitrator that rings of gold are worne by noble persons on the medicinall finger of the left hand, called by the Latines, *digitus medicus*, as the little finger, *auricularis*. Aulus Gellius in the tenth booke and chapter of his Attick Nights (followed by the whole schoole of physitions), declareth that a small and subtile arterie (but not a nerve, as Aulus Gellius saith) proceedeth from the heart, to beate on this physition finger . . . This finger on the left hand is rarely afflicted with the gout for the sympathie and neighbourhood it hath with the heart (the first living and last dying) which conserveth the gouty, untill such time as the infection of corrupted humours come to disperse themselves in the left crannies of the brest or stomacke, under which is the point of the heart, and then this annulary finger becometh glandulous and swolne. . . .

"And the Canonists hold in the glosse off the chapter *fœminæ*, the thirtieth and the fifth question that to this physicall finger a veine answereth, which taketh his sourse and originall from the heart.

"And this is the reason, why at sacring the most Christian Monarches of France (the onely solemne act which they doe in all their life) the ring of gold is put on the fourth finger of the left hand, in signe of a marriage that day between them and the kingdome. As the same is done to married wives and the church."

(Copied from *Favine's* "Theater of Honour and Knighthood," in *Southey's* "Common Place Book," Vol. ii, p. 223.)

M. C. L.

"Conflict of Nature and Life" (Vol. viii, p. 245).—The author of this anonymous work has kindly favored us with his name "but not for publication." We will mail it to M. W. T.

ED. AM. N. AND Q.

An Enigma (Vol. viii, p. 222).—The enigma alluded to at the above reference runs as follows:

What though some boast through ages dark
Their pedigree from Noah's ark
Painted on parchment nice.
I'm older still for I was there
And before Adam did appear
With Eve in Paradise.

For I was Adam, Adam I,
And I was Eve and Eve was I,
In spite of wind and weather,
Yet mark me; Adam was not I,
Neither was Mrs. Adam I
Unless we walked together.

Suppose then Eve and Adam talking,
With all my heart, but if they're walking
There ends my simile,
For though I've tongue and often talk,
And though I've legs, yet when I walk
It puts an end to me.

Not such an end but that I've breath
Therefore to such a kind of death
I make but small objection,
For soon I'm at my post anew,
And though oft Christian yet 'tis true
I die by resurrection.

I have come to the conclusion that the author, James Fox, of the Pitt era, while wishing to ridicule the fashion of boasting of family lineage, thought fit to conceal his meaning from the many by a play upon words; and the solution of his enigma is (in my opinion) "*Paradise*."

I. By a reversion of some of the letters I find that *paraside* can be made. This word gives the idea: *pair aside*. Then the "play" upon *pair aside*, naturally enough, is *parricide*.

So much explains the first verse.

II. I explain the second verse in the following manner supposing *Parricide* talking:

"For I was Adam", means: *I was male*.

"Adam I", *that Adam was male*.

"And I was Eve", *means that I was female*.

"And Eve was I", *means that Eve was female*.

(For there can be a male and a female parricide though not necessarily Adam and Eve.)

"Yet mark me; Adam was not I", *means that Adam was not a parricide*.

"Neither was Mrs. Adam I", *means that Eve was not a parricide*.

"Unless we walked together." That is unless parricide who is talking, and Adam and Eve walked together, in that case "we" were *pair aside*.

III. The third verse I explain as follows:

"Suppose then Eve and Adam talking,
But if they're walking
There ends my simile."

If Adam and Eve were walking we are no longer together, so there cannot be a pair aside. (Note the *we* in above verse.)

"For though I've tongue and often talk,

A parricide talks.

"And though I've legs yet when I walk
It puts an end to me."

Being or walking alone, one cannot be a *pair aside*.

IV.—

"Not such an end but that I've breath

The parricide still breathes.

"I make but small objection to such a death
For soon I'm at my post anew."

Means that he is still the parricide: the PLAY upon pair aside, which he extracted from Paradise.

"And though oft Christian,

A parricide may be a Christian in belief.

"Yet 'tis true I die by resurrection."

Means that a parricide dies by being RAISED by a rope upon the gallows.

(MADAME) BIZZETTE.

San Francisco.

COMMUNICATIONS.

Can Animals Talk? (Vol. viii, p. 175, etc.).
Baby Language.—Said the matron of a Philadelphia foundling institution to a *Press* reporter the other day:

"I am almost convinced if little babies were left to themselves, they would form a curious language of their own. In it sounds soft and simple would predominate, and gestures would form half of the conversation. Have you ever studied the faces of these little sprites, and seen their big, bright eyes twinkle and their chubby little fingers and dimpled hands restlessly move without ceasing, day in and day out? Their language would be cute enough, and all monosyllables. Without much talk they manage to communicate with each other so as to be understood, and curious little sounds will express their pleasure, disgust, contempt, love or hate. Of course, we call it 'baby talk' or 'infants' prattle', but if they were to work out their own way of communication, it would be a regularly built language, and a concise one, too."

This isn't without its bearing on the above question, I guess.

G. W. B.

The Paine Condorcet Declaration of Rights
(Vol. viii. p. 262).—

"15. None should be punished save in virtue of a law established and promulgated previous to the offense, and legally applied. A law that should punish offenses committed before its existence would be an arbitrary Act. Retroactive effect given to any law is a crime.

"17. Law should award only penalties strictly and evidently necessary to the general security; they should be proportioned to the offense and useful to society.

"18. The right of property consists in a man's being master in the disposal, at his will, of his goods, capital, income and industry.

"19. No kind of work, commerce, or culture can be interdicted by any one; he may make, transport, and sell every species of production.

"20. Every man may engage his service and his time; but he cannot sell himself his person is not an alienable property.

"21. No one may be deprived of the least portion of his property without his consent, unless because of public necessity legally determined, exacted openly, and under condition of a just indemnity in advance.

"22. No tax shall be established except for the general utility, and to relieve public needs. All citizens have the right to coöperate, personally or by their representatives, in the establishment of public tribute.

"23. Instruction is the need of all, and society owes it equally to all its members.

"24. Public succors are a sacred debt of society, and it is for the law to determine their extent and application.

"25. The social guarantee of the rights of man rests on the national sovereignty.

"26. This sovereignty is one, indivisible, imprescriptible, and inalienable.

"27. It resides essentially in the whole people, and each citizen has an equal right to coöperate in its exercise.

"28. No partial assemblage of citizens, and no individual, may attribute to themselves sovereignty, to exercise authority and discharge any public function, without a formal delegation by the law.

"29. Social security cannot exist where the limits of public administration are not clearly determined by law, and where the

responsibility of all public functionaries is not assured.

"30. All citizens are bound to coöperate in this guarantee, and to enforce the law when summoned in its name.

"31. Men united in society should have legal means of resisting oppression. In every free government the mode of resisting different acts of oppression should be regulated by the constitution.

"32. It is oppression when a law violates the natural rights, civil and political, which it should ensure. It is oppression when the law is violated by public officials in its application to individual cases. It is oppression when arbitrary acts violate the rights of citizens against the terms of the law.

"33. A people has always the right to revise, reform, and change its constitution. One generation has no right to bind future generations, and all heredity in office is absurd and tyrannical."

Names of States.—Maine takes its name from the province of Maine in France, and was so called as a compliment to the queen of Charles I, Henrietta, who was its owner.

Vermont is French (Verd Mont), signifying Green mountain.

Massachusetts is an Indian word, signifying "country about the green hills."

Rhode Island gets its name because of its fancied resemblance to the island of Rhodes, in the Mediterranean.

The real name of Connecticut is Quonah-ta-kut. It is a Mohican word, and means "long river."

New York was so named as a compliment to the Duke of York, whose brother, Charles II, granted him that territory.

New Jersey was named for Sir George Carteret, who was at that time governor of the Island of Jersey, in the British Channel.

Pennsylvania, as is generally known, takes its name from William Penn, the "sylvania" part of it meaning woods. Literally, it is "Penn's woods."

Delaware derives its name from Thomas West, Lord de la Warre.

Maryland was named in honor of Henrietta Maria, queen of Charles I.

Virginia got its name from Queen Elizabeth, the "virgin queen."

The Carolinas were named for Charles (Carolus) II.

Florida got its name from Kanunas de Flores, or "Feast of the Flowers."

Alabama comes from a Creek word, and signifies "Land of Rest."

Three or four Indian interpretations have been given for the word "Arkansas", the best being that it signifies "smoky waters", the French prefix "Ark" meaning bow.

Tennessee, according to some writers, is from Tenasea, an Indian chief; others have it that it means "River of the Big Bend."

Kentucky does not mean "dark and bloody ground", but is derived from the Indian word "Kain-tuk-ee", signifying "land at the head of the river."

Ohio has had several meanings fitted to it. Some say that it is a Shawnee word, meaning the "beautiful river." Others refer to Wyandotte word, Oheza, which signifies "something great."

Indiana means land of Indians.

Illinois is supposed to be derived from an Indian word, which was intended to refer to a superior class of men.

Wisconsin is an Indian word meaning "wild, rushing waters."

Missouri means "muddy water."

Michigan is from an Indian word meaning "great lake."

The name of Kansas is based on the same as that of Arkansas.

Iowa is named from an Indian tribe, the Kiowas; the Kiowas was so called by the Illinois Indians because they were "across the river."

The name of California is a matter of much dispute. Some writers say that it first appeared in a Spanish romance of 1530, the heroine being an Amazon named California.

Colorado is a Spanish word applied to that portion of the Rocky mountains on account of its many colored peaks.

Nebraska means shallow waters.

Nevada is a Spanish word, signifying "snow-covered mountains."

Georgia had its name bestowed when it was a colony in honor of George II.

The Spanish missionaries of 1524 called the country now known as Texas "Mixtecapah", and the people Mixecas. From this last word the name of Texas is supposed to have been derived.

Oregon is a Spanish word signifying "vales of wild thyme."

Dakota means "leagued" or "allied tribes."

Wyoming is the Indian word for "Big Plains."

Washington gets its name from our first president.

Montana means mountainous.

Idaho is a name that has never been satisfactorily accounted for.

(*New Orleans Picayune.*)

The "Penny Post" Antedated.—I have come across the following in an old book of poems, dated 1699, and copied it verbatim, (Capitals, *Italics*, etc.), as printed.

ON THE LATE INVENTION OF THE PENY POST, BY
M. DOCKWRA.

Volvitur and volvetur in omne volubilis ævum.

WHAT Fools are they, who use to cry,
Nature's gone crazy, old and dry,
No new inventions now can boast
For that vast store of old was lost;
We know this is an Age of Light,
Our Grandsires all were under night,
The sacred story tells us, that
Our Fathers Boys and Girls begat
At nine hundred, so does too
Past five thousand Nature now.
Imperial Ink, and dying Purple were
Counted of old Inventions rare,
With Napkins of peculiar stuff,
That could the Force of Fire rebuff,
Throw 'em into't, they took no hurt ou't.
Hot-brained Nero had a Shirt on't.
These with others fill the Roll,
Writ by learned *Panicroll*.
The modern Ages can produce,
Inventions too of wondrous use,
By which Dame Nature now may boast:
Her prolific Force not lost.
Printing, the Compass, and the Gun,
And that lost art which Marble run.
Lacker, Mill'd lead, the sailing carr,
And the New Lights surprising are.
All these have had their just Applause,
Have made throughout the world a noise.
What God, what man shall we Accost?
Great Patron of the *Peny Post*!
Worthy, famed *Panicroll*, to stand
First in that List drawn by thy hand.
Mercury, thou post of Heav'n,
To thee the weighty Charge is given,
Thou long ago did'st found a Post
All along the Heav'nly Coast,
And daily thence thy Journey takes
O'er Hills and Dales, o'er Floods and Lakes,
Wings at thy Head, and at thy Heels,
Thou like a Pigeon-Carrier sails,
Sometimes charg'd with Love and News,
Sometimes from *Jove* with *Billet Doux*,
Sometimes with Baskets, Boxes, Tickets,
Thy Mail is most stuf with Love packets;
The Clouds give way as thou dost go,
And full-charged Thunder makes a Bow.
Ah, thou, who with thy charming rod
Canst control the sleepy God,
Vouchsafe to thy poor Foot-post Race,
That when the Day's Fatigue is past,
Into sweet sleep they may be cast.
To give the way let no Man scorn,
Altho they carry ne'er a Horn:
Their task is greater than the Sun's
He goes to Bed when he has done,
They only rest an hour at Noon,

As in the Soul of Man we find
Several fair Chambers are design'd ;
The Heart, the Liver and the Brain,
The lovely Guest to entertain.
Five port-hole Senses too were made,
By which all objects are convey'd,
So that whate'er abroad was done
Is within as quickly known ;
Whate'er is smelt, seen, felt or heard,
As swift as flying Thought it runs,
Through winding Paths and secret Turns,
And to the Soul's Apartment strait repair'd.
This way great *Dockwra* forth did chalk,
As a Parterre from the Grand Walk
Leads many ways, his nimble men,
After their Round, return and meet again.
For twenty Miles these nimble *Mercuries*
Carefully convey advice.
Not Letters grav'd on sculls, or Pigeon-Post,
Of greater Secrecy can boast.
Hail mighty *Dockwra*, Son of Art,
With *Flavio*, *Middleton* or *Swart*.
In the foremost Rank of Fame,
Thou shalt fix thy lasting Name,
Nor new Inventors Fate thee hurt,
To be damn'd or beggar'd for't.

F. J. P.

Walla-Walla, Wash.

The Burial Places of our Presidents.—

Washington rests at Mount Vernon ; the two Adamses are buried under the old church at Quincy, Mass. ; Jefferson lies at Monticello ; Madison, at Montpelier, not far from Monticello ; Monroe, in the Richmond cemetery ; Jackson, in front of his old residence, "The Hermitage" ; Van Buren was buried at Kinderhook ; Harrison, at North Bend, near Cincinnati ; Polk, at Nashville ; Taylor's remains are near Louisville ; Fillmore's, in Forest Lawn cemetery, Buffalo ; Pierce's, at Concord and Buchanan's at Lancaster ; Lincoln's grave is near Springfield ; Johnston's, at Greenville ; Garfield's at Cleveland ; Grant's at Riverside and Arthur's at Albany.

If there be any inaccuracy in the above, let me be set right.

SENEX.

Smoking in Church (Vol. viii, p. 9.)—It is asserted that in some places in this country the Dunkards (surely the men and boys only) still smoke their pipes during sermon time, if they are so disposed.

V. I. X.

Nouns as Verbs.—The term "*suicide*", as a verb seems to be growing in spite of the total meaninglessness of such a phrase. In the course of time we shall perhaps say that Mr. Harrison *presidents*, that a house burner *incendiaries* and that a bad man *crimes*.

"He *arsoned* and was *detectived*, but before he could be *scaffolded* he *suicided*." Nice English, isn't it?

(*New York Press*.)

Fireflies (Vol. viii, p. 111, 65, etc.)—This little addition to your previous notes may be welcome. I take it from the *Star* :

Secretary Langley, of the Smithsonian Institute, has been experimenting for some time past with fireflies from Cuba. He says that the light they give is the "cheapest" in the world produced, that is to say, with the least heat and the smallest expenditure of energy ; and he believes that a successful imitation of it would prove a most profitable substitute for gas and electricity. The insects are beetles two inches long and belong to the family of "snapping bugs", so called because when one of them is laid on its back it snaps itself into the air with a clicking sound.

The secret of the light this firefly gives is as yet undiscovered. Apparently, it is connected in some way with the mysterious phenomena of life, and chemists and physicists have sought in vain to explain its origin. On each side of the animal's thorax is a luminous membranous spot, and these flash at intervals, so that the Cubans put a dozen of the insects in a cage together, and so obtain a continuous illumination bright enough to read by. This light is accompanied by no perceptible heat, and is seemingly produced with almost no expenditure of energy. How great an improvement it represents upon all known artificial lights can be imagined when it is stated that in candlelight, lamplight, or gaslight the waste is more than ninety-nine per cent. In other words, if they could be so obtained as not to throw anything away, they would give nearly one hundred times the illumination which they do afford. Even the electric lights is mostly waste.

C. C. DRAYTON.

Washington.

Discoveries by Accidents.—*Quinine.* A writer in *North American Review* thus tells the manner in which the properties of the now world-known Peruvian bark were discovered:

"A party of men, worn and weary, were making their way through one of the vast forests of South America. One of them was sick with fever, nigh unto death ; his companions were unable to carry him through the thick jungle, and coming to a small pool of water, the sick man lay down there, as he supposed, to die. The others went forward to seek assistance, if it could be found.

After a few days, having come to some habitations and obtained relief, the men returned to where they had left their comrade, with the intention of burying his body, when to their astonishment the man was not only alive, but the fever had left him and he was recovering. Lying by the pool, the sick man had assuaged his burning thirst by drinking of the water, bitter as it was, no doubt, from the trunk of a tree that had fallen and lay rotting in it. Before long the fever left him, and he began to mend.

Jos. E.

Festival Cakes in England.—In view of the International Folk-Lore Congress held in London last summer, numerous specimens of old-time cakes, still made in connection with local festivals, were collected.

I am told that the exhibition comprised "Sinnels" (Lancashire, Gloucestershire, Shropshire, Staffordshire, Norfolk and Yorkshire); "Parkin" (Lancashire and Staffordshire); "Twelfth-day Cake"; "Soul Cakes" (Shropshire); "Easter Cakes" (Berks, Somersetshire, Norfolk and Cornwall); "Wigs" (Staffordshire); "Christening Cake" (Cornwall); "Harvest Cakes" (Devonshire and Norfolk); "Parliament Cakes" (Middlesex); "Short Bread" (Scotch); "Groaning Cake" (Cornwall); "Funeral Cakes" (Yorkshire and Berkshire); "God Cakes" (Warwickshire); "Wake Cakes" (Shropshire and Derbyshire); "Pitcaithley Bannocks" (Scotch); "Cheese Cakes" (Berkshire); "Valentine Buns" (Rutland); "Statute Buns" (Rutland); "Maids of Honour" (Surrey); "Goosenaugh Cakes" (Lancashire); "Biddenden Maids", "Bath Buns", "Banbury Cakes", "Eccles Cakes", "Bakewell Puddings", "Coventry Cakes", "Chelsea Buns", "Brentford Cakes", "Greek Birth, Christmas, New Year and Easter", and "Turkish Funeral Cake."

Needless to add, *I* wasn't in it.

JOHNNY CAKE.

Mother of Waters (Vol. vii, p. 142).—Still another "Mother of Waters" is the Mississippi, which is so named by the Caddo Indians. In their language that river is called *bahat sassin*, which literally means "Mother of Rivers."

BERTHA L.

Fall for Autumn (Vol vii, p. 132, etc.).—

"But now 'tis autumn that spoiles everything,
Vulgarly tearm'd the *Fall o' th' Leaf* with us,
And not amisse; for well may't be the Fall,
That brings down blossoms, fruit, leaves, tree and all."
George Wither, *Prince Henrie's Obsequies*, 1633; Elegy 9.
O. H. P.

Old-time Hotel Bill, 1829.—In a gold-leaf frame with a purple velvet mat, hung in the private office of Willard's Hotel, is a piece of old-fashioned writing-paper, bearing this inscription:

MANSION HOTEL,
March 6, 1829.

Mr. Patton, to F. Barnard, Dr.:

March 1—Supper, lodging and fire.....	\$1.25
Candles, 25 (5); cigars, 25.....	50
March 4—Candles.....	25
March 5—Four days' board, \$1.25.....	5.00
Four days' fire at 50.....	2.00
March 6—Breakfast.....	50

Total.....	\$9.50
Received payment,	F. BARNARD.

In the same frame is a photograph with this inscription:

Hon. Benjamin Patton, the oldest living guest of Willard's, stopped here in 1829 and saw the inauguration of General Jackson.

(*Washington Post.*)

Pronunciation of "New Orleans" and "San Antonio."—Over towards Boston they follow the Websterian style and mince "New Orleans" into four syllables, with the accent on the antepenult. In New Jersey, Missouri and States of like culture they speak it in three syllables, with the accent heavily on the last. In the Crescent City, where they are supposed to know how to lisp it in its purity, they cut it down to two syllables, "Nor-lins", with the accent on the first. So with the name of the Alamo City, San Antonio. Webster gives it five syllables. But, "San-tone", with the accent on the "tone", seems to be the popular way of pronouncing it in Bexar County.

(*Chicago News.*)

Poetry and Cash (Vol. viii, p. 142).—Pope, it is said, received \$25,000 for a translation of Homer, of which he only wrote a part, various obscure versifiers doing some share of it. But how much did Homer himself get out of the original poems? I do not believe that Homer (if there ever was such a man), worked for nothing, or that he followed art purely for art's sake. If he did not get the cash, he probably got the equivalent in some shape or other.

CYNICUS.

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TO CORRESPONDENTS:—J. S.—M. M. H.—D. W. N.—Competitor.

NOTES.

AMERICANS COMMEMORATED BY GENERIC PLANT NAMES.

(Vol. viii, p. 254).

The following names were accidentally omitted from my previous list: *Curtisia*, in honor of the Rev. Dr. Curtis; *Ravenelia*, if I am not mistaken, was named for Mr. Ravenel, of South Carolina; *Poinsettia* is named from the Hon. J. R. Poinsett; *Rafinesquia*, the eccentric Franco-American collector, Rafinesque; *Boottia*, the Anglo-American caricologist, Boott; *Linconia*, Mrs. Lincoln Phelps, (of this I am not at all sure); *Porterella*, (a genus now scarcely recognized), Prof. Thomas C. Porter, of Pa.; *Downingia*, Andrew Jackson Downing; *Draperia* was dedicated to Dr. Draper, of N. Y.; an Anglo-American; *Coldenia*, to Cadwallader Colden; *Salazaria*, to Señor Salazar, of Mexico; *Palmerella*, Dr. Edward Palmer; *Bloomeria*, Mr. H. G. Bloomer; *Hastingsia*, Mr. S. Clinton Hastings, of California; *Canbya*, the botanist, Canby; *Lemmonia*, J. G. Lemmon; *Stanfordia*, Mr. Leland Stanford; *Hollisteria*, a Mr. Hollister; *Brewerina*, Mr. W. H. Brewer; *Gambelia*, Dr. Wm. Gambel, of Philadelphia; *Spraguea* stands (I believe) for the botanical draughtsman, Sprague; *Pickeringia*, the learned Charles Pickering; *Vaseyia*, for the Anglo-American George Vasey; *Purshia*, the Siberian-American, F. Pursh; *Ivesia*, a Mr. Ives; *Bolandra*, Dr. H. Bolander; *Carpenteria*, the late Prof. Carpenter, of Louisiana; *Whipplea*, the lamented Gen. Whipple; *Deweyia*, Dr. Chester Dewey; *Wyethia*, Captain Wyeth;

Venegasia, a Spanish-Californian Jesuit, Michael Venegas; *Whitneya*, Prof. J. D. Whitney; *Hulsea*, Dr. G. W. Hulse, of Louisiana; *Nicolletia*, the Savoyard-American explorer, J. N. Nicollet; the genus *Thurberia* was named from George Thurber; *Kalmia* was named in honor of Peter Kalm, a Finnish Swede, who wrote *Travels in North America*; Linnæus sent him over to botanize, but he fell in with a widow at Swedesboro', N. J., and then fell in love with her, so that his travels were mostly to and from her residence. *Catesbæa* was named for an Englishman, Catesby, who also published books on America; *Coulteria*, *Careya*, *Shortia*, *Laphamia*, *Dawsonia* and *Cliftonia*, commemorate botanists, but whether they were our American Coulter, Carey, Short, Lapham, Dawson and Clifton, I do not know. *Lescurea* is for the late (Swiss-American), Leo Lesquereux; *Diervilla*, was named in honor of Dierville, a French colonist in Canada. Will correspondents kindly send corrections and additions?

G.

PRE-GLACIAL AMERICANS.

The newspapers of Boston and especially the *Post*, have been publishing interesting accounts of the recent extensive finds in New England, of human relics which must date from pre-glacial times. I have lately received from my brother in Massachusetts a letter with the following statement: "I have a stone which——gave me from a Springfield, (Mass.), clay-pit; I find it a very fine relic of pre-glacial man. It has several profile visages very skillfully wrought, and carvings, also." My brother is not a man to be carried away by fancies. He is an experienced and successful collector of Indian relics, and the best amateur geologist of my acquaintance.

G.

N. J.

OLD GERMAN TITLES, NO SINECURES.

The mention of the Elector of Hanover as arch-treasurer of the Holy Roman Empire (Vol. viii, p. 224) reminds me of the Court of the Emperor or King of the Romans, where each Elector bore a certain office in the Imperial Household. At a diet held at

Mainz in the year 1357, the order promulgated in the celebrated Golden Bull of the Emperor, Karl IV, was fully carried out. Each Elector was present and feasted in the market place, each in character with the place he held in the Imperial Court. The three Archbishops wore seals around their necks as Arch-chancellors; the Duke of Saxony had a silver peck of oats as Master of the Horse; Markgraf of Brandenburg, with a basin and ewer of gold, as grand seneschal, but when the little Margraves became Kings of Prussia, the fact that at the coronation they must hold the basin for the Emperor to wash his royal hands, came to be considered a great degradation and bitter mark of inferiority. The King of Bohemia was grand butler, with a golden cup, the Pfalzgraf as carver, served the dishes and the Markgraf of Misnia and Count Schwarzenberg as grand huntsman, called up the hounds and killed a deer and stag in the Emperor's presence.

E. P.

THE PORTUGUESE IN EAST INDIA.

Portuguese conquerors or more aptly adventurers, soon after the discovery that the East Indies could be reached by water instead of by land, as in the Italian Marco Polo's day, were quickly engaged in an endeavor to harmonize the conflicting interests of a religious propaganda with those of barter and trade. Beginning with the most southern habitable point of Africa after doubling the cape, these doughty warriors speedily disembarked in order to chastise such insolence as refusal of the Moors either to abandon Mahometism in favor of Christianity or humbly accept the iron heel of thralldom, by proxy, of Portugal. As drawn from original records of the early sixteenth century, Pinheiro Chagas in his publication entitled "A Joia Do Vice-Rei", throws a flood of light on the sombre vicissitudes of these, if not just yet bold, rovers of sea and land. When one of the earliest viceroys, D. Francisco de Almeida, in the year 1505 landed his troops to assault an unoffending Moorish city, well up on the east coast of Africa, he found some of the accepted elements of civilized warfare as then understood, overlooked by his adversaries. In a word, to their great grief, the Portuguese

soldiers found the wells which according to Arabic usage were sunk in the courtyards had been poisoned: "No pateo onde, segundo o uso Arabe, se erguia a cisterna cheia de frigidissima aqua", pages 44-6.

One of the most notable features of this religious commercial enterprise of the period indicated is the fact that although by royal degree in Portugal it was made an "inquisitorial" offense (burning at the stake), for anyone convicted of selling Bibles to the Jews anywhere in the kingdom, "the son of an administrator of justice, detailed to an office in India, knowing that in the Orient there was a vast number of Jews, and great want of the Holy Scriptures, thought it would be a good piece of business to carry them for sale. He got together some cases of Bibles, which in all probability he bought cheap in Lisbon, from the Jews there, eager after their violent transformation into recent Christians to get rid of books that put their security to such risk, shipped them in a vessel and followed them to India where he began to sell them at a good price", uns poucos de caixotes abarratados de Biblias que provavelmente comprara ao desbarato em Lisboa aos Judeus de cá, anciosos, depois de transformados violentamente em Christãos novasre." Ib. p. 103.

It seemed, however, scandalous to the viceroy, who stopped it and confiscated the Bibles, no doubt because at home this sort of sale was inhibited under pain of being burned alive, and stood in the light of direct antagonism to the declared purpose of the Portuguese in the introduction of their Catholic faith, to, at the same time, be the means of a propaganda for the Mosaic dogma. When, therefore, the Bibles were sequestered, the young owner made, as was natural, much ado about it; then the viceroy told him to appeal to the king at home. He appealed and the king supported his claim to sell uninterruptedly his biblical goods to the Oriental Hebrews. Queixou-se, e que fez el-rei? Deu-lhe rasão. Ib. p. 104.

It seems these hardy Portuguese mariners were greatly surprised to find among the Hindoos the old story of "the maid counting her chickens before they were hatched." "Essa historia conheço-a eu. E' a historia dos ovos de Mofina Mendes." Op. cit. p.

I should be pleased to hear from some correspondent of NOTES in regard to the identification of Mofina Mendes with the European "maid that counted her chickens", etc.

GEO. F. FORT.

AMERICAN N. AND Q.

Pro se quisque.

"The editor of *Notes and Queries*, London, complains of those correspondents who pester him with notes containing unnecessary queries. 'Questions which are fully answered in a book so accessible as Bartlett's 'Familiar Quotations' come with irritating persistency' he declares. 'The question as to the origin of the phrase 'Pour oil on troubled waters' presents itself every other week.' The editor of *American Notes and Queries* could probably tell the same tale, etc."

So speaks "The Lounger" in the current issue of *The Critic*.

Our esteemed New York contemporary furnishes us with an opportunity to make a personal statement; and plainly, straightforwardly, we avail ourselves of it.

The policy of other papers is no business of ours; but, for ourselves, the greyer we grow on the benches of life's school, the closer is our sympathy, the kinder our fellow-feeling for all honest truth-seekers, however humble their standard; and we are free to state that rather than have one of them refrain from communicating with us through *fausse honte*, we would cheerfully endure the ordeal of one hundred of those "unnecessary queries" which come with such "irritating persistency", etc., etc.

Of this the many correspondents whom we answer through the post every week are well aware; it is for the benefit of intending querists we wish to say, right here, that under any circumstances, he who does not know and takes the readiest means at his command to acquire knowledge is to us, in very truth, a man and a brother. Towards the swindler who feigns to know that which he does not know, or the fool who claims to know everything, we have no words to express our feelings.

EDITOR AMERICAN N. AND Q.

QUERIES.

Wed for Weeded.—Among farmers the use of *wed* for *weeded* (past participle and preterite), is not at all uncommon. "That garden ought to be *wed* at once." Is there any literary example, or authority, that would justify this use, or is it a mere rusticism, or solecism?"

HORACE W. DANE.

Troy, N. Y.

Pamlico, or Pamplico Sound.—I wonder whether this sound was not named from the bird called Pemblico, or Pemblyco? It is a species of puffin, or shearwater, for which see the *Century Dictionary* under *Pemblico*.

R. D. P.

Washington.

Amause.—In the German language the name *Amause* is sometimes given to *Strass*, a kind of glass used in making imitation, or spurious precious stones. The word *Amause* I cannot find in the great German Dictionary of Sanders, although it occurs often enough in books. From what was this name derived? The word *amausite*, used in English as the name of a certain mineral, seems undoubtedly to come from the German word in question.

R. T. T.

Eating Shamrocks.—Was the shamrock ever eaten? In George Wither's *Abuses Stript and Whipt*, ed. of 1633, p. 61, the author speaks of feeding "on *Sham-rootes*, as the *Irish* doe." Again the poet says, p. 148?

"Had we found either *leaves*, or *grasse*, or *weeds*,
We could have liv'd as now there doth and can,
With good contentment, many an *Irishman*."

The poem was first published in 1613, twenty or twenty-five years after the potato was first planted in Ireland; and I do not think the potato can have been the *sham-roote* here spoken of. If it was the potato, this must be one of the earliest satirical notices of that esculent in connection with Ireland.

ISLANDER.

Juba.—What is the origin of this word, the name of a well-known negro dance?

NEPAUL.

N. Y.

Learned Shoemakers.—The number of shoemakers who have attained more or less distinction as authors, or as men of learning, is very considerable. Will correspondents kindly send names of such as they may recall the names of?

GREGORY.

Lynn.

Exportation of Sheep a Capital Crime.—In what part of the world was the exportation of sheep once made a capital crime?

M. M. HOPWOOD.

The Richest Nation.—What is the richest people in the world per capita, and what is the measure of the wealth?

M. M. HOPWOOD.

Kokob.—Some of the Dictionaries give the word *Kokob*, and define it as "a venomous American serpent." I would like to inquire regarding this serpent, his habitat, and his other names, if he has any.

DOLON.

Conn.

"Birds of a Feather."—Who is the author of the proverb, "Birds of a feather flock together?"

NEMO.

Detroit, Mich.

Secret Mail.—It is said that the natives of India have a mysterious method of communicating intelligence called "The Secret Mail." What is known regarding it?

NEMO.

Detroit, Mich.

The Straw.—What were the circumstances of the "Straw" passing through Ireland on one night?

J. S.

West Chester, Pa.

Authorship Wanted.—Can you tell me who the author of these lines is:

Like to the falling of a star,
Or as the flights of eagles are,
Or as the fresh spring's gaudy hue,
Or fleeting drops of morning dew.

* * * * *

E'en such is man, whose borrowed light
Is straight called in and paid to-night.

WYNTIE B. BRODT.

Oakland, Cal.

[See reply, p. 282.—ED.]

Children of Revolutionary Soldiers.—I was amazed to read in the *Tribune*, a few weeks ago that there are, now living, only two children of revolutionary soldiers. Surely that statement is erroneous.

NEW YORKER.

REPLIES.

Origin of "Bangs" (Vol. viii, p. 238.)—*The Pittsburg Commercial*, from which the above-mentioned article was copied, is badly "off" on the origin of bangs. Boughton, the artist, in his "Sketching Rambles in Holland", a copy of the rare first edition of which is in the library of the writer, has this to say of the women of Macken: "In a print of a Dutch book published in 1737, there is the same fair hair cut in a fringe straight across the brow, level with the eyes—some seem to even look through the fringe with the bright, sharp twinkle of a beady-eyed Skye terrier. Others had the fringe brought level with the eyes and then brushed up. This had a rather aggressive air, and belonged, probably, to the caste of eligible maidens."

J. W. W.

Knoxville, Ia.

Jacobopolis (Vol. viii, p. 112.)—On consulting the *Dict. of National Biography*, art. JACOB, HENRY, I find a mention made of the founding in 1622 of the town of Jacobopolis, in Virginia. But, after all, was not *Jamestown* (the original capital of Virginia) the true Jacobopolis?

C. B. T.

Philadelphia.

Tubbies (Vol. vii, p. 268.)—The nickname *Tubbies*, as applied to the Choctaws, might have come from the pursy and abdominous build of that people, so remarkable among the Indians, most of whom are tall, lean and sinewy. But in point of fact, the name *Tubby* had a very different origin. Every Choctaw brave has, or is supposed to have, a *war* name, derived from some manly feat. This name oftenest ends in *abbi* (*ubbee*) *he has killed* [it.] Very often indeed, it ends in *tàbbi* (*tubbee*), the *t* here being the appended sign of the "subjective case" of the noun. Mr. Gatschet is my informant.

G.

Runcival, Rouncefall (Vol. viii, p. 248, etc.)—I am informed by a gentleman who was born and educated in German Switzerland, that this word, or its equivalent, is used colloquially in that country in the sense of a strange situation, a "predicament", a "fix." Here the reference is plainly to the Charlemagne's defeat at Roncesvalles; so at least it seems to

ILDERIM.

Edelweiss (Vol. viii, p. 257.)—The name is of course German; *edel*, noble (here used as an adverb) and *weiss*, white.

SPHINX.

Vortigern's Grandsire (Vol. viii, p. 246.)—The passage enquired for is:

"A painted vest Prince Vortigern had on
Which from a naked Pict his grandsire won."

It is by Sir Richard Blackmore, but is omitted in the late editions of his works.

L. BRYDONE.

[Same reply thankfully acknowledged from D. L. and E. P.]

Happy is the Land, etc., (Vol. viii, p. 223, etc.)—Wordsworth seems to have had that saying in his mind when he wrote in *The Excursion* iii, 607–608:

"Times of blessedness
Give back faint echoes from the historian's page."

CAROLUS.

Natural Bridges (Vol. viii, p. 81, etc.)—Bishop Davenport's *Gazetteer of North America* (1832) contains a cut of the natural bridge in Rockbridge county, Va., mentioned by S. E. A. (*AM. N. AND Q.*, Vol. v, p. 224) on p. 346 and a description of it on p. 95.

STUDENT.

Tutelo (Vol. viii, p. 194.)—Tútelo or Tótiri tribe recently referred to in your valuable weekly, is named after the Totteroy Creek, which is an Indian name for the Big Sandy River, Kentucky. In the seventeenth century the tribe resided on it, then migrated across the ridge to what is now Southern Virginia. On the signification of this name the following passage in Malcolm Townsend's "*United States*", Boston, 1890, 12mo. p. 85, may afford a clue: "Tatteroi, Chatteroi and Chatterwha, named from the extensive sand bars of this river, which is the Big Sandy River. In Miami it is called, Wepepocone, sipiwe; in Delaware, Sikea sipi, or 'Salt River.'" Can anybody

tell in *which Indian language* Tótiri, or Tútelo, means *sand, sandy or sandbar*, or has any reference at all to such obstructions in a river? Ch-, in Chatteroi, etc., is a misspelling for Th—.

A. S. GATSCHET.

The "Mayflower" (Vol. viii, p. 256).—"It has been recently ascertained that this vessel was chartered in 1659 A. D., by the East India Company, and went to Masulipatam from Gombroom for a cargo of rice and general produce. She was lost upon the voyage home."

(Sir Edwin Arnold, in *India Revisited*.)

Pillars of Vassalage (A. N. AND Q, Vol. viii, p. 256).—Two pillars were the great tokens of home and settlement to the early Germans. They were planted at the gate of their villages and towns. One was called Erman Saul and the other Roland Saul. *Er* was the name of their god, Er or Erman—*sul* meaning a post. When a family was about to change their home they uprooted the two wooden pillars and took them away. If they went by sea they threw them overboard and fixed themselves wherever these posts were cast up.

E. PRIOLEAU.

Pot Herbs (Vol. vi, p. 220).—The *Claytonia perfoliata*, variety *exgua*, is in popular use as a pot herb in California. See *Botany of California*, Vol. i, p. 76, line 8.

CARVOSSO.

Del.

Candlewood (Vol. vi, p. 71, etc.).—Another very interesting candlewood is the beautiful flowering shrub, *Fouquieria splendens* of Texas, Arizona and California.

CARVOSSO.

Del.

How Grateful Was He? (Vol. viii, p. 245).—Gil Blas had promised the Archbishop that he would tell him if he saw any marks of declining intellect; and, when he said he thought his last sermon was not quite so good as before, the Archbishop, in a passion turned him out of his room by his shoulders and dismissed him.

D. L.

Pappacoda (Vol. viii, p. 268).—How would it do to regard *Tagliafer* in its literal sense

of "the iron-cutter" (or heavy sword that "carves the casques of men") and the *Pappacoda* as the brush of feathers or down—(*pappus*, down, and *cauda, coda*, a tail, or brush)? This, I fancy, would suit well with the context.

SANDOVAL.

Illinois.

"Like to the Falling of a Star" (*ante* p 280.)—The author is Henry King (1591–1669) and the name of the poem *Sic Vita*.

ED. A. N. AND Q.

"Brakes at Balmshed, Asphodel in Blow", Etc., (Vol. viii, p. 268).—In this quotation, *gained* evidently means *attained*, or *reached*. The sentence, being interpreted, means something like this: "If sooner or later, all men finally reach their goal, why should I grudge your having attained the fulfillment of *your* hopes sooner than I have reached mine?"

Brakes are here looked upon as shedding their balm, and *asphodels* as fulfilling their promise of beauty, at a definite time. If you are with them at that time, your life has not been in vain. You have attained what nature had to give, and why should I envy you? It may be a little later, but according to the measure of my capacity, I, too, shall at the appointed time gain the treasure that the creation has in store for me. To me this passage seems to present far less difficulty than *many*, I may say *most*, of those of which this very difficult, but most strangely attractive poem of *Sordello* is made up.

J. R. F.

"And Helmsley, Once", etc., (Vol. vi, p. 77).—The lines quoted are from Pope's *Imitations of Horace*, ii, 2, 178.

G. R. T.

N. J.

Four Corners to My Bed (Vol. v, p. 167, Vol. iii, p. 249, etc.).—In Miss Francesca Alexander's book "The Roadside Songs of Tuscany", p. 338, your correspondent F. T. C., will find a very pretty Italian form of this quaint old prayer, followed by a remarkably free, yet not ungraceful translation into English. It is well worth your readers' attention.

OBED.

Seal-Hunting in Alaska (Vol. viii, p. 261).—Mr. Ballou was probably misinformed;

but it is surely incorrect to say that *all* Alaska fur-seals are taken on land. Many are killed at sea; and in fact that is the reason of all these Bering Sea troubles of which we hear so much.

WEEHAWKEN.

N. J.

Carmen Bellicosum (Vol. viii, p. 267).—The poem in question was composed by Guy Humphrey McMaster, a lawyer who died in New York last year at an advanced age. It is to be found in *Poems of American Patriotism* (Ch. Scribner's Sons) and is there given as follows, although I am under the impression that, in its original form, years ago, it was longer than this.

In their ragged regimentals
 Stood the old Continentals,
 Yielding not,
 When the grenadiers were lunging,
 And like hair fell the plunging
 Cannon-shot;
 When the files
 Of the isles
 From the smoky night encampment, bore the banner of the
 rampant
 Unicorn,
 And grummer, grummer, grummer rolled the roll of the drum-
 mer,
 Through the morn!
 Then with eyes to front all,
 And with guns horizontal,
 Stood our sires;
 And the balls whistled deadly,
 And in streams flashing redly
 Blazed the fires;
 As the roar
 On the shore,
 Swept the strong battle-breakers o'er the green-sodded acres
 Of the plain;
 And louder, louder, louder cracked the black gunpowder,
 Cracking again!
 Now like smiths at their forges
 Worked the red St. George's
 Cannoneers;
 And the "villainous saltpetre"
 Rung a fierce, discordant metre
 Round their ears;
 As the swift
 Storm-drift,
 With hot sweeping anger, came the horse-guards' clangor
 On our flanks
 Then higher, higher, higher burned the old-fashioned fire
 Through the ranks!
 Then the old-fashioned colonel
 Galloped through the white infernal
 Powder-cloud;
 And his broad-sword was swinging
 And his brazen throat was ringing
 Trumpet loud.
 Then the blue
 Bullets flew,
 And the trooper-jackets reddened at the touch of the leaden
 Rifle-breath;
 And rounder, rounder, rounder roared the iron six-pounder,
 Hurling death!

M. A. N.

The Aryan Race (Vol. viii, p. 267).—N. F. asks if the Kelts conquered the ancestors of the Hindus, etc., and impressed their language upon them?

For an answer, I beg leave to refer him to what I have said on p. 244, vol. viii: viz., "If, as is now supposed, the Aryans originated in Europe and went thence to Asia, they may first be found in India and Medo-Persia."—Note, I say the Aryans, the ancestors of the Celts, not the Celts, conquered in India. Heretofore we have been taught by mere philologists that these Aryans were by consanguinity Teutons; now Philology, Archaeology and Anthropology show them to have been in language and by blood Celts or their congeners, a class to which the original Teuton was allophylic. (Consult Taylor's "Aryans" and the last edition of Schrader's "Prehistoric Antiquities of the Aryan Peoples", Jevon's translation, New York, 1890). Schrader, a German and a philologist, but above all a cautious, severe and conscientious critic calmly and surely traces most, if not all, of the elements of primitive German civilization to Celtic sources, and surely, as I said before, this stands to reason; for it can not be disputed that the Celt was in touch with the civilization of the Mediterranean long before the Teuton.

As for the "Esths", they have much admixture of the Aryan, so their blondness is a proof, not the reverse, of the unifying effect of Celtic and its congeneric blood.

After N. F. has read Canon Taylor's "Aryans", he will know more fully, perhaps, than he does at present, that there are two kinds of Celts; viz.: The tall, fair Celt, (Belgic Gaul, Briton and Gael), and the short, dark one, or Ligurian. Broca maintained that the latter was the true Celt by race, and so he may have been; but it matters not, one way or the other, for at present we are not concerned with him or his race which was non-Aryan; but we are considering the other, the tall, fair Aryan, who has been called the Celt from of old by English writers.

When people speak of the Celts as a race small, dark and brachycephalous, they have the Ligurian in mind; when the Celt is called tall, fair and broad-headed—it is the Aryan of Western Europe that stands forth, and it is he that I now call the Celt.

The doctrine, which teaches that this Celt and his congeners were the Aryans, is not founded on mere Craniology. Anthropology, Archaeology, Philology and Geology all

combine and centre to that proof, and since this is all clearly set forth in Taylor's "Origin of the Aryans", a book accessible to every one, I will say nothing more, except to refer the enquirers to that authority.

C.

Rhymes in Ough (Vol. viii, p. 260, etc.).—I recall this rhyme:

"Though cough and hiccough plough me through and through,
O'er life's rough lough my course I still pursue."

WILLIBALD.

Troy.

Hackamore (Vol. iii, pp. 79, 104).—The Spanish word *jáquima* seems to be identical with the Arabic *hhacema*, a horse's bridle.

G.

The Longest Bridge (Vol. viii, p. 260).—The following dimensions, given on the faith of the *New York Sun*, may be of interest:

The longest bridge across the Danube is 1,900 feet in length; the Waterloo bridge, over the Thames, is 1,240 feet; the Westminster bridge, over the Thames, is 1,220 feet; the Saratov bridge, across the Volga, 4,872 feet, and the Frieberg, in Switzerland, 1,095 feet.

OLD BOOKWORM.

COMMUNICATIONS.

The "Schalensteines" of Switzerland.—A new theory has been suggested by Herr Rodiger, of Bellach, regarding the origin of those mysterious flat stones, apparently hand-polished, and covered with lines, dots, circles, etc., which one picks up in Switzerland. The Schalensteines, says Herr Rodiger (as reported in the *St. Louis Republic*) are topographical charts, as a comparison of them with any modern map of the district in which they may be found will show. The engraved dots corresponding with existing towns and villages, the lines with the roads. Even the forks and the mountain passes are indicated with precision that is truly surprising. Herr Rodiger has examined many of these stones from various parts of Switzerland, Italy and Austria, and is sure that they are rude outline maps of the country in which they are found. He has a large collection of them in his possession which, taken collectively, form

a most accurate map of Solothurn, the canton in which the majority of them were picked up. Another significant and curious fact concerning the schalensteines is that they are found most plentifully at intervals of about six miles, and usually at places where cross-roads cross or fork.

This new theory is strikingly plausible.

TOURIST.

Blowing Wells (Vol. viii, p. 36, etc.).—One of the most curious wells in the west is one on the place of Henry M. Henderson on Oakes avenue. It is about 400 feet deep, and contains at all times an abundant supply of water. At nearly all hours of the day or night a wind blows up from the bottom of it and whistles through the cracks in the tight board covering. When the wind does not blow it seems to be sucked in by the well.

One day not long ago the owner collected all the musical instruments he could—amounting to eight—from his neighbors and friends. He bored holes in the boards covering the well and at one aperture placed a cornet, at another a bass horn, at another a clarionet, then a fife, an immense tin horn about three yards long which he had made, a mouth organ and other instruments up to the number mentioned.

One after another they began to blow as he put them in. The hoarse growl of the bass horn mingled with the clarion tones of the cornet and clarionet, etc. When all were going the din was terrible, and there did not seem to be a good note sounded. The wind does not come up from the well in a steady blow, but in gusts of more or less force, and it was amusing as well as astonishing to hear the old bass and the nine foot tin tube snort together.

(Tacoma Herald.)

Curious Predictions and their Fulfillment.—One well-known instance occurs in English history where Henry IV seized with a mortal sickness while in prayer at Westminster Abbey was taken to the Abbot's parlor, called the Jerusalem Chamber and there died. Henry had often planned going on a crusade and it was prophesied that he should die at *Jerusalem*. When he heard the name of the room where he lay ill, he considered the prediction verified. Shakespeare uses the incident and makes the king say:—

"In that Jerusalem shall Harry die."

I have just been reading the "Life and Times of Bertrand du Guesclin" which is quite a curiosity in its way, for it bears the imprint of Charleston, S. C., in the year 1862, and is dedicated to Wm. Gilmore Simmes, and written by D. F. Jamison. Not very many books were "Entered according to the Act of Congress of the Confederate States of America" in those years of blood and ruin. The work tells much of Pedro, the cruel king of Castile, and now when he entered the Castle of Monteil his superstitious mind at once realized the prediction of the astrologers who had foretold that he should die in a tower of the star; for he saw written in Gothic letters on a stone in the tower of *homage* (?) these words: "This is the tower of the star." As soon, therefore, as he read these fatal words he gave himself up for lost, and a few days later he died by the hand of his brother and rival, Henry of Trastamara. Wolsey, the great Cardinal, Minister of Henry VIII, of England, long avoided the town of Kingston on Thames, because he had heard a prophecy that he should "die near Kingston", but he did not thus avert his faith, for, arrested for treason, he died at Leicester, attended during his last moments by Sir William Kingston, lieutenant of the tower. Pope Silvester II died at Rome in the Basilica of Santa Croce in Gerusalemme while celebrating mass. He was called a magician and made a brazen head which answered in reply to a question that he should not die until he had celebrated mass in Jerusalem. Robert Guiscard had been the subject of similar prophecy. Frederick II, of Hohenstauffen, Emperor of Germany, had always avoided Florence in Tuscany, because it had been prophesied that he should die in the midst of flowers, but his death took place in the small Apulian town, Castel Fiorentino.

New Spelling Rules.—The petition to Congress now in circulation, asking for an improved spelling which will drop silent letters to a moderate extent in the printing done for the Government, meets our hearty approval. The six rules of spelling recommended by the Philological Society are as follows:

1. Drop ue at the end of words like dialogue, catalogue, etc., where the preceding

vowel is short. Thus spell demagog, epilog, synagog, etc.

2. Drop final e in such words as definite, infinite, favorite, etc., where the preceding vowel is short. Thus spell opposit, preterit, hypocrit, requisit, etc.

3. Drop final te in words like quartette, coquette, cigarette, etc. Thus spell cigaret, roset, epaulet, vedet, gazet, etc.

4. Drop final me in words like programme. Thus spell program, oriflam, gram, etc.

5. Change ph to f in words like phantom, telegraph, phase, etc. Thus spell alfabet, paragraf, filosofy, fonetic, fotograf, etc.

6. Substitute e for the diphthongs æ and œ when they have the sound of that letter. Thus spell eolian, esthetic, diarrhea, subpena, esofagus, atheneum, etc.

(N. Y. Independent.)

Oddities of the British Constitution (Vol. viii, p. 116, etc.)—What royalty costs to the British "subject" is thus footed up by the *Pall Mall Gazette*:

The amounts paid to her Majesty are apportioned as follows:

Her Majesty's privy purse.....	£ 60,000
Household salaries and retired allowances.....	131,260
For tradesmen's bills.....	172,500
Royal bounty, alms and special services.....	13,200
Unappropriated.....	8,040

Total..... £385,000

The following are the annuities paid to the family of the Queen:

Dowager German Empress (Princess Royal).....	£ 8,000
Prince of Wales.....	40,000
Princess of Wales.....	10,000
Duke of Edinburgh.....	25,000
Princess Christian.....	6,000
Princess Louise (Marchioness of Lorne).....	6,000
Duke of Connaught.....	25,000
Duchess of Albany.....	6,000
Princess Beatrice.....	6,000

Total..... £132,000

Annuity under the Prince of Wales Children act, 1889 36,000

Total..... £168,000

Then to the Cambridge branch of the royal family the following sums are paid every year:

Duchess of Mecklenburg-Strelitz.....	£ 3,000
Duke of Cambridge.....	12,000
Princess of Teck.....	5,000

Total..... £20,000

So altogether we pay—

The Queen.....	£385,000
Royal family.....	168,000
Cambridge branch.....	20,000

Total..... £573,000

"T'was the Night Before Christmas"
(Clement C. Moore) in Pennsylvania German.

'S waar die Nacht for de Chrischdaag und dorch es gans Haus
Verreegt sich'ke' Thierli, net emol en Maus;
Die Schtrump waare schnock im Schornschte gehunke.
In der Hoffning der "Nick" dheet graad runner dschumpe;
Die Kinner so schnock waare all scho im Bett,
Von Zuckerschleck draame un was mer, doch, wott;
Die Mamme in Schnupduch un ich in der Kapp,
Hen uns juscht hi geleeht for'n lang Winter's Nap—
Dan draus in 'm Hoof waar so'n dunnerse Jacht,
Dass ich ufg'schprunge bin zu sehne war's macht.
An's Fenschter graad schpring ich so schnell wie'n Flasch,
Die Lade ufg'risse, ufg'schmissee die Sasch!
Der Moond uf der Bruscht dem neug'fallne Schnee
Macht Helling wie Mitdaag, uwwer alles, so scho.
Im e' Aageblick kummt, jetz, un rund wie e' Kersch
E' Fuhrmann im Schlidde un acht kleene Hersch—
E' Mannli in Pelze, so freundlich un frei—
'Hab graadeweck g'wusst's muss der Pelznickel sei!
Wie Aadler, so schnell, sin die Herschlin zusamme,
Un er peift un'r ruuft, un'r nennt sie mit Naame:
"Jetz Dascher! jetz Danzer! jetz Pranner! jetz Yixen!
Un Komet! un Kupid! un Dunder! un Blitzen!"
An der *Porch* isch er nuff, um die Mauer gefalle—
"Setz schpringt eweck! schpringt eweck! schpringt [aweck,
alle!"

Wie laab for'm e Windschorm—der wildscht das mer seht,
Wann ebbes im Weeg isch un's himmelwerts geht,
Zum Hausgiwwel nuf sin die Herschlin wie g'floge,
Mit'm Schlidli foll Sach un der "Nick" mit gezoge;
Im e' Aageblick horscht uf'm Dach—owwodrowe—
En Gescheer un Gedanz wie mit hol'zene Glowwe.
Mei Kop zieg ich nei, guk um mich im Haus—
Un im Schornschte, do kummt'r wahrhaftig schun raus!
Mit Peltze ferwickelt fon Kop biz zum Fuus,
Un alles ferschnuttelt mit Aesche un Ruus!
Uf'm Buckel en Bundel foll allerhand G'schpiel—
'S hat geguckt wie 'm Kremer sei Kramm—artlig fiel.
Sei Maul, wie'n Kersch, un sei Dimple die laehe—
Sei Aage, die blinzle, und wie Rosa sei Backe.
Gans rund war sei Mauli un roth wie der Klee,
Un 's schnurbardli weiss wie woll, oder Schnee:
En schtumpiges Peifli, fescht zwische de Zeh,
Un der schmook scheight in Ringlin so scho in die Hoh.
Sei G'sichtli so breed, un sei Bauchli e' bissel
Uverm Lache hot g'shittelt wie Dschelly in der Schussel.
So dick un so rund war des luschtige Elfge,
Muss lache, graad aus un kan's gaar net helfe.
Sei Kopli waar eifrig un schwatzig mit Nucken—
Sei Aage, gaar freundlich mit Blinzele un Blicken;
Die Schtrump hot 'r g' fill't, un mit frolichem Braus,
Da schpringt inschtandig, den Schornschte hinaus;
Er schpringt uf sei Schlidde, zu der Fuhr peift en Piffel,
Dann fliege sie fort wie Dunn fon der Dischtel:
Doch eb' er gans fort waar, sei Gruss hat er g'macht—
"En herrliche Chrischdaag! un zu alle, Gunt Nacht!"

THOS. C. ZIMMERMAN.

The Earth's Population.—The eighth number of the publication, *Die Bevölkerung der Erde*, founded by Behm and Wagner in 1872, was arrested by the death of Dr. Behm in 1884, and was not completed until the present year.

It gives the total population of the earth at about 1,480,000,000, divided as follows: Europe, with 9,729,861 square kilometres, has 357,379,000 inhabitants; Asia has 44,142,658 sq. kil., and 825,954,000 inhabitants; Africa, 29,207,000 sq. kil., and 163,953,000 inhabitants; America (North and South) 38,334,000 sq. kil., and 121,713,000 inhabitants; Australia and Tasmania, 7,695,726 sq. kil., and 3,230,000 inhabitants;

the Oceanic Islands, 1,898,700 sq. kil., and 7,420,000 inhabitants; and the Polar Regions, 4,482,620 sq. kil., and 80,400 inhabitants.

The most densely populated country is Belgium, with 533 to the square mile. Then follow in Europe, the Netherlands with 355, Great Britain and Ireland with 319, Italy with 270, the German Empire with 233, Switzerland with 184, France with 182, Austria-Hungary with 169, Denmark with 146, Portugal with 123, Servia with 116, Roumania with ninety-seven, Spain with eighty-eight, Greece with eighty-seven, European Turkey with eighty-two, European Russia (without Finland) with forty-eight, Sweden with twenty-seven, and Norway with fourteen.

In Asia, French and Portuguese India have 489 to the square mile, Japan has 270, China proper 231, British India 195.

In America, the greatest density of population is in the French possessions, which have sixty-four inhabitants to the square mile, the West Indies come next with fifty-six, and the United States with eighteen, though the *Statesman's Year Book*, for 1891, makes the density 21.5; Mexico and Central America have each fifteen, the South American States range from 10 down to 2.5, and British North America comes in last with only 1.6 to the square mile.

Australia has one inhabitant to the square mile, and New Zealand counts five.

(*Scientific American.*)

Cave-Dwellers.—1. *In Spain.* At the Royal Geographical Society's meeting in Madrid, a curious paper has been read by Dr. Bide, a medical man, who has recently explored a wild district in the province of Caceres, still inhabited by a strange people, who speak a curious patois and live in caves and inaccessible retreats. These singular remnants of some prehistoric race have a hairy skin, and have hitherto displayed an inveterate repugnance to mix with their Spanish and Portuguese neighbors. Lately roads have been pushed into the district inhabited by these "Jurdes", and according to Dr. Bide they are beginning to learn the Castilian language, and to appear at fairs and markets in the province in order to purchase a few modern commodities and agricultural implements. (*Pall Mall Gazette.*)

2. *In Central Asia.* The Russians have made a singular discovery in Central Asia. In Turkestan, on the right bank of the Amau Daira, in a chain of rocky hills near the Bokharan town of Karki, are a number of large caves, which, upon examination, were found to lead on to an underground city, built, apparently, long before the Christian era. According to the effigies, inscriptions, and designs upon the gold and silver money unearthed from among the ruins, the existence of the town dates back to some two centuries before the birth of Christ. The edifices contain all kinds of domestic utensils, pots, urns, vases, and so forth. The high degrees of civilization attained by the inhabitants of the city is shown by the fact that they built in several stories, by the symmetry of the streets and squares, and by the beauty of the baked clay and metal utensils, and of the ornaments and coins which have been found. It is supposed that long centuries ago this city, so carefully concealed in the bowls of the earth, provided an entire population with a refuge from the incursions of nomadic savages and robbers.

(*Scientific American.*)

Chile or Chilli (Vol. viii, p. 55; Vol. vii, p. 299).—According to Ximenez, (*Cuatro Libros de la Naturaleza*, 4 to., reprint, p. 117), among the Mexican names of this plant were *Quauhchilli*, *Tlilchilli*, *Tzonchilli*, *Milchilli*, etc.; also *Chilli*, (p. 146).

IS. DELLA B.

Round-the-World Distances.—There are 1,100 steamships traversing the four great ocean routes. The first is that across the Atlantic, another is by Suez to India, China and Australia. To go around the world that way takes eighty or ninety days and covers 23,000 miles. The passage money is \$1,000, and the traveler who wishes to go in comfort and ease should take another \$1,000 with him. Another sea route described is that by which you start from San Francisco and sail around the American continent to New York. The journey is 16,500 miles long, it takes 100 days to cover it, and the fare is about the same as that around the world. To go around the Cape of Good Hope to Australia and back around Cape Horn is about 25,000 miles, and can be covered in eighty-one days. The cost is only \$750.

(*Seaboard.*)

How Names Grow (Vol. viii, p. 240).

Standing Rock.—Years ago, according to the Indian tradition, a buck and his squaw were on a journey down the Missouri river to visit some relatives at a distant point. Where Fort Yates now is the buck saw a young squaw of surprising beauty, with whom he fell desperately in love. In spite of the tears and entreaties of his lawful wife he refused to proceed on the journey or in any other direction, but resolved to stay right there with his new-found passion. The deserted squaw exhausted her entreaties and her tears and finally arose to leave the place alone. As she did so she fell back in the spot where she had been sitting and turned to stone. There she has remained ever since, a standing reproach to her faithless lord and master and to all his kind. By a faint stretch of the imagination the standing rock from which the agency gets its name can be made to take on the outlines of a woman.

(*Helena Independent.*)

Quitman, Ga.—Several years ago, in a sparsely settled portion of the great State of Georgia, there was a little settlement of thrifty farmers. One bright spring afternoon, near the edge of the primeval forest hard by, upon an immense pine log, was seated a buxom country lassie with rosy cheeks and sparkling eyes. She was busily engaged arranging a bouquet of wild flowers. Now, it so happened that a young artist from Boston was down in the neck of the woods making sketches. When he saw the pretty country maiden seated upon the log he felt that if he could get that picture upon canvas his name as an artist would become famous. A twig snapped beneath his foot. She turned, saw him and sprang to her feet as if to run. He advanced rapidly towards her, hat in hand, and introduced himself. They sat down together side by side on the log. Soon his arm stole around her waist. 'Quit man!' she said, but as she did not draw away he pressed her closer to his manly bosom and began showering kisses upon her ruby lips, she meanwhile repeating the cry 'Quit, man!' between the smacks. One of the boys from the settlement journeyed that way on his return from hunting and saw and heard. He quietly retired. That was on a Saturday. Next day at Sunday-school

the boy told the story. From that day every one spoke of the settlement as 'Quit Man' settlement, and to-day it is a thriving town, still bearing the name of Quitman.

So says the *Savannah News*, but I guess some of your correspondents will have a different tale to tell. A. D. E.

Anagrams (Vol vii, p. 261, etc.).—

Taming of the Shrew, *Women fight there.*

Othello the moor of Venice, *No fool he to love the crime.*

The merry wives of Windsor, *How women serve dirty Sir F.*

The green-eyed monster, *The ogre enters my Eden.*

Washington crossing the Delaware, *A hard-tossing, howling water scene, or The cold waters swashing on in rage.*

The last days of Pompeii, *Past homes of Italy pied.*

Uppertendom, *Proud pet men.*

Facetiousness, *Finest o' sauces.*

The International Copyright Laws, *The right line at last; no piracy now.*

The telegraph monopoly, *The people got only harm.*

The Board of Aldermen, *Hard men after boodle.*

The census enumerator, *He's a true men's counter.*

Wholesale and retail grocers, *Sellers who coin a large trade.*

Dante Gabriel Rosetti, *Greatest born Idealist.*

Webster's International Dictionary, *In it's creation; learn neat words by it.*

The pied piper of Hamelin, *Fear helped him to pipe in.*

The Mountain Meadow Massacre, *A Mormon shame; it wanted cause.*

SPHINX.

An Old French Canadian Custom.—A feature of last week's social life in Biddeford was the "burying" of Ash Wednesday by the French people, a custom peculiar to Canada, and this is how it is done: The host and hostess of the party busy themselves in frying "flapjacks", and after a big stock has been piled up the party is seated at the tables and there is a gastronomic contest to see who can eat the largest number of these "flapjacks." The winner gets a suitable prize, while the one who eats the fewest be-

comes the clown of the party for the remainder of the evening and is obliged to submit to any pranks which the others may play and do everything ordered to no matter how ridiculous. The biggest record ever known there was made by a Frenchman, who is now dead, who ate an even two dozen good-sized "flapjacks", with nothing to help them down but sugar. Whether his feat had anything to do with his death, which soon after occurred, is a matter for speculation. (*Biddeford Journal*).

Can Animals Talk? (Vol. viii, p. 272).—

I have yet to see a large flock of birds without guards perched in commanding outlooks, and know from experience how difficult it is to outwit these sentinels. It has often been my afternoon's amusement to try to plunge into the midst of a thousand feeding black-birds, and I never succeeded. I have reversed the conditions more than once, and, being concealed, have had them pass within arm's reach, and then I took notes of them as fast as possible. That they talked faster than they ate was evident, and my disguise never was effective for long. They always suspected that something was wrong, communicated their suspicions, and now the mystery—one and all rise from the ground as one body. Not always, but so frequently that a telegraphic signal is evidently theirs that informs a thousand maybe at the same moment. Without this power, this possession of rudimentary language, a flock of birds would be at the mercy of every enemy, and they are legion.—*Dr. C. C. Abbott in Montreal Star.*

TO CORRESPONDENTS.

J. S.—For *Bone-Fire*, see Vol. iv, pp. 286, etc.

M. M. H.—For Dummy Clocks marking 8.18, see Vol. vii, p. 296.

D. W. N.—See *ante* p. 247.

COMPETITOR.—Replying to your two inquiries: (1) Yes, proper names will be accepted; you may count any word (or properly inflected part of any word) given in any of our three *American* standard dictionaries. Thus, (if they were palindromes), *word, words, wording* and *worded* would be acceptable. (2) Pray do not send us words of one letter: *Spelling* a word backward or forward implies a motion backward or forward from one letter to another; this being out of the question in the case of one-letter words, they will be excluded from our contest.

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NOTES.

OCEANOGRAPHY.

The beds of oceans.—Ocean depths.—River detritus in ocean bottoms.—Animal life in oceanic waters.—Depth off the Azores.—The Trinidad depression.—No deep sea organic life in the Baltic.—The currents in Denmark strait.

The science of oceanography is still young and, strangely enough, it was not naturalists but engineers who first began to explore the ocean depths. It was when the first submarine cable between Europe and America was laid that the scientific world turned its attention to the study of the ocean abysms. The English vessel, Porcupine, in 1869, fairly ushered in the era of deep sea research. Then followed the memorable expedition of the Challenger in 1872, and later came a crowd of investigations in every sea.

It may be said that in their broader features the contour of the ocean bed and the phases of deep-sea life are now revealed. Here are some of the most interesting facts that have been learned.

It was supposed a few years ago that the ocean bottom was largely a counterpart of the land features of the globe, with its mighty mountain ranges pushing up toward the surface of the sea, and deep valleys and glens sinking to almost unfathomable depths. This is found to be true only to a limited extent. Here and there, to be sure, mighty mountains push towards the surface or rise above it, forming islands; and then again the bottom sinks in a narrow trough, as off the Northeast coast of Japan, until it seems as though the sounding line could never meas-

ure its depth. But the ocean bed, in the main, is found gently to undulate, and would present the appearance, if it could be observed, of a slightly rolling plain.

It has been found also that we used to have very exaggerated views of ocean depths. Maury, in his day the great authority upon the ocean, popularized the idea that a depth of eight or nine miles might be found in mid-ocean. We know now that a depth of five miles is very exceptional. General Von Tillo, who has made the latest determinations of ocean depths, fixes the mean depth of all the oceans at 3,803 meters, or about

12,700 feet, less than two-and-a-half miles. The Pacific Ocean averages about 1,100 feet deeper than the Atlantic. The North Atlantic ocean is deeper than the Southern Atlantic,

and the Arctic Ocean grows shallower the nearer the pole is approached.

Very interesting facts have been discovered with regard to the great distances from land at which the sediment brought down by mighty rivers is spread over the sea bottom. Those giants among rivers, the Niger and the Congo, produce most marked effects upon the nature of the deposits at the bottom of the ocean. Buchanan has found that the sea bed for hundreds of miles from land, from the Gulf of Guinea to Loando, has been filled up to an enormous extent by the dark colored, soft muds brought down by the rivers; and off the mouth of the Congo the shore mud has been traced to a depth of 18,000 feet at a distance of 600 miles from land. In the Bay of Bengal and the Arabian Sea the sediment from the Indus and the Ganges is spread out over the greater extent of the

ocean's floor. Antarctic ice brings as far north as forty degrees south latitude the debris from lands perhaps still unknown. Mr. Murray says, however, that towards the central parts of the oceans it is difficult to trace the ordinary river detritus in the deposits there forming.

Before the Challenger expedition only six deep sea fishes were known. To-day about ten times as many forms of deep sea life are familiar to oceanographers. We can form some idea of the abundance of life existing in some regions at a depth of two and a half miles, when it is said that at a single

haul of the trawl, only twelve feet wide and dragged over the bottom for a very short distance, as many as 150 specimens of the higher forms of deep sea life have



been obtained. It has long been known that the group of animals characteristic of the upper part of oceanic waters is entirely distinct from the forms of life near, and at the bottom of thesea. The Challenger investigators thought they had established the fact that another distinct group of animals exists in the intermediate depths between these upper and lower forms of life. This theory seems to have been upset by the work of the Albatross. The naturalists of this vessel have found that the forms of sea life in the upper portion of the ocean waters may descend to a depth of 1,200 feet or so from the surface, but there then succeeds a barren zone which continues to within 360 to 300 feet from the bottom where the deep sea animals begin to appear.

As a rule, these deep sea animals have no eyes, showing that they have no need of

them. The fact that they are subjected to enormous pressure is shown by many of them bursting open when brought to the surface. Some of them have very bright colors and they are found most abundant along the courses of the great currents, showing that these rivers in the ocean bring a large amount of food for the deep sea fauna.

Our vessel, the *Dolphin*, found a depth of 20,645 feet south of the Azores, which was the greatest depth discovered during its long cruise. The *Seine* discovered that the now famous Trinidad depression (over 20,000 feet), was not so extensive as it is represented on maps. The *Pola's* investigations in the Eastern Mediterranean resulted in recording the depth of 13,316 feet, the greatest depth yet found there, and the great depression in this sea must therefore be moved quite a way east from its former central position on the maps. The Black Sea has been gridironed by lines of soundings, and the important fact has been discovered that below 600 feet there is no organic life, the lower stratum of water being so much impregnated with sulphuretted hydrogen. The work of the *Fylla* in Denmark Strait, between Greenland and Iceland, had the important result of showing that the warmer Atlantic waters pass North through the strait under the surface polar stream flowing south.

The accompanying map shows the regions to which the explorations have been chiefly confined within the three years ending with 1890, the names of the vessels engaged in the work and the dates of their respective labors.

The most extended work in recent years has been done by the *Albatross*, the series of whose soundings has extended for thousands of miles along the Pacific coast of the Americas; by the *Egeria*, which has made many hundreds of soundings between Australia, New Zealand and the Phoenix Islands, north of Samoa, covering the Western Pacific with a net work of observations; by the *Dolphin* and the *Seine*, both of which have stretched a series of soundings across the Atlantic; and by the *Investigator*, in the North Indian Ocean.

[The above is curtailed from *The Philadelphia Record*, to whose editor we are much indebted for the accompanying map.

ED. AM. N. AND Q.]

AMERICANS COMMEMORATED BY GENERIC PLANT-NAMES.

(Vol. viii, pp. 277, 254.)

I find that the genus *Shortia*, which I gave with some hesitation, p. 278, was dedicated to Dr. C. W. Short, an early botanist of Kentucky.

Let me add one other, the genus *Lesleya* (made up of fossil ferns) which was named for J. Peter Lesley, of Philadelphia.

G.

LEGAL CUSTOMS IN NORWAY.

There are some legal customs still existing in Norway that may be of sufficient general interest to make a note of. For example, the "Byfogden", or village justice, seems to have powers according to Kristofersen's, "Verdens Herre", quite apart of and highly exceeding those of the Anglo-American official. In chapter vii of the cited work the author presents the outlines of a preliminary investigation into an alleged crime. The "Byfogden" appears to have felt the dignity of his position, but loved the ordinary quietude of trials that came before him, better than the exciting interest of convicting an old friend, the accused at the bar. "He—the justice—was accustomed to be able to sit in peaceful solitude with the advisory jurors and criminals, or the altogether wearying barristers." "Han var vant til at faa sidde i fredelig Enslighed med Lagretten og Forbryderne eller de traettende samt Sagfrerne" (p. 121). The "Lagretten", or jury, seems to have been a very singular institution in Norwegian administration of justice. Its province was wholly confined to hearing the evidence against accused in the presence of a "Byfogden", or justice of the peace. But totally unlike the present jury system, its members could only give their advice as to what impression the testimony had made upon their minds. When this was stated the jury's official act was ended, but its findings were not binding on the justice. It is evident, however, that these must have carried great weight.

When a witness was offered in causes before this court, he is presented as "laying both hands on a smooth, polished staff." "Var frste Deponent. Han gik hen til skranken nedslaaet * * * og lagde med et

Suk Cegge Haenderne paa den glatpolerede Stok." Ib. op. cit. p. 122-3.

Chapter xii, entitled "Privat Fattighjaelp" (individual charity) presents the characteristic arraignment of the clergy of Norway common to Scandinavian writers of romance, for irreligious conduct, abominable hypocrisy, unstinted selfishness and base vanity!

GEO. F. FORT.

QUERIES.

"Pontoppidan."—Who was "Pontoppidan", to whom J. R. Lowell alludes in his essay on Abraham Lincoln?

PHI.

"Bothie of Toper-na-Fuosich."—Why did A. H. Clough change the title of his *Bothie of Toper-na-Fuosich* to *Bothie of Tober-na-Vuolich*? What is the meaning of each title in Gaelic?

PHI.

Court of St. James.—Why is the seat of the government of Great Britain called "The Court of St. James?"

D. W. N.

Lattermint.—What is the plant that is called *lattermint* by Keats, in his *Endymion*?

B. N. L.

Who Was the Idiot?—Who carved the tabernacle work in St. Asaph's Cathedral, Wales, of which John Mason Neale (*Hierologus*, p. 170), says "considering that it was carved by an idiot, [it] is really wonderful."

G. M.

Germantown, Phila.

The Oldest Survivor of the 1812 War.—"The oldest man now living, who was an American soldier in the war of 1812, is thought to be Benjamin Poor, of Raymond, New Hampshire. He is now ninety-seven years old." (*Chicago Tribune*.)

"We can beat that a whole year, right here, in Jasper county, Iowa. Solomon Landmaid, who resides with his son Albert, four miles west of Newton, was born in Vermont the 20th day of February, 1794, celebrating his ninety-eighth birthday last Saturday. He is healthy and quite active and

bids fair to pass the century limit. He enlisted at the age of seventeen years in Captain Hall's Company of U. S. Light Dragoons, and served three years and five months in the war of 1812. He served as orderly and at one time carried \$44,000 in money from Plattsburg, N. Y., to French Mills, a distance of 100 miles, mostly through forests, and only stopped once, at a place called 'Shatagee * Corners.' We believe he is the oldest living soldier of the war of 1812, and we would be glad to hear of any older one."

(*Newton Democrat*.)

So should I.

INQUIRER.

Lace-pin.—Why the omission of this word by our American lexicographers?

SPHINX.

Sooa.—The Century Dictionary gives this word in alphabetical order and says "same as SUAR", but search does not reveal *suar*. Why the omission?

SPHINX.

"Atlantis Arisen."—Where was Mrs. F. F. Victor's "Atlantis Arisen" (mentioned *ante* p. 199) published, and is it a book of value?

ONE INTERESTED.

Nieuwerkerke ?—I have been reading an anecdote about the late Count de *Nieuwerkerke*, one of the last survivors of the court of Napoleon III, and devoted in his attention to Princess Mathilde. How is his name spelled? Should it not be Neuenkirche, or Neukirch? What *did* he do that is worthy of note?

A. D.

Boston, Mass.

[See Reply p. 293.]

Authorship Wanted.—You would oblige greatly by informing me through your columns as to the following quotations: "Infinity is that whose centre is everywhere, whose circumference is no where."

If I mistake not, it is from some writer of the seventeenth century.

Also if you could locate a passage in Carlyle's writings as to "the grand discontent of human nature" or words to that effect.

HENRY A. DOWS.

*Is this what has become of "Chateaugay"?

Postal Brevities.—Useful I call them. I have a correspondent away in Tennessee who dates his letters from "Nashville, 10." This very day I received mail from "Col X Roads, Pa." It might be interesting to make a list of them.

"SHORT CUT."

REPLIES.

Bay, a Color (Vol. viii, p. 213.)—The *Century Dictionary* coincides with *Webster's* in the derivation of *bay* through the French to the Latin *badius*, and gives as a synonym BADIOUS.

SPHINX.

[Quite so; but is *badius* really Latin?—ED. AM. N. & Q.]

Goody Two-Shoes (Vol. v, p. 3.)—According to "The Dictionary of National Biography", art.—JONES, Griffith, this book was written by the brothers Giles and Griffith Jones. But the *New English Dictionary*, under CHOPNESS, cites the book without any author's name. At any rate the tradition that Goldsmith wrote it seems to be baseless.

G.

Underground Rivers (Vol. viii, p. 202).—Referring to H. Dupont's note at the above reference, I think the underground portion of the river Orbe must be in the Canton de Vaud, Switzerland, and not in France.

SCHWEITZER.

Muck-a-Muck (Vol. viii, p. 270).—To be spelt scientifically, this word should be *mùkamuk*; it does not mean *big chief*, but FOOD, and this agrees with that word of the Patagonian dialect in its range of signification. Tyee, (pronounced téyi) is the word for *chief* in Chin. Jargon, héyas téyi, *big chief*, commonly spelt "hyas tyee."

A FRIEND.

Nieuwerkerke (*ante*, p. 292).—His full name is Comte Alfred Emilien de Nieuwerkerke. He was of Dutch descent.

His devotion to Napoleon,—who took him up as far back as 1849 when he was president of the French republic (!)—was more "worthy of note" than anything he ever did for France. For the whole duration of the empire, he was practically the head of the Fine Arts' department.

ED. AM. N. & Q.

Moccasin (Vol. viii, p. 269, etc.)—Upon the subject of the Indian game of "Moccasin" I have learned from Mr. T. J. Moore, of the Quapaw Agency, Indian Territory, some facts of interest. The game called Moccasin has long since been abandoned by the Indians of that agency but by careful inquiry it was learned that this game was played by the use of three moccasins made of buckskin, known as Indian Moccasins, together with the use of three leaden balls. The game was to shuffle the leaden balls and cover more than one ball with one moccasin and have it appear that each moccasin had a ball under it, when really one or more moccasins had no ball under it. This made a game of gambling among the Indians.

CAROLUS.

Vei or Vey Syllabary (Vol. viii, p. 266.)—This is said to have been invented by a native Vey, named Doalu.

CH. W.

L' Ingegno (Vol. viii, p. 268.)—A dilettante, in the "Red Cotton Night-cap Country", determined

"Just to paint
So creditably as might help the eye
To comprehend how painter's eye grew dim
Ere it produced L'Ingegno's piece of work—
So to become musician that the ear
Should judge, by its own tickling and turmoil,
Who made the Solemn Mass might well die deaf."

The index of Vasari's, or any other good biography of painters, would have shown Dr. Berdoe that Andrea di Luigi of Assisi was familiarly called L' Ingegno, and also that he became blind in the prime of his ability. A comparison of authorities will show that the authenticity of most paintings attributed to this artist is more or less questioned, so that a fine Madonna and Child in glory, in the National Gallery, London, is his only really undisputed "piece of work." This makes plain why Browning selected him as a representative painter—in order to connect him with Beethoven and the *Missa Solennis*.

M. C. L.

Conflict of Nature and Life (Vol. viii, p. 245–271).—According to the "Supplement" to Allibones' Dictionary of Authors, by J. F. Kirk, LL. D., vol. ii, p. 1217, the author of the volume in question was John Stahl Patterson, of Berlin, Ohio.

STANFORD LESLEIGH.

Washington.

"Transpire" and "Happen" (Vol. viii, p. 40).—Says De Quincy, vol. xiii, p. 94: "In the regular course, any ordinary occurrence, not *occurring* or not *transpiring* until fifteen minutes after one o'clock on a Sunday morning, would first reach the public ear through the Monday editions of the Sunday papers."

Far from me to approve of everything that Teacher E. F. says *ante* p. 40; but the above strikes me as neatly put together and I send it to you as such.

CORNUBIENSIS.

Tid, Mid, Misera (Vol. viii, p. 231).—One of these is quite familiar to me, or rather *was* so, in my younger days, in the old country; but it is out of its right place (probably for rhyme sake) in the above verse. "Mid" ought to come before "Carling", it being the fourth Sunday in Lent. We used to call it "Mid Sunday", a short name, we were told, for "Mid-Lent Sunday", but some of the old folk called it also "Mothering Sunday", and others "Rose Sunday."

As one who, when a child, particularly relished carled peas, I would like to say that the practice of "carling" peas, —frying them in fat after leaving them in steep the whole of the previous night,—is still kept up in some districts in England on the last but one Sunday before Easter; but that part of the old verse was not inquired after; so I must apologize for my digression.

NATU EBORACUS.

Cheese Week (Vol. viii, p. 245).—"Cheese Week" is no popular corruption or arbitrary formation, as it might seem, but good old Anglo-Saxon. *Cys-wuce* was known in England before William the Conqueror as the last week in which cheese or "white meat" could be eaten before Lent. The practice and the name were doubtless propagated throughout the land by the Benedictine Monks, who became at one time the sole owners of all the priories in the country.

ALES.

Wickiup (Vol. iv, p. 11, etc.).—Mr. Gatschet informs me that it has been ascertained that this word is not an original Uta, nor a Shoshoni vocable. It is of some western Algonkian language, but has been somewhat

modified. *Wigwam* and *wickiup* are in fact nearly identical in signification as well as in etymology; the primary meaning in each being a *bark lodge*. The name may have been taken to the westward by the trappers. G.

Vigiliarum (Vol. viii, p. 268).—I have the impression that this kind of torture was that in which the sufferer was not allowed to go to sleep at all. This dreadful form of torture is still kept up in China. F.

Greek Slave Authors (Vol. viii, p. 68, etc).—There were two Greek grammarians, both named Tyrannion, both authors, and both slaves. The younger was owned by the wife of Cicero, who gave him his freedom.

S. N. W.

[Answer from E. P. was anticipated. Vol. v, p. 269].

Smart Aleck (Vol. ii, p. 286).—Some have fancied that this word Aleck should read *allec or alec*, the name of a kind of fish. But I do not think it is anything more than an ingenious fancy.

OBED.

Mass.

Cattle Calls (Vol. viii, p. 198, etc).—*Sug* is given as a call for pigs in Halliwell's Dictionary.

The call *Jossa*, spoken to horses, occurs in Chaucer, *The Reeves' Tale*, 151.

ILDERIM.

The Richest Nation (Vol. viii, p. 280).—I don't pretend to answer M. M. Hopwood's question; I merely send a little grist to his mill.

Is the richest nation the one that has fewest paupers? If so, look at this record:

France, population.....	38,218,903
Number of public paupers (1890).....	190,000
Germany, population.....	49,421,064
Number of public paupers (1890).....	320,000
United States, population.....	62,622,250
Number of public paupers (1890).....	73,045
Great Britain, population.....	37,740,569
Number of public paupers (census 1891).....	974,410

CIVIS AMERICANUS.

Here are a few statistics of 1882 published in a subscription work—"History of the World's progress", (Boston, 1886:

Wealth, per capita, Holland, \$1200; Great Britain and Scotland, \$1200; France, \$1090; U. S., \$1000. Increase, per capita, Australia, \$210; Great Britain and Ireland, \$170; U. S., \$149.

SPHINX.

The Character " & " (Vol. viii, p. 246). In answer to your correspondents' query whence originated the figure " & ", whose signification is "and", permit me to say its origin is in the changes caused by scribes in the middle ages when writing the Latin word "Et" i. e. *and*. I have had frequent occasions to note the variations of this word in mediaeval MSS. as penned by different hands.

To illustrate fully the various stages in the transition from *et* to & would require special cuts which, even then, would be only approximately suggestive; but the general idea of the process can be easily gathered from a comparative examination of such characters as the following: *et et et & &*.

OBITER.

Children of Revolutionary Soldiers (Vol. viii, p. 281).—"New Yorker" must have missed a letter written to the *Tribune*, shortly after the mis-statement he complains of, by William Wallace Lee, of Meriden, Conn.

"David Lee (my grandfather)," says the writer, "was private in the 2d Regiment Connecticut Line in 1780. A daughter of his, Mrs. Isabel L. Eggleston, is now living at Henderson Harbor, Jefferson county, N. Y. She is eighty-nine years old and in good health. She made a visit to her Connecticut kindred last summer. Miles Lee (a brother of David) was private in a company of volunteers that marched from Farmington to help capture Burgoyne at Saratoga; also at Horse Neck, under Putnam. A son of his, Thomas Lee, eighty-six, is now living in Westmoreland, Oneida county, N. Y., and I think a sister of his is living there. Captain Reuben L. Fowler is living in Guilford, Conn., aged sixty-nine, son of Reuben Fowler, pensioned as a soldier of the Revolution in 1832. He has also a sister living there. Joseph Bishop, living at West Hartford, Conn., is a son of Thomas Fitch Bishop, private in Captain Stilwell's company in 1781. Thomas Bissell is living at Hartford, Conn., son of Thomas Bissell, pensioned in 1832 as a soldier of the Revolution. Lewis Goodsell, son of Sergeant Lewis Goodsell, Captain Deivon's company, of Fairfield, is living in Reading, Conn., or was a short time ago. Alfred W. Phelps, now living in New Haven, Conn., is a son of Erastus Phelps, pensioned in 1832 as a sol-

dier of the Revolution. Henry H. Quintard is living in Hartford, Conn. He is about seventy-seven years old, and is a son of James Quintard, pensioned as a soldier of the Revolution before 1832."

He adds that he should not be surprised if fifty others could be found in Connecticut alone. There must be others elsewhere as well.

"MADISON AVE."

COMMUNICATIONS.

Verbal Snares (Vol. viii, p. 249).—The following lines are contributed to the *Journal of American Folk Lore*, by William John Potts, who heard some of them, forty years ago, from his "mother, grandmother and great-grandmother" and was given the others by an aged kinsman.

They appeared in an old-time child's book "with appropriate pictures." Perhaps some readers may remember the book or the missing lines. It is stated that X, Y, Z, were included in one verse different from the others.

Andrew Airpump asked his aunt her ailment.
If Andrew Airpump asked his aunt her ailment,
Where's the ailment Andrew Airpump asked?
Billy Button bought a butter biscuit.

Repeat as above.

Captain Crackscomb cracked his cousin's cockscomb.
David Doldrum dreamed he drove a dragon.
Enoch Eldridge eat an empty eggshell.
Francis Fribble found a Frenchman's filly.
Gaffer Gilpin got a goose and gander.
Humphrey Hunchback had a hundred hedgehogs.
Indigo Impey inspected an Indian image.
Jumping Jackey jeered a jesting juggler.
Kimber Kimball kicked his kinsman's kettle.
Lanky Lawrence lost his lass and lobster.
Matthew Menlegs had a mangled monkey.
Neddy Noodles nipped his neighbor's nutmeg.
Oliver Oglethorpe ogled an owl and oyster.
Peter Piper picked a peck of pickled peppers.
Quixote Quedom quizzed a queerish quidbox.
Rory Rumpus rode a rawbone racer.
Sammy Smellie smelt a smell of small coal.
Tiptoe Tommy turned a Turk for twopence,
Vincent Veedom viewed his vacant vehicle.
U (forgotten).
Walter Waddle won a walking wager.

Æ.

Plural of Caiman.—The real plural of this word is of course *caimans*. But on page 172 of Sir R. L. Price's book on *Sport and Travel*, we actually see it printed *caimen*. It must have been so written by way of a joke, although there is no sign of such intention, unless in the fact that the word appears in *Italics*.

ISLANDER.

Authorship of Hymns and Songs.

"*My Country 'tis of Thee.*"—The pupils of a Boston school, at their last Washington's Birthday celebration, were told by Dr. S. F. Smith that he wrote the song and gave the manuscript to Lowell Mason in February, sixty years ago. He was then a student at the theological seminary at Andover.

"*The Morning Light is Breaking*" is from the same respected author.

"*Darling Nellie Grey.*" From a much longer article in *Golden Moments* I gather that this song was written a year or two before the late war, and the author of the words and the composer of the music was a young school-teacher named Benjamin R. Harnby. Harnby was an instructor in a struggling little academy at Seven Mile, Butler County, Ohio. He was also a preacher, and to some extent a musician, and an abolitionist with a fiery hatred for everything connected with the slavery of the blacks.

The tender, passionate little song that afterwards became so famous was conceived, outlined, and almost completed on the way to Cincinnati from Hamilton one afternoon.

The inspiration came from a Cincinnati paper which Harnby had accidentally picked up, and which contained an account of the manner in which a beautiful quadroon girl had been torn away from her slave lover and carried to the southern market stalls to be sold at auction. The quadroon's name was Nellie Grey.

It is evident that he didn't appreciate the possibilities of the production, for he let it lie around a while and then sent it to a Chicago firm, with a note to the effect that if they saw anything in the song they might publish it.

The song made a hit as soon as published and experienced a remarkable run, and the publisher made a small fortune off of it, but somehow overlooked Harnby in the division of the proceeds. In fact, they even neglected to send him a copy of the song until he wrote for it, and then they sent him six. This was all the pay he ever got. A. D. E.

"*The Old Oaken Bucket.*"—"When Samuel Woodworth [born in Scituate, Plymouth Co., Mass., Jan. 13th, 1785], was a journeyman printer in an office on the corner of Chatham and Chambers Sts., in New

York, there was a saloon near by in Frankfort St., kept by a man named Mallory, where Woodworth and several particular friends used to resort. One afternoon the liquor was unusually excellent and Woodworth seemed inspired by it. After taking a draft he set his glass on the table and smacking his lips declared that Mallory's eau de vie was superior to anything he had ever tasted. 'No', said Mallory, 'you are mistaken; there was one thing which in both our estimations surpassed this in the way of drinking.' 'What was that?' asked Woodworth dubiously. 'The draft of pure spring water that we used to drink from the old oaken bucket that hung in the well, after our return from the field on a hot day in summer.' A teardrop glistened for a moment in Woodworth's eye. 'True, true!' he replied, and shortly afterward quitted the place. He immediately returned to the office, took a pen, and in half an hour 'The Old Oaken Bucket' was ready in manuscript to be embalmed in the memories of succeeding generations." (*New England Magazine*).

A bunch of familiar hymns by generally unrecognized authors:—

"*Shall We Gather at the River?*" How many know even the name of the author, much less the fact that he is living? Yet few men are more respected in Plainfield, N. J., than is the Rev. Robert Lowry, D. D.

Way out in Richmond, Ill., lives Dr. S. Fillmore Bennett. To how many is that name familiar, yet to whom is his familiar church song, "*The Sweet By-and Bye*" not familiar? In the interior of New York State lives Mrs. Annie Sherwood Hawks, who wrote those famed lines of "*I Need Thee Every Hour.*" As one of the professors of the University of Rochester, the Rev. Joseph Henry Gilmore is far better known than as the author of the lines "*He Leadeth Me, Oh, Blessed Thought!*" Hardly known and never recognized on the streets of New York as she walks out, is Fanny Crosby, the author of countless hymns, but perhaps none so famous as "*Safe in the Arms of Jesus.*" —*Epoch*.

Sentimental Botanists.—It is a popular notion that men of science are interested only in facts, and that they look even at

these facts with only intellectual interest, and never with "sentiment." The idea is contradicted by two facts.

Linnæus, the great botanist, whose life was passed in the study of details, was so intensely in love with plants that they excited in him feelings akin to worship. The first time he saw the gorse in bloom on Putney heath, in England, he fell on his knees and thanked God for having created so beautiful a flower.

Jussieu, a famous French botanist, showed a devotion to a seedling such as could not have been surpassed had the plant been his only son. He was bringing a seedling of the Lebanon cedar from Syria to Marseilles. The ship ran short of water, and the passengers and crew were limited to half a glass of water. Jussieu shared his scant supply of water with his seedling. His self denial and devotion enabled the plant to reach Paris in safety, where it lived to be a hundred years old and eighty feet high.

(*Youth's Companion*).

XIXth Century Jottings (Vol. viii, pp. 249, etc.)—

A FIN DE SIECLE GIRL.

She can execute a rhapsody by Liszt as few can do it;
She can warble Schubert's Serenade—you'll listen gladly to it;
She can give a scene from "Ingomar", from "Hamlet" or "Othello."

Her manner's very fetching, and her voice is sweet and mellow.

She can tell a story nicely, and she's something of a poet,
And there's not a fad that comes to town, but she's the first to know it.

She's a devotee of Kipling, and she likes the style of Ibsen;
She's "up" in art, and raves about Du Maurier and Gibson.
She enjoys a college foot-ball game—would walk five miles to view it;

Knows the latest rose—or orchid—and the florist who first grew it.

She dances like the sunbeam; argues free trade and protection,
And anxiously, intensely waits the coming fall election.

She can teach a class in Sunday-school, preside at some high tea;

She reads Emerson and Swedenborg and talks theosophy;
She attends a school of languages and also one of cooking,
And apes the poses of Delsarte to keep herself lithe looking;
And her great grand-mother's portrait, which was done in 1820,
Keeps watch (although suggestive quite of *dolce far niente*)
Keeps watch and wonders (she who saw the century's beginning),

At the many charms it takes to make a modern maiden winning.

(*Cincinnati Commercial Gazette*.)

Isle of Dogs (Vol. viii. p. 141, etc.)—
Mr. Benjamin Harris Cowper published a "Descriptive, Historical and Statistical Account of Milwall, commonly called the Isle of Dogs", in 1853. I never saw the book and know nothing of its merits. But it surely ought to explain the origin of the name.

OBED.

Napoleon's Personal Appearance (Vol. viii, p. 76).—Capt. Maitland gives the following description of the personal appearance of Napoleon I as he appeared in 1815. This sketch only answers a part of the query of "???". In this, however, as in other cases, "half a loaf is better than no bread at all." Capt. Maitland writes as follows:

"He was then a remarkably strong, well-built man, about five feet seven inches high, his limbs particularly well formed, with a fine ankle and a very small foot, of which latter he seemed very vain, always appearing on the ship in silk stockings and shoes. His hands were also small, and had the plumpness of a woman's rather than the robustness of a man's. His eyes were light gray, his teeth good; and when he smiled, the expression of his countenance was highly pleasing; when under the influence of disappointment, however, it assumed a dark and gloomy cast. His hair was very dark brown, nearly approaching to black, and, though a little thin on the top and front, had not a gray hair amongst it. His complexion was a very uncommon one, being of a light sallow color, different from any other I ever met with. From his being corpulent he had lost much of his activity."

J. W. W.

Knoxville, Ia.

Evolution of the Lucifer Match.—The first attempts to make any marked improvement over the old method of producing a light by means of the flint and steel were made in 1825, when a German inventor perfected a hydrogen lamp, consisting of a piece of spongy platinum treated with hydrogen, and which enjoyed long popularity. A number of experiments had been made previous to this time, as in 1680 Godfrey Hanckinitz made and sold large quantities of a phosphorous preparation. But, while these were some improvement over the old method, they were still far from perfection.

Another method in use to quite an extent at the time of the hydrogen lamp, was a vial containing a composition of phosphorus and sulphur, in which a wooden splint was dipped (the friction created by afterward rubbing it quickly across the cork of the vial producing the light), and this was beyond a doubt the first idea of the manufacture of matches entertained during this present era.

Then came the method of dipping a splint first into a composition of sulphur and mixture of sugar and chlorate of potash, to render it freely combustible, and then into sulphuric acid to ignite.

The Promethean match consists of a piece of paper rolled and treated to a bath in a composition of sugar and chlorate of potash. A cell containing sulphuric acid was attached to the end of the roll, and when a light was desired the cell was broken, the contact of the acid and composition creating ignition.

The lucifer match was placed on the market in 1834. It consisted of a splint coated with a plastic mixture of sulphate of antimony, chlorate of potash and gumwater, and was ignited by drawing quickly between the rough surface of a piece of folded sandpaper. In 1842 a machine was invented for making wooden splints, by Reuben Partridge, and in 1845 a Viennan discovered the fact that by the use of amorphous or attatiopic phosphorus, the manufacture of matches was rendered less dangerous and injurious to the health. Matches of to-day are all made by machine, and while the principle of these machines is practically the same, the different styles are numerous and varied as can be imagined. (*Manufacturers' Gazette.*)

The First Steamships (cf. *The first steamboats on Western waters.* Vol. viii, p. 156).—The first steamboat was built by Papin, who navigated it safely down the Fulda in 1707. Unfortunately it was destroyed by sailors, in a spirit of trade-jealousy. In 1775 Perrier built, in Paris, a steamship which was, however, used only for experiments. Jouffroy took up Perrier's idea, and, in 1783, built a steamer which really, for a time, navigated the Saône, and then passed into forgetfulness. In 1785, John Fitch, a Connecticut mechanic, took up the idea, and constructed first a simple model of paddle-wheel steamer. A pipe kettle was employed in its construction. The first ship was propelled by side paddles like an Indian canoe. In the second ship the same mode was adopted, only in this case the paddles were affixed to the after-part of boat. In July, 1788, the ship was completed, and made the passage to Burlington.

But it was not until 1807 that the Ameri-

can, Robert Fulton, first started steam navigation into actual life. In conjunction with Livingston he established the steamer, *Clermont*, a regular service between New York and Albany. The success of this undertaking was so satisfactory that four new boats were built, in 1811, for regular service on other rivers.

In England, Henry Bell urged enthusiastically the advantages of the application of steam to navigation as early as 1786. In 1811 he engaged in the construction of the steamer *Comet* which was completed in 1811. It was advertised as a passenger ship for regular traffic between Greenock and Glasgow, and it was only a few months before it came to be regarded as a trustworthy means of transport. In 1815 Bell built more steamers, and the result was the successful introduction of steam navigation in England. In France steam navigation dates from 1816, on the Bodensee from 1822, and on the Rhine from 1825. At length, in 1838, the transatlantic steam navigation was inaugurated, the first passage from England to America being made by Brunel's steamer the *Great Western*.

(*Stein der Weisen, Vienna.*)

Primitive Railroad Traveling (Vol. viii, p. 58).—The *Railway World* has published the following letter written, in reply to a suggestion about railroads, by Chancellor Livingston, who had been associated with Robert Fulton in the application of steam to vessels:

ALBANY, N. Y., March 1, 1811.—DEAR SIR: I did not till yesterday receive yours of the 25th of February; where it has loitered on the road I am at a loss to say. I had before this read of your very ingenious proposition as to the railway communication. I fear, however, on mature reflection, that they will be liable to serious objections, and ultimately more expensive than a canal. They must be double, so as to prevent the danger of two such heavy bodies meeting. The walls on which they are placed must be at least four feet below the surface, and three feet above, and must be clamped with iron, and even then would hardly sustain so heavy a weight as you propose moving at the rate of four miles an hour on wheels. As to wood, it would not last a week. They must be

covered with iron and that, too, very thick and strong. The means of stopping these heavy carriages without a great shock, and of preventing them from running on each other—for there would be many running on the road at once—would be very difficult. In case of accidental stops, or necessary stops to take wood and water, etc., many accidents would happen. The carriage of condensing water would be very troublesome. Upon the whole, I fear the expense would be much greater than that of canals, without being so convenient.

R. R. LIVINGSTON.

Smoking in Church (Vol. viii, p. 275.)—Previous to the visit of James I to the University of Cambridge, 1615, the vice chancellor issued a notice to the students, which enjoined that “Noe graduate, scholler or student of this Universitie presume to take tobacco in Saint Marie’s Church upon Payne of finall expellinge the Universitie.”

(*All the Year Round.*)

Food Proverbs.—

After dinner sit a while, after supper walk a mile

Eat at pleasure, drink by measure,

You must drink as much after an egg as after an ox.

An egg, and to bed.

When fern begins to look red,
Then milk is good with brown bread.

Good kail is half a meal.

Drink wine and have the gout, drink no wine and have the gout too.

Often and little eating makes a man fat.

A bit in the morning is better than nothing all day.

He that would live for aye, must eat sage in May.

Drink in the morning staring
Then all the day be sparing.

Better be meals many than one too merry.

Butter is gold in the morning, silver at noon, lead at night.

Cheese it is a peevish elf;
It digests all things but itself.

Feed sparingly and defy the physician.

Parsley fried will bring a man to his saddle, and a woman to her grave.

After cheese comes nothing.

If you would have a good cheese, and have’n old,
You must turn’n seven times before he is cold.

(*Food*, a new monthly*).

Epithets of Noted People (Vol. viii, p. 215).—Dr. Samuel Johnson was called “the Blasphemous Doctor”, from his irreverence; “Blinking Sam”, from his imperfect vision; “the Bolt Court Philosoper”, from his place of residence; “the Cerberus of Literature”, from his critical habits; “the Classic Rambler”, from his novel; “the Colossus of English Philology”, from his dictionary; “the Giant of Literature”, “the Great Cham of Literature”, “the Great Bear”, “the Great Caliban”, “the Incomprehensible Holofernes”, “the Great Moralist”, “the Learned Attila”, “the Lettered Polyphemus”, “the Leviathan of Literature”, “the Literary Anvil”, “the Literary Castor”, “the Literary Whale”, “the Literary Colossus”, “Sir Pomposo”, “the Respectable Hottentot”, “Sir Charles Easy”, “Old Sobersides”, “Surly Sam” and “Ursa Major.”

To this list given by the *St. Louis Globe-Democrat* we can add one more, “the Coryphæus of English Literature.”

How to Deliver a Sermon.—The following is credited to the late Dr. Leifchild, an eminent non-conformist minister in London:

Begin low;
Proceed slow;
Rise higher;
Take fire;

When most impressed
Be self-possessed;
To spirit wed form;
Sit down in a storm.

O. L.

That Number 13 (Vol. viii, p. 72) and **Various Other Superstitions** (Vol. viii, p. 246, etc.)—The second annual women’s dinner of the Thirteen Club was held last night, April 13th, at Jaeger’s, Madison avenue and Fifty-ninth street. It was also the 101st dinner of the club. Two hundred and ninety-nine people filed into the dining-room at thirteen minutes before 9 o’clock. The guests were to assemble at 7:13 o’clock and sit down to dinner at 8:13 o’clock, but the large number present made it impossible to begin promptly.

Every table was arranged for thirteen people, who entered the dining-room by passing under ladders suspended over the door. At each plate was a broken mirror, a small ladder, a coffin and a candle, which was lighted as soon as the guests were seated. During the dinner mirrors suspended on the walls fell with a crash at intervals and fiendish yells issued from the "haunted house", which was situated in one corner of the room.

(*N. Y. Tribune.*)

Please make room for a little joke of Kate Field's in this connection:

"He—Do you think that the Hawaiian Islands ought to be annexed to the United States?"

She—Not for the world. There are thirteen of them."

Jos. E.

Pets of Noted People (Vol. vii, p. 150).—Tennyson's pets are horses and dogs (not to mention his pipe).

"Our only Mary's" favorite dog used to be a Newfoundland, Christine Nilsson's and Mrs. Langtry's a St. Bernard.

Cardinal Mazarin's pets were a monkey and a linnet, which he often had with him even in the most important councils of State.

Herrick, besides his pet pig and his dog Tracy, had a pet goose.

Lacydes, a Greek-African academic philosopher, had also a goose for his pet.

Emile Renan's extravagant fondness for his Angora cat is well known in Continental Europe. Taine actually composed a sonnet in honor of this feline favorite.

Mention has been made in your columns of the two clergymen who had pigs for pets. A third may be added: St. Anthony, of Padua, who, indeed, dearly loved all kinds of animals, and is said to have preached to the fishes.

Browning's pet was a tame owl; Sir H. Rawlinson's a tame leopard; and Bishop Thirlwall's were cats and geese.

C. VAN D.

Heir Presumptive (Vol. viii, p. 258).—*A Historical Event not Generally Known.*

"In the long account recently given by the leading English journals of the death of

heirs presumptive to the British Crown, no mention is made of the battle of Kellistown, Carlow, at which one, who was also heir to the fateful title of Duke of Clarence, lost his life. From an interesting old manuscript we take the following extract:

"When the youthful Earl of March, grandson of Lionel, Duke of Clarence, and presumptive heir to the Crown of England, was appointed Lord Lieutenant of Ireland by his cousin Richard II., he made an attempt to rescue lands which his father had been obliged to reconquer. The courteous Earl of March was resisted by O'Nowlan, O'Byrne, M'David, M'More, McMorrough, Murtagh McLaughlin and others. A battle was fought at Kellistown, in O'Nowlans county, where Raymond Le Gros had a castle in Henry the Second's time. The Earl was slain, and his mother gave two chalices, one to Garrowgile and the other to Myshal, to ransom his body, which was sent to England and interred with his forefathers in the Abbey of Wigmore. This obscure skirmish led to a change in the succession. To avenge the death of his cousin and heir presumptive King Richard came a second time into Ireland and so left the field open to Bolingbroke, to whose ambition the superior claim of Mortimer's orphan child presented but a feeble obstacle. Hence the disputed succession. The Earl of March, through the De Burghs and Earls of Gloster, was by descent Earl of Ulster, Lord of Meath, of Connaught, of Leix and of Ossory, claiming in all the vast franchises the authority of a Lord Palatine, absorbing the royal revenues and exercising royal power.'"

(*N. Y. Tablet.*)

Parallel Passages (Vol. viii, p. 142).—One of A. H. Clough's best pieces begins:

"Where lies the land to which the ship would go?"

One of Wordsworth's SONNETS (1806) begins:

"Where lies the land to which yon ship must go?"

JAS. W. ABBOTT.

Anagrams in Science (Vol. v, p. 156, etc.).—*Mahernia*, a genus of plants, was named by an imperfect anagrammatization of *Her-mannia*, an allied genus.

GEO. O'B.

American Notes and Queries:

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NOTES.

IBSEN'S "CATALINA."

When Henrik Ibsen, the well-known dramatic writer of Norway, in the year 1875, had his attention called to his earliest drama "Catalina, Drama i tre Akter," he determined on preparing a new edition. Perhaps, after all, the preface written by himself for this edition is the most interesting and instructive portion of the work, inasmuch as it gives a curious insight into circumstances attending the opening of a literary career that has been so successful and deservedly so. In perusing Ibsen's writings, I have been struck by the notable flexibility the Norwegian tongue can be made to assume beneath his pen, as well as by the lofty patriotism and advanced, though noble sentiments he expresses.

However he states "Catalina" was written during the troublous times of 1848-9 and in the winter, at Grimstad, where he found himself cast upon his own resources to acquire the necessities of life and maintenance during such instruction as was requisite to present himself for his student examination. Catalina, Forard til Anden Ud gave, p. 5. He outlines with amusing frankness the causes that inspired this drama *i. e.*, "the revolutionary spirit of the times, revolts in Hungary and elsewhere, the Schleswig war, all this powerfully and actively contributed to the maturity of his intellect." *Alt dette greb mægtig og modnende ind i min udvikling*", "however incomplete", as he adds, "it long after remained."

The drama of "Catalina" was written in Ibsen's twenty-first year and to the

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TO OUR READERS, 312.

other causes of its inspiration may be perhaps more justly added the period of his preparatory studies mentioned when he "went through Sallust's Catilina and at the same time Cicero's oration against the last named." Ib. p. 7. After devouring these classics, in a few months his *cor* of *l*, or rather tragedy, was done. He youths it was penned at night, in hours stolen and she necessary labors, either for livelihood *Geor*arning, and offers the fact of its being *rtre*ten in the hours of darkness as an excuse for each of the three acts being presented in the night time. Der blev således ikke Synderlig andet end natten at ty till. Jeg tror at dette er den ubevidste årsag til at næsten hele stykkets handling foregår ved nattetid. Ib. p. 7.

But Ibsen had an enthusiastic student friend of his own age and possessed confidence in the greatness of the play to such extremes that he laid aside his own pursuits to devote himself to its production and on the basis of mutual profits arising therefrom, these happy dreamers "au vingtième", according to Beranger were to undertake "a tour through Europe and the East", "Kunne foretage den mellem os oftere aftalte Eller omtalte rejse gennem Europa og Orienten." p. 10.

The enthusiastic friend went to Christiania, capital of Norway, with a fine copy of the manuscript play. After the difficulties usual to unknown authors, the work was brought out at this city, not on the boards, but only made its appearance in the book trade. The expense of this publication seems to have been borne by a friend of Ibsen. From this point I translate the latter's own words after stating that but few copies of the edition were sold: "My friend had a lot of copies in his custody, and I remember one night when our mutual household affairs seemed to tower with unconquerable difficulties, that this bundle of printed matter was transmuted into waste paper and happily disposed of to a hawker." Ibid, p. 10. As a sample of the judicious management of the "mutual friend", it remains to be added, in Ibsen's words: So conscientious was he in having the fine copy of the original MSS. accurately followed when printed, "that he not even forgot a single one of the innumerable 'dashes' (—), that I, in the heat

of composition, had thrown in everywhere, where the correct expression at the moment did not occur to my mind. Ibid, p. 8.

In concluding this brief but instructive note on a dramatic writer whose works are famous and have caused many a pleasurable hour, it must be noted that the character of Catiline in this tragedy materially differs from that outlined by Sallust and Cicero. Ibsen does not hesitate to reaffirm after twenty-five years had elapsed since the publication of "Catalina", "that I am yet inclined to the belief that there must have been something great or important in a man against whom the undaunted advocate of the people at large, Cicero himself, did not find it prudent to venture a clash before things had taken such a turn, that there was no longer any danger in the onslaught." Ibid, p. 7.

Henrik Ibsen is, without doubt, in an advanced stage of antagonism against many notions that may or may not stand the test of close scrutiny. Of such a notable sample may be found in his play entitled "Et Dakkehjem" or "A Dollshouse" in three acts, where he boldly canvasses one of the agitating questions of the day. For instance, when Helmer Torvald, the husband of Nora, urges her to stand steadfast to her duties toward him and her children, on her determining to forsake him, she distinctly avows she has other duties toward herself. Then Helmer says:

"First of all, you are wife and mother." She answers:

"That I no longer believe. I believe that I am, first and foremost, a (human) being myself, just the same as you,—or in any case, that I ought to try to become such. Well do I know that the majority will say you are right, Torvald, and that there is something like it in books. But I can no longer satisfy myself with what most people say and what is in the books. I must myself think over these things and try to get them clear before me." Ibid, p. 171. In truth on this impulse they separated.

GEO. F. FORT.

MEN OF HUMBLE ORIGIN.

(Continued from Vol. vii, p. 22.)

"Prodigious actions may as well be done
By weavers' issue, as by prince's son."
DRYDEN.—Absalom and Achitophel.

All honor and glory to the "self-made-man", who, often handicapped at the beginning of life with a plebeian origin and its usual penalties of poverty, contumely and neglect, by sheer force of native talent and tenacity of purpose, first, secures the attention, subsequently, the plaudits of the world, and finally, wins a niche in the temple of fame. Biographical history is particularly rich in examples of this kind, and, as the subject does not appear to have been exhausted in your columns, I have culled the following instances as a supplemental list:

Marcus Porcius Cato, The Elder, Roman patriot and statesman, came of plebeian parentage, and in early life his character and habits were thoroughly disciplined in the hardier virtues, by alternate military service and farm labor.

Claudius Domitius Aurelian, Roman emperor, was of obscure origin, and rose to eminence through his own unaided efforts.

Caius Marius, Roman general and consul, was of poor and plebeian extraction.

Æsop, the Greek fabulist, was of obscure parentage, began life as a slave, and was emancipated as a reward for his wit and wisdom.

Giovanni Battista Gelli, Italian author of note, began life as a tailor.

Jacques Amyot, French writer and bishop of Auxerre, came of poor and humble parentage, and pursued his studies under adverse conditions.

Jean le Rond d'Alembert, French mathematician, was of illegitimate origin, and brought up as a foundling by the wife of a glazier.

François Dominique Toussaint L'Ouverture, the Haytian negro general and liberator, was born in slavery, and obtained a liberal education through his master's favoritism.

Jean Baptiste Rousseau, French lyric poet, was the son of a shoemaker.

Jean Jacques Rousseau, Swiss philosopher and writer, as every reader of his "Confessions" knows, was the son of a watchmaker, and his early education by reason of his unfortunate environment, was misdirected and defected.

Alexandre Dumas, père, French novelist and dramatist, was of obscure and lowly origin.

Jean Racine, French dramatic poet, was of bourgeois parentage, and left an orphan at four years of age.

Nicolas Poussin, French historical painter, came of indigent and obscure parentage, and his early education was embarrassed by poverty.

Jacques Laffitte, French banker and statesman, was the son of a poor carpenter.

Peter Ramus, French philosopher, and "precursor of Descartes", was the son of poor and obscure parents. He began a shepherd, afterwards ran away from two and entered college as a servant.

Pierre Augustin Caron de Beaumarchais, French dramatist, was the son of a watchmaker, and until his talents were recognized, followed the vocation of his father.

Albrecht Dürer, German painter and engraver, was the son of a goldsmith, and intended for the same occupation.

Heinrich Schliemann, German archaeologist, was born of poor parents, and rose to eminence by sheer force of his natural endowments.

Johann Heinrich Voss, German poet and philologist, was of poor and lowly birth.

Gioacchino Rossini, Italian musical composer, was born of parents in humble circumstances. His father was a horn-blower, and his mother a singer in a wandering opera-troupe.

Paul Harmens van Ryn Rembrandt, Dutch historical painter, was the son of a miller.

Carl von Linnæus, Swedish botanist and naturalist, was the son of a poor curate, and began life as a shoemaker's apprentice. His early education was acquired under unfavorable circumstances.

Christian Carl Josias von Bunsen, German scholar and diplomatist, was of poor and obscure family.

Capt. James Cook, English circumnavigator, was born of poor parents, and began his maritime career as common sailor.

Sir Samuel Romilly, English lawyer and statesman, was the son of a jeweler, and in a large measure was self-made.

Sir Richard Arkwright, inventor of cotton-spinning machinery, in early life followed the occupation of barber.

Peter, Lord King, English high-chancellor, was the son of a grocer.

George Stephenson, English engineer and inventor of the locomotive, was the son of a colliery-fireman, and began life in the same vocation. The foundation of his education was laid at night-school.

Hugh Miller, Scottish geologist, was the son of a mariner. In youth he was a stonemason's apprentice, and began life as a mariner.

George Fox, English founder of the Society of Friends, was the son of a weaver, and in youth followed the vocation of shoemaker and shepherd.

George Romney, English historical and portrait painter, was the son of a cabinet-maker, and in early life followed the same occupation.

John Foster, English essayist and moralist, began life as a weaver.

John Bunyan, English preacher and author of "Pilgrim's Progress", was the son of a tinker, and followed in early life his father's vocation. His early education was defective, and his youth dissolute.

James Hogg, Scottish poet, was the son of a shepherd, and until thirty years of age followed his father's occupation.

CONVERSE CLEAVES.

Germanstown, Pa.

(To be continued.)

FADELESS AND SOMBREING.

The new English poet, William Watson, author of that remarkable poem, *Wordsworth's Grave*, has written some verses on Lord Tennyson's Drama, "The Foresters: Robin Hood and Maid Marian", (*Spectator*, April 2nd, 1892),—in which he employs the words, *fadeless* and *sombreing*,—neither of which are of very frequent occurrence in literature.

He refers to the Laureate as,

"The master and the sire
Of one whole age and legion of the lyre,
Who sang the morning song when Coleridge still
Uttered dark oracles from Highgate Hill,
And with new-launched argosies of rhyme
Gilds and makes brave his *sombreing* tide of time."

Though the quotation be too late for *The Century* which has no illustration for this word, it awaits the service of *The New English Dictionary*.

The poem concludes with the lines,

"He bade old glories break in bloom again;
And so exempted from oblivion's doom,
Through him these days shall *fadeless* break in bloom."

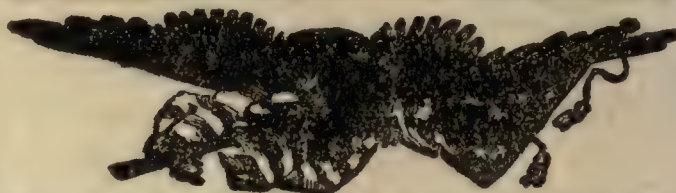
MENONA.

UNCLE SAM'S POLYGLOT PRESS.

(See Vol. viii, pp. 206, 63, etc.)

4. The Racine (Wis.) *Slavie*.

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Rukopisy se nikdy zasílatelům nevrací.

"DOG GONE IT."

Fifty years ago, writes J. B. Harrison in *The Nation*, April 21st, people of pretty good habits of speech in Virginia, and their children in Ohio, said, in the first person, "I'll be dog'd"; second person, "Dog on you"; third person, "Dog on it, Dog on him." Others, of inferior speech, said *dawg* for dog, and *awn* for on—"I'll be dawg'd", "Dawg awn you", etc. Then, as often occurs in similar cases, the *g* was carried forward from *dawg* to *awn*, making "Dag' gawn you," "Daw' gawn him," Daw' gawn it." In our time, people trying to be correct put the *g* back in *dawg* without removing it from *awn*, and so have made "Dog gone it", and I observe that some dialect story-writers make their people say, "I'll be dog

goned." But in the old phrase nobody said, "I'll be dog *on'd*." The *on* came in only in the second and third persons.

I think "Dog gone it" is simply "Dog on it." The verb *to dog*, in the sense of setting on or inciting a dog to attack an animal or a man, was much used when I was young, but I do not often see it in literature of late.

QUERIES.

Eye-Stones.—I have found three separate accounts of the origin and nature of eye-stones. They do not agree at all. What is the real origin of the genuine eye-stones?

CAMDENITE.

The Oldest English Proverb.—The London *Tit-Bits* (not *Tid*, if you please), is authority for the following: The oldest proverb of pure English origin, and not translated from any other language or adapted from any foreign author, has been attributed to one of our earliest writers, John Lydgate—1370–1440—"All is not gold that glitters", but expressed originally, "All is not golde that outward sheweth bright."—Lydgate on the Mutability of Human Affairs. Middleton, in his play of "A Fair Quarrel", act 5th, scene 1st, expresses the same proverb as "All is not gold that glisteneth." Does any one know an older?

CIVIS.

Largest Genus of Plants.—What is the largest genus of flowering plants?

N. D. DYER.

Lancaster.

The Origin of Petroleum.—I understand the whole *modus operandi* of producing petroleum, but have never seen any plausible theory as to its origin. Can you enlighten me?

CH. J. S.

Pet Names for Railways.— "Delaware, Lackawanna and Western" is abridged to *Lacky*; "Northern Pacific Railway" (N. P. R.) is *Nipper*; "Missouri, Kansas and Texas" (M. K. & T.) is sometimes called *Em Kayt*; the *Sault Sainte Marie* line is called *Susan Mary*, or oftener *Soo*. There must be plenty of others. Who will add to the list?

S. E. K.

An Old London (Eng.) Rhyme.—Will you kindly ask the following questions:

(1.) Who is the author of the following lines?

"Oranges and lemons says the bells of St. Clemens.
Two for a penny says the bells of St. Denis."

(2.) Where can the complete poem be found? I believe all the leading churches in London then existing are mentioned.

By so doing you will oblige greatly.

"WHITECHAPEL."

St. Louis, Mo.

What Saints are These?—I have two old-fashioned drawings, apparently culled from church-windows in Europe. I guess they must be saints, though I can hardly tell why. One is a very old, long-bearded man, with no other visible clothing but leafy branches of trees. The other is dressed as a laborer, with a spade in his hand; and behind him, in the background an angel may be seen in the act of ploughing.

I should be glad of some information as to their identity.

QUÆRENS.

REPLIES.

Names of States (Vol. viii, p. 273) and **Indian Names** (Vol. viii, p. 223, etc.)—

Massachusetts means "at the great little mountains"—*massa*, *great*, *wadshu* or *watchu*, *mountain*, *elevation*; *s*, suffix forming *diminutives*, in (nouns—*et*, *at*, *in*, *on* locative suffix). *S* is the English plural suffix, here entirely uncalled for and unnecessary. A Creek name similarly formed is that of the river *Withlacoochee*, in western Florida, "*the great little water*;" *wi*, abbrev. from *u-iwa*, *water*, *thlako*, *great*; the combination "*great water*" standing here for *river*, or *large river*;—*udshi* forms *diminutives* on Creek nouns. About "*Massachusetts*" see J. H. Trumbull's explanation of the name.

Arkansas. The signification of this name is unknown, but very likely it is identical with *Kansa*. The initial *A* seems to be the Spanish initial *a*, from the Latin *ad*, meaning *at*, *in*, *on* and *towards*, and is found in several geographical names of America: in *Aminoya* and *Minoya*; in De Soto's *Historians* or *chroniclers*; in *Anadarko*, falsely so-called instead of *Nadako* (Indian Territory.) The oldest form of *Arkansas* is used

by the French missionaries: Akansea (17th century). The Kansa people once were in the Ohio Valley, hence the Miami Indians call the Ohio River up to the present time, Kāsa, or Kānsa, Kā'sa.

Throughout the Western States the name of *Arkansas River* and State is pronounced Akansā, Akansō, the emphasis being placed on the first syllable (á).

Kentucky is a name clearly derived from some Iroquois dialect, probably Seneca; kenta means *prairie*, kentake, where *prairies* are. The name of Quinté, north shore of Lake Ontario, is nothing else but kenta, *prairie*.

Illinois is the word illiniwēk, *we are men*, in one of the Illinois dialects. This was the reply given by those Indians upon the question being addressed to them by the first explorers, "how do you call yourselves?"

Iowa was not called after the Kiowas or Káyowe, who never resided east of the Missouri River. The Káyowe are most probably called so from the Comanche word káyowe, *rat*, used as a nickname.

Nebraska. The term is from the Omaha language; ni bēdaska, *water* or *river* (ni) *spreading out*; therefore, "*flat or shallow river*." It is the Omaha name of Platte River, Neb., and "Platte" embodies the same idea of *flat*, though expressed in the jargon of the French pioneers, trappers and "coureurs des bois." The d in bēdaska is the *th* in the English *the, other*.

Texas was not called after the Moxtecas of southern Mexico, though this name was abbreviated into Tecas by apheresis. The Texan territory was called, however, by a similar name: tejas, tecos, tecas, Los tecas, Las tecas, provincia de lastecas, etc., and the tribe of the Tejas or Texas, identical with the Ayonai or Ainai, Inies of Caddo lineage, is called after the same word, tek. Tēk, tik, is of a very different origin from the Tecas of southern Mexico. It is taken from the Tātassi dialect of Caddo, and means *people, men, Indians*; not *friends*, as generally reported. The most natural mode for primitive peoples to call themselves by, is *men*, or *people, natives*.

A. S. G.

At the above references it is said "Pennsylvania as is generally known takes its name from William Penn." This is a common

error. The colony was named by Charles II in honor of Admiral Penn. Wm. Penn objected fearing "lest it should be looked on as a vanity in me." He further offered the under secretary twenty guineas to change the name. See Janney's *Life of Penn.* chap. xii, p. 165. A. C. T.

Learned Shoemakers (Vol. viii, p. 280).—After consulting "*Lives of Illustrious Shoemakers*", by Mr. William Edward Winks, and examining other authorities for the purpose of verification, I am able to furnish your correspondent Gregory with the following conspicuous examples of men who have risen to eminence from the cobbler's bench:

Apelles, Greek painter; Jochanan, a Jewish rabbi.

Hans Sachs, German poet; Jacob Böhme, German mystic.

Francesco Brizzi, Italian painter; Ludolf de Jong, Flemish painter.

Sir Cloudesley Shovel, English admiral.

Anthony Purver, English linguist and biblical translator.

William Carey, English Orientalist and Baptist missionary.

John Kitto, English biblical scholar.

Robert Morrison, English missionary and Orientalist.

John Pounds, English philanthropist and founder of ragged schools.

Manoah Sibly, English Orientalist and Swedenborgian preacher.

George Fox, English founder of the Society of Friends.

William Huntington, English Calvinistic-Methodist preacher.

Samuel Bradburn, English Wesleyan-Methodist preacher.

John Partridge, English astrologer and almanac maker.

Ebenezer Sibly, English physican and astrologer.

Samuel Drew, English metaphysician.

William Sturgeon, English electrician and inventor.

Carl von Linnaeus, Swedish botanist.

William Gifford, English journalist and critic (editor of *Quarterly Review*).

James Woodhouse, English bookseller and minor poet.

James Lackington, English bookseller and author of "*Autobiography and Confessions*."

Robert Bloomfield, English pastoral poet.

Thomas Cooper, English chartist and author of "The Purgatory of Suicides."

Thomas Holcroft, English dramatist and translator.

Richard Savage, the ill-starred English poet.

John Bennet, English writer of madrigals during the Elizabethian period.

Among English and Scottish minor poets may be mentioned: Joseph Blacket, David Service, John Foster, Gavin Wilson, John Struthers, John O'Neill, John Younger and Thomas Oliver, of whom Augustus Toplady, the hymn-writer, sang:

"There's Thomas Oliver the cobbler,
No stall in England knows a nobler."

The American examples are brilliant and noteworthy, viz:

Roger Sherman, statesman, and one of the signers of the "Declaration of Independence."

Henry Wilson, eighteenth Vice-President of the United States.

Noah Webster, lexicographer, and John Greenleaf Whittier, poet. The foregoing is far from being a complete list, but will serve as a starter. CONVERSE CLEAVES.

Germantown, Pa.

Muck-a-Muck (Vol. viii, p. 293, etc.)—All through the western country a *big sachem*, or leading man (especially in politics) is spoken of as a *high mucky-muck*. The origin of this expression is to me quite unknown.

Pennsylvania.

CORDWAINER.

Postal Brevities (Vol. viii, p. 203).—*Balto.* stands for Baltimore; *Phila.* for Philadelphia; *Cinti.* for Cincinnati; *Pawt.* for Pawtucket, R. I.; *Soo* for Sault Sainte Marie; *San Fran.*, also *Frisco*, for San Francisco.

J. H. REED.

Atlantis Arisen (Vol. viii, p. 292).—The book enquired for is published by the J. B. Lippincott Company, Philadelphia. It is just what it professes to be, a lively and readable account of Oregon and the State of Washington. In form, it is popular, rather than scientific. I have no doubt your correspondent could find suggestions of value in it; if not, it must be a poor book indeed. No book is perfect. The book in question is a good one of its class.

S. R. F.

Bay, a Color (Vol. viii, pp. 293, 231).—I have a suggestion to put forward. *Badius* is evidently not Latin. So far as we are able to infer from the too, too meagre documents that have reached us, the word was not current in the "good old times," one solitary instance of it occurring just a few years before the Christian era, in one of Varro's *Fragmenta*, which I have under my eyes as I write:

"*Equi colore dispares item nati, hic badius, iste gilvus, ille murinus.*"

Since then, on the faith of our dictionaries, it was used once by Gracianus Faliscus, at the very beginning of our first century; once again by Palladius Rutilius Taurus (about the middle of the 4th century); and I see it once also in Nonius Marcellus. He, however, should not count in this connection, for he merely repeats Varro's sentence for the purpose of suggesting a different punctuation.

Now, as this is a barbarian word, and as it is neither Keltic nor Teutonic, what more natural than to look for it in Africa, the more so as it is the designation of a horse?

There, we find in Arabic an adjective, *badigh*, which lends itself very readily both to the form and to the meaning of *badius*.

This *badigh* means "strange, unusual", and, seeing that Arab horses are generally *white*, does it not seem a very likely name for a *bay* horse?

We have no historical evidence, of course; that element, unfortunately, is too generally wanting in etymology; but we have the two other requisites, possibility of derivation, and common (may I say) "horse" sense at its back. A. ESTOCLET.

Pontoppidan (Vol. viii, p. 292).—For a brief account of Eric Pontoppidan, see the article PONTOPPIDAN, in the *Encyclopædia Britannica*. I have long suspected that *Pontoppidan* might be a semi-Latinized form (*Pontoppidanus*) for some genuinely Scandinavian name; but of this I do not feel at all sure. G. S. S.

"Left His Country for His Country's Good" (Vol. vii, p.).—Farquhar, in the *Beaux' Stratagem* (1707) says:

"'Twas for the good of my country that I should be abroad."

CH. W.

The Highest Mountain in the United States.—(Vol. v. pp. 303, 268).—The National Geographical Society, says *Goldthwaite's Geographical Magazine*, publishes in its official organ the determinations of the height of mount St. Elias, recently made under the direction of Mr. Israel C. Russell, U. S. Geological Survey. Prior to 1891 a number of determinations had been made, of which the following is a summary:

DATE.	AUTHORITY.	ALTITUDE.
1786	La Perouse	12,672
1791	Malaspina	17,851
1847	Russian Hydrographic Chart	17,830
1847	Tebenkof	16,938
	Bach. Can. Inseln.	16,758
1872	Eng. Admir. Chart	14,970
1874	Baker U. S. C. & G. S.	19,500
1891	Russell Nat. Geo. Soc.	18,100

The error due to refraction in the case of Mr. Russell's determination was 646 feet. The final error he estimates at a possible 100 feet. Mr. Baker estimates his final error at 400 feet, with an unknown error for refraction. If both be made subtractive—which is hardly possible, however, under the circumstances—it will be seen that the two determinations do not very widely disagree, Mr. Russell had the advantage of a carefully measured base-line of 16,876 feet, and it is probable that his measurements are, on the whole, nearer to the truth than those of Mr. Baker.

Exportation of Sheep a Capital Crime (Vol. viii, p. 28).—Sheep were exported from England to Spain, and the breed improved; fine Spanish wool was produced, which proved detrimental to England's woolen manufacture, 1467. Their exportation was prohibited on pain of fine and imprisonment, 1522.

SPHINX.

Protomartyr (Vol. iii, p. 31).—Another protomartyr was St. Alban, who is called the protomartyr of England.

N. E. J.

Pennsylvania.

"Home! Home! Friends, etc." (Vol. viii, p. 221).—I find the two lines in question, in an extract quoted by Colonel Yule from the *Bengall Gazette* of 1830:

"For dearer to him are the shells that sleep
By his own sweet native stream,
Than all the pearls of Serendeep,
Or the Ava ruby's gleam!
Home! Home! Friends—health—repose,
What are Golconda's gems to those?"

OLD BOOKWORM.

Dying Sensations (*cf.* Death by drowning Vol. vii, p. 210).—Very different from the above is the opinion of Dr. Atkinson, as expressed by him in *Yankee Blade*. According to the doctor, the great trouble in death is the sickness and pain which carries one to the door of death, and it is at that time that one suffers all of the torment and agony of a dozen deaths.

But when the important moment has arrived, "the pleasures of dying can only be likened to those of the dreamy morphine-eater, who gradually passes off into a semi-conscious state, where everything seems like floating visions of bliss. The body and nerves are numb, and the excited, overwrought brain becomes quiet and unexcited. The imagination plays fancifully with blissful pictures, and the whole condition of the nervous system is of pleasurable exaltation. The drowning man experiences the same relief and pleasure when the struggles are over, and the cold limbs grow stiff and numb. Persons frozen in blinding snow storms have reported their sensations accurately, and they all agree that after a certain amount of suffering, they enter into a blissful state, from which they do not wish to be roused."

A similar conclusion has been arrived at by Professor Heim, of Zurich University, who, for some years past, has been investigating, in an especial manner, death caused by a fall. Whenever he heard of any one having tumbled off a roof or fallen down a precipice and survived, he promptly set off to interview the sufferer or engaged some confrere on the spot to do so, on his behalf.

In all cases, the feelings of the *morituri* seem to have been the same or to have differed only in degree; and the professor is now convinced that of all the enjoyable ways of quitting this nether life, death by a fall is the most pleasant.

People who take the trouble of toiling up to the top of high towers and monuments for the purpose of hurling themselves therefrom "into eternity" may not be such fools after all.

SUBSCRIBER.

Pseudo-Americanisms (Vol. viii, p. 270, 210, etc.).—Under this heading, on page 270, I note three inaccuracies as follows:

1. "Basket meetings" are not confined to the Southern negroes. On the contrary they are more common among the white people. Neither are they always religious. Quite frequently they are political, sometimes educational. When purely social they are called picnics.

2. To "fox" a boot is not simply to cover a worn place or hole with a patch (large or small), but to replace with new material the whole front, from the lower part of the leg. It is not used in connection with shoes, that I know of. If only the toe of the boot (or shoe) is to be covered, the word is "tip." If the whole front of a shoe is to be replaced, the word is "re-vamp," which is, of course, pure English.

3. The word "deacon" refers to the custom of giving out, by couplets, the hymns in a religious service. This was once very common in the South, even in the towns, and still prevails to some extent among both races, where no instrument of music is used.

To describe the custom in few words, the minister announces his hymn and hands the hymn-book to the leader (or precentor, as we should say), who rises and reads two lines of the first stanza, then he "raises" the tune and the congregation join in singing them. He then reads the next couplet, which is sung in the same way; and so on to the end, sometimes repeating, "fugueing" or adding a chorus, as the tune selected may require. The leader is usually a deacon in the church, whence this use of the word as a verb.

S. M. P.

Monticello, Fla.

Rockall (Vol. v, p. 127).—The island of Rockall 57° N. Latitude, and 14° W. Longitude, has been visited and a description of it written. The writer having long cherished a desire to know all about it, was forced by accident to pass an entire night alone on this solitary rock, fifty feet square and seventy-five feet in height, and 290 miles from the nearest point of Scottish mainland, its nearest neighbor, St. Kilda, being 180 miles to the east.

The party having scrambled up by a small rift on the southern side to the summit, found themselves on a scanty plateau, the greater part of which was taken up by the whitened hammock or peak which they had

thought to be the top sails of a brig. "No need", says the writer, "of any botanist to make a pilgrimage hither. Not a scrap of vegetation could we discern in any part of the strange remnant of a vanished land. But what a paradise for the egg-collector in May. Fragments and chips of egg-shells abound, some of them easily distinguished as belonging to rare specimens."

As appears the ornithologist must find a rich treat in a visit to Rockall. The lonely islet is not only the home of the Kittiwakes, who have appropriated to themselves its eastern face, but it is frequented by many other sea fowls: terns, herring-gulls, lesser black-backs, puffins, razor-bills, guillemots, fulmar petrel, tiny petrel, shearwater, auk and skua.

The cruise and visit to Rockall took place some time in the summer of 1891, in the yacht *Norah* starting from Oban, Scotland.

(See *Chambers's Journal*, April, 1892.)

MENONA.

Carlyle Quotation (Vol. viii, p. 292).—In the manuscript of a semi-humorous lecture of mine I find: "it was ever thus in this 'imperfect, cacogastric state of existence' (Carlyle), commonly designated human life."

Is this of any possible help to the querist?

ALES.

Court of St. James (Vol. viii, p. 292).—I take the following verbatim from Wheeler's *Familiar Allusions*:

"This [St. James's] was once a part of the parish of St. Martin's-in-the-Fields, London. The phrase, 'The Court of St. James's' is said to date from the burning of Whitehall, in the reign of William III., when St. James's became the royal residence. In the reign of Queen Anne it had acquired the distinction of the Court quarter."

Jos. E.

Tutelo (Vol. viii, p. 281, etc.)—In the ninth edition of the *Encyclopædia Britannica*, art. KENTUCKY, this river-name is spelt *Chatterawha*. Note that near it flows the well-known river *Kanawha*. Does the common ending *awha* here indicate a common origin for the two river-names? The spelling *Chatteroi* may be compared with *Unicoi* (Unaka) a name for the Great Smoky Mountains. Cf. also *Totapotamoy*, a Virginian river-name. With the ending *awha* com-

pare the last part of the name *Shenandoah*. *Nanjemoy* is a Maryland place-name. *Codroy* is another place-name, from the Canadian provinces. *Honeoye* is a New York State name. *Kandiyohi* is in Minnesota. *Mahanoy* is Pennsylvanian. *Wiscoy* is in Minnesota. T. R. B.

COMMUNICATIONS.

Dancing in Church (Vol. viii, p. 95).—Although dancing as a part of the ritual of the Mediæval Church was common enough all over Europe, the only place where one may see it at the present time is the Cathedral of Seville. Lady Tenison had something to say of this custom in her *Castile and Andalusia*, some forty years ago. But we learn from Mr. Lomas (*Travels in Spain*) that the unique and beautiful ceremony still survives in the same place. This author refers to it as the prettiest thing to be seen there during the carnival season—although conducted as a strictly religious rite.

The dancing of the choir-boys of the Cathedral before the Host at 5 o'clock in the evening, is thus described:

The Host is exposed in a magnificent silver ostensorium, surmounted by a huge silver crown, just above the high altars blazing with waxen tapers. The illumination of the sanctuary is completed by a row of tall and massive candelabra standing outside the rail.

As soon as vespers, compline and matins are ended the Archbishop ascends to his throne at the north side of the sanctuary; the Canons, in their purple mantles, follow and kneel in rows on each side; then in the space before the altar ten little choir-boys (*seises*) take their stand in two rows of five, facing each other. The boys are dressed as pages of the seventeenth century, with jackets of red and white in stripes, white knee-breeches, stockings and satin shoes; in their hands they hold white hats, broad brimmed and high crowned, with drooping plumes of red and white feathers.

After "Tantum Ergo" has been sung to the accompaniment of a full orchestra, the boys begin a hymn in Spanish to a bright and charming air. When this is ended, they genuflect, put their hats on their heads and begin their dance, still singing to the orchestral accompaniment. The dance is slow and

stately, resembling the old minuet, with a pause between each step; the boys wind in and out, form various figures and close with a pirouette. At the completion of the hymn the orchestra continues the air and the boys accompany it with castanets still dancing.

The ceremony is then repeated with another hymn and changed music, the whole performance lasting twenty minutes. At its conclusion "Tantum Ergo" is again sung, while all kneel; the Archbishop gives his benediction and departs with his attendants, etc.

This peculiar ceremony takes place not only every day during the Carnival, but is introduced during the feast of the Immaculate Conception in December, and the eucharistic festival of Corpus Christi, which follows in the summer just after Trinity Sunday. The music of the dances, which is the property of the Chapter, is guarded as sacred, and strangers are not permitted to examine the scores, except in very special cases.

Notwithstanding the fact that the ceremony is thoroughly religious in its object, being conducted with decency and reverence, it is rumored that out of deference to modern sentiment, these dances will, ere long, be discontinued.

For survival of this custom in England (Yorkshire) in the seventeenth century, refer to *Remains of Gentilisme*, by John Aubrey, Ed. James Britten, pub. Folk-Lore Society, London. MENONA.

Those Library Catalogues.—Some time ago, the *Library* (London) gave the following amusing extracts taken from bona-fide catalogues:

"Cookery, Holmes (O. W.), Autocrat of the Breakfast Table."

"Sheep, Ruskin (John), Notes on the construction of sheep-folds."

"Mathematics, Liston (John), On urinary calculus."

"Ocean, see Sea; Sea, see Ocean," from same catalogue.

"Heaven and Hell, by E. Swedenborg.

———Guide to

———Our Home."

Not a hundred miles from where I write a certain catalogue put a bibliographical work by Wm. Blades, called "A Pentateuch of Printing" under the head of "theology"!

J. CHURCH.

Superstition of the Dead Hand.—On a recent visit South I met some friends who have a little child which I had not seen for a year or more. At that time the child had a birthmark, almost a perfect strawberry, on its neck, which interested me considerably. On the renewal of our acquaintance the mark was gone, and naturally I asked what had caused its disappearance. At first she refused to tell me, but finally, with apologies for her weakness, she confessed that an old darky woman had told her if she took the child to a dead person and rubbed the dead hand on the mark it would go away. She laughed about it incredulously, for she was not a superstitious woman, but the suggestion remained with her, and the more she thought of it the more it grew, until one day, a neighbor having died, she took the child to the house and touched the spot with the dead person's hand. No one knew of it except the woman who went with her, for she was ashamed to acknowledge her superstition, but just the same in the course of a few weeks the mark began to fade away, and it continued to do so until it had disappeared entirely. Then she began to wonder at it and to make inquiries, and she discovered that similar cures and removals had been effected, notably in one instance where a red blotch which disfigured half the face of a young man had disappeared, or was at that time disappearing, to be more correct, after the dead hand treatment. I did not go to see the young man whose face, when I was there, was almost of the natural color, but I have no reason to doubt the lady's veracity.

No explanation was or could be given of the cure except a vague allusion to the supposition that as the body in the ground decayed the mark on the living person disappeared, the time required in the removal being coincident, or supposed to be, with that required in the decay and dissolution of the body.
(*N. Y. Sun.*)

Postmediastinum.—In the CENTURY DICT., the word MEDIASTINUM is correctly accented (on the penult); but *postmediastinum* receives an erroneous accentuation on the ante-penult.

Peerie.—Under *peery*, a peg-top. The *Cent. Dict.* says "origin obscure", with no further attempt at etymology; but under the

spelling, *pearie*, it is said to be so named from its pear-like shape.

Planera.—According to the *Century Dictionary* there is but one species of this genus—the planer-tree—in the United States. But Crete has a planer-tree, *P. abelicea*. The old-world tree, *selkoua*, is generally referred to this genus; and I think there are still others.
T. L.

How the Ancients Swore (Vol. vii, p. 312).—According to the "Anters [adventures] of Arthur," Queen Guinevere once swore "These knights are uncourteous *by cross and by creed*." Charles IX, of France, swore by God's death.
F. T. M.

Shakespeare Sized Up.—That fellow William Shakespeare, who could not spell even his own name, died this very day (April 23), two hundred and seventy-six years ago. It has taken us all this time to size him up; but at last, we've got there. Now this is exactly how it happened.

The said William S. had nothing more to do with the compositions that have hitherto passed under his name than any theatrical manager of the present day with the pieces that he gives to the public: he paid for them (a worthy example to follow) and that was all.

Robert Greene, Christopher Marlowe, Thomas Nashe, George Peele and Francis Bacon, those were the men that boosted W. S., see? Why, anyone but a blue-nose would see at a glance that *Venus*, *Adonis* and the *Rape of Lucrece* were the work of Christopher Marlowe! As to Francis B., he struck it so rich with his *Hamlet* that boss W. S. put him on the "Special" and gave him the job of revising the entire repertory of the company. That's how the general lightning polish of the whole thing has such a smack of Bacon.

For confirmation (if any be needed), apply to Mr. Thomas W. White.

SAM SLICK.

The Busiest Ship Canal.—This is merely a newspaper paragraph; but I rather guess it is true:

It is not generally realized, by Americans that the busiest ship canal in the world is the Sault Ste. Marie, near the entrance to Lake Superior. The second in point of

traffic, represented by the amount of tonnage passing through in a year, is the Suez canal, connecting the Mediterranean and the Red Seas. The value of the cargoes yearly transported through these canals forms another point of comparison, and considered in this relation the Suez canal far surpasses that of Sault Ste. Marie. The traffic passing through the latter last year was 8,888,759 tons. O. S.

A Lock of Washington's Hair.—There is a curious relic, according to the Boston *Transcript*, in the possession of Dr. Jonathan F. Leaming, of Cape May Court House, in the shape of an antique ring of great beauty, which he procured from his mother, it having come to her through her ancestors. The ring contains a lock of hair of George Washington to Lieutenant Richard Somers, of the Continental Navy, who afterwards was killed in a naval battle in the war with Tripoli 1804. Lieutenant Somers left the ring and other jewelry with a relative, through whom Mrs. Leaming's ancestors procured it.

Chinese Female Etiquette, Old Style.—How Chinese women were expected to behave themselves 2,000 years ago is set forth in a pleasing little Chinese work of 313 chapters. In the presence of her parents or parents-in-law a woman might not sneeze or cough, neither stretch, yawn nor loll about when tired. She was required to wear a happy face and to show a mild, pleasant deportment in serving them, in order to soothe them. The wife of a certain Liu Kung-tseh came in for a large share of praise simply because "for three years after her marriage nobody had seen her smile."

(N. Y. *World*.)

Two Relics of the Revolution.—Have you chronicled the finding of two cannon-balls at the Glen Mills stone quarries, Delaware Co., Pa.? They were embedded in the rock about twenty feet below the surface of the earth. About eight feet of this covering was solid rock and the remainder was earth in which trees and underbrush had grown. It is supposed that the balls have been since the revolution, and being Chaddsford, the scene of the battle of Brandywine about four miles distant, it is thought probable that they are relics of that great event.

C. BONHAM.

No Good.—We generally look upon this expression as a downright vulgarism; but in the supplement (1872) to Carlyle's *Life of Schiller*, we read, "Life was *no good* to her more." RABBIN.

Author and Publisher (A drama).—

AUTHOR SPEAKS:

But ten per cent., sir! 'Tis starvation price;
It will not pay my summer bill for ice
Or buy my winter coal. You like the plot—
You say the book will sell; then, pray, why not
Give one, its author, half, or say one-third,
The price you put upon it? 'Tis absurd
To offer one who toiled so night and day
Through many weary months such paltry pay.

PUBLISHER SPEAKS:

There is no money to be made in books;
The business is not thriving as it looks;
We pay the printer and the binder; we
Give wholesale dealers discounts, also. See?
Look at this statement; he who runs may read;
The publisher is the one who's made to bleed;
The paper and the cloth are very dear;
Why, man, at most, a bare *ten cents* I clear
On any book I publish—one in three—
And lose it on the others. So you see,
My offer is quite princely. You'll do well,
On ten per cent., because your book will sell.
My two per cent., will vanish in an "ad.,"
But I will share your glory and be glad;
I've made the fame of many a struggling man,
And always help a genius when I can.

* * * * *

That night the author climbed to his small flat,
Where ill-dressed wife and hungry children sat,
And tried to reckon out, at ten per cent.,
How many books must sell to pay his rent,
And how his frail financial boat to steer
Through dribbling royalties paid twice a year.

And that same hour, the publisher, poor man!
Drove up the street behind his splendid span,
And wondered how to best invest the gains
His wits had won in selling others' brains.

ELLA WHEELER WILCOX, in *The Club*.

TO OUR READERS.

Coincidentally with the completion of this, our VIIIth vol., and referring to some of the typographical errors it contains, the remark has been made to us that misprints are more frequently ludicrous than harmful, and that no sensible man attaches undue importance to them.

In truth the present editor is free to confess that, thus far, the twofold object to which he has chiefly devoted himself, as paramount (in his mind) to all others, has been the subject-matter of his paper and its punctual issue, relying for the rest on the practical sense of his readers and on their sympathetic forbearance.

That these have not failed him, he has been given ample proof. None the less, we take this opportunity to announce that we propose to give shortly, for one of our \$100 monthly competitions, the finding of the greatest number of misprints in the four issues of AM. N. & Q., during the month that may be selected.

Competitors, get into training now!

